

LITERA OCCIDIT SPVS AVT VIVIFICAT 2. COR. 3.

**The new
Testament of oure
Sauour Iesu
Christ.**

Faithfully translated / &
lately corrected with a
true concordance in the
margin / & many neces-
sary annotations be-
ryng sondy harde pla-
ces cōteyned in the text.

**Printed in the year
of our Lorde. 1582.**

Herken to ye heauens / and thou eare
eare: for the Lorde speaketh. **Cap. 1.**



Conrad's version

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The illustrations are the same as are used for the work entitled "Jesus Christi Vita" printed also by Matt. Cromme, at Antwerp, 1537, in which in an acrostic verse prefixed, the name of the painter Lévinus de Witte, Gandensis, is revealed. [see 554.a.35] This is Léven de Witte, a good painter & architect of Ghent, of whom there is a notice in Nagler, but these book illustrations were unknown to him.

W.B. Rye.

N. Testament... faithfully translated & lately
corrected. 12. Antwerp. Matthew from 1538.

According to Dr Cotton only three Copies
are known of this very rare edition of
Tyndale's Testament with his Prologues.
They are in the Baptist Library Bristol,
St Paul's Cathedral, & Christ Church Oxford,
the last Copy being imperfect.
The present is quite a perfect Copy and
entirely original.

In Father Simon's Critical History he
first ascribes this Version to Tyndale
& Coverdale, & afterwards doubts
whether it be not from Wickliffe's
version which was permitted by H. 8.
during J^r Cromwell's life, but after
his death, by the interference of the
Bishops was prohibited. The prevailing
opinion however ascribes this Testament
to Tyndale & Coverdale.

The new
Testament of our
Saviour Iesu
Christ.

Faithfully translated / &
largely corrected / with a
true concordance in the
margent / & many neces-
sary annotations. With
a synagoge of hard pla-
ces interpreted in the new.

At London, in the Year
of our Lord, 1576.

Written to ye heauens / and thou earth
and thou the Lord speakest.



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of our floode. 1576.**

**Hearken to ye heauens / and thou earth
heare: for the Lorde speaketh.**



Calendar Almanack for xxxij. yeares.

The number of the yeares	Moone	The golden number.	The Letter Dominical
q.d. xxxix	bi. Aprill	i	a
q.d. xl	xxviii. Mar.	ii	b
q.d. xli	xxvi. Aprill	iii	c
q.d. xlii	ix. Aprill	iiii	d
q.d. xliii	xxv. Mar.	v	e
q.d. xliiii	xiii. Aprill	vi	f
q.d. xlv	v. Aprill	vii	g
q.d. xlv	xxv. Aprill	viii	a
q.d. xlvii	x. Aprill	ix	b
q.d. xlviii	ix. Aprill	x	c
q.d. xlix	xxxi. Aprill	xi	d
q.d. l.	bi. Aprill	xii	e
q.d. li	xxix. Mar.	xiii	f
q.d. lii	xxvii. Aprill	xiiii	g
q.d. liii	ix. Aprill	xv	a
q.d. liiii	xxv. Mar.	xvi	b
q.d. lv	xiii. Aprill	xvii	c
q.d. lvi	v. Aprill	xviii	d
q.d. lvii	xxviii. Aprill	xix	e
q.d. lviii	x. Aprill	i	f
q.d. llix	xxvi. Mar.	ii	g
q.d. lx	xiiii. Aprill	iii	a
q.d. lxi	bi. Aprill	iiii	b
q.d. lxii	xx ix. Mar.	v	c
q.d. lxiii	xi. Aprill	vi	d
q.d. lxiiii	ix. Aprill	vii	e
q.d. lxv	xxix. Aprill	viii	f
q.d. lxvi	xiii. Aprill	ix	g
q.d. lxvii	xxv. Mar.	x	a
q.d. lxviii	xxviii. Aprill	xi	b
q.d. lxix	x. Aprill	xii	c
q.d. lxx	xxvi. Mar.	xiii	d

The yeare hath xii. monethes. lii. weekes and
one daye And it hath in all. iii. C. xlvj
dayes and. vi. houres.

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[illegible]

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¶ locus bifecti. **¶** Vigilia.

Mathis apostoli.

Inuentio sancti Pauli

Metropolis episcopi.

Sancti Augustini.

Oswaldi episcopi.
 actus habet dicere.

Луня берѣ. IXE.

2000年12月15日

D David episcopi & confessoris.

e Cedde episcopis & confessoris.

• Martini & Amerij.

g Sancti Adriani.

Foce / Eusebii & perpetue.

b *Victoris & victorini.*

Perpetue & felicitatis.

D Depositio sancti felicitis.

40 Quadraginta man

Agapiti martiris.

g Quirini et candidi.

Gregorij conf.

Theodoze matrone.

(Soliman-Avied)

Equinecology

Longini martiris.

Milarije Tacoani.

Patricij episcopi. Gertrudis virg.

g Edwardi regis & confel.

Joseph Sponsi Marie.

Cuthberri aquatis.

Benedicti abbatis.

De Afrodosij episcopi.

Theodozi presbiteri.

† Theodozici episcopi.

Principio di domenica.

Castoris martzis.

Resurrectio communis.

Dorothee virginis.

Sancti victorini.

e Quirini martiris.

E aldelm episcopi.

apulis habet olerum

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xiii	A	Translatio sancti Osmundi.	xv
	b	Henelmi regis et martyris.	xvi
xii	c	Arnulphi episcopi.	xvii
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xb	g	Clare virginis.	xii
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	b	Eusebii. Coigilia.	xiv
xii	c	Assumptio beate Marie.	xv
	d	Rothi. Sol in virgine.	xvi
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f Agapiti martiris.
g Magni martiris.
h Ludouici episcopi.
b Bernardi abbatis.
c Octaua assumptionis Marie.
d Timothei. **C Vigilia.**
e Bartholomei apostoli.
f Ludouici regis.
g Seuerini episcopi.
h Rufi martiris.
b Augustini episcopi.
c Decollatio Joannis Bap.
d Felicis & audacti.
e Cathberte virginis.

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KL September habet dies xxx.
Luna vero. xix.

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f Egidii abbatis.
g Antonini martiris.
h Ordinatio s. Gregorii.
b Translatio sancti Cathberti.
c Bertini abbatis.
d Sancti Eugenii pontificis.
e Emerici episcopi & confes.
f Martinus beate Marie.
g Borgonis martiris.
h Siluij episcopi.
b Iohis et Iacobi.
c Martiniani episcopi.
d Maurilij episcopi.
e Exaltatio sancte crucis.
f Octa. beate Ma. **C Sol in sagie.**
g Euphemie virginis.
h Lamberti episcopi et marty.
b Victoris et corone.
c Januaris martiris.
d Eustachij. **C Vigilia.**
e Matthei apostoli.
f Mauricii et sociozum eius.
g Ecce virginis.
h Andochij martiris.
b Firmini episcopi.
c Cipriani et iustine.
d Cosme et Damiani.
e Eruperti episcopi.
f Michaelis archangeli.
g Hieronimi presbyteri.

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KL October habet dies xxxi.
Luna vero. xxx.

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h Remigij et Bauonis episcopi.

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h	b	Leodegaris martyris.	ii
xiii	c	Candidi martyris.	iii
ii	d	Francisci confessoris.	iiii
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xvi	a	Sacre pelagie.	viii
xv	b	Dionisii Rustici et Eleuterii.	ix
xiv	c	Gereonis et victoris.	x
xiii	d	Nicassii episcopi et martyris.	xi
xii	e	Sancti Wlfridi.	xii
xi	f	Translacio s. Edwardi.	xiii
x	g	Calixti conf.	xiiii
ix	a	Vulfrani episcopi.	xv
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	a	Marie Salome.	xxii
	b	Romani episcopi.	xxiii
	c	Maglori episcopi.	xxiiii
	d	Crispini et Crispiniani.	xxv
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	c	Germant capuani episcopi.	xxxi
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		November habet dies xxx.	
		Nulla vero xxix.	
	d	Hecum simulum sanctorum.	i
	e	Commemoracio animarum.	ii
	f	Wenefrede virginis.	iii
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	b	Bricii episcopi et confessoris.	xiii
	c	Transla. sancti Erkenvaldi.	xiiii
	d	Macri.	xv
	e	C Sol in Sagittario.	xvi
	f	Edmundi Archiepiscopi.	xvii
	g	Hugonis episcopi.	xviii

ebur	g	Octava sancti Martini.	
de	h	Sancte Elizabeth.	
	b	Edmundi regis.	
plur	c	Presentatio beate Marie.	
in	d	Cecilie virginis & martyris.	
	e	Clementis pape et martyris.	
et	f	Chrysogoni martyris.	
et	g	Katherine virginis.	
	h	Linii pape et martyris.	
but	b	Agricole et vitalis.	
	c	Rufi martyris.	
rbe	d	Saturnini.	
d	e	Annoee Apostoli.	Moigilla.

December habet dies. xxi.
Iana berg. xxi.

	f	Eligii episcopi et confessoris.	
xix	g	Sancti Albani.	
xx	a	Depositio sancti Osmundi.	
	b	Barbare virginis et mar.	
xxi	c	Sabbe abbatis.	
xxii	d	Nicolai episcopi.	
xxiii	e	Octava sancti Audree.	
	f	Conceptio beate Marie.	
xxiv	g	Cypriani abbatis.	
xxv	a	Sancte Eulalie.	
	b	Damasi pape.	
xxvi	c	Col. in Capricorno.	
xxvii	d	Lucie virginis.	
xxviii	e	Othilie virginis.	
	f	Valerij episcopi.	
xxix	g	O sapientia.	
xxx	a	Nazari epi scopi.	
	b	Gratiani episcopi.	
xxxi	c	Venerie virginis.	
xxxii	d	Iuliani martyris.	¶ Vigilia
xxxiii	e	Thomas Apostoli.	
	f	Triginta martyrum.	
xxxiv	g	Victricie virginis.	
xxxv	a	C. Vigilia.	
	b	Nativitas domini nostri Jesu	
xxxvi	c	Stephani pacheri martyris.	
xxxvii	d	Iohannis Evangeliste.	
xxxviii	e	Sancti pmi innocentii.	
xxxix	f	Thome martyris.	
	g	Transla. sancti Jacobi.	
xxxix	a	Silvestri pape.	

Apologe vnto

the newe Testament.



Like as the olde Testamente
is a booke wherin is wrytten not one
ly the lawe & commaundementes of
God/ but also the actes & dedes both
of those that haue kept the same / &
of those that haue not fulfilled the:
Euen so is the newe Testamēt a booke
wherin is wrytten not onely the Go-
spell & promes of God/ but also the
actes and dedes both of suche as be-
leue therō/ & of those that beleue not.

For Euangelion is a Greke worde/ & is as much to say in
Englysh/ as a good message/ good newes/ goodmery tydin-
ges/ or soche a cōfortable worde as marketh a mā/ to synge/
to be gladd/ & his harte to daunce for ioye. Like as whā Da-
uid had overcome great Goliath/ ther came a good swete mes-
sage & cōfortable newe tydynge among the people/ of the
Jewes/ that they: cruell enemy was slayne/ & they not on-
ly deliuered/ but reioyced to ioye & peace / whiche caused the
to synge/ to daunce/ & to be glad. Euen so is thys Euange-
lion a newe Testament of God/ a ioyfull & mery tydynge/ pu-
blished by the Apostles thozow out all the worlde/ of a true
Dauid/ which foughte with synne/ with death/ with hell &
with the deuell/ & hath overcome them: & besydes all thys/
he hath deliuered/ iustified/ & sauēd the that beleue in hym
withouth any of they: deseruing. Not onely this/ but he hath
made agrement for them with God/ and broughte the vnto
hys fauoure agayne: Thozow occasyon wherof they synge/
geyunge thanks & prayse vnto God / and reioyce at theyre
hartes for euermore/ yf they stedfastly beleue it/ & be constāt
in fayth. This message & cōfortable newes/ thys Euangelion
and Godly newe tydynge/ is called a newe Testamēt/ be: cause
that like as whā a man bestoweth his goodes before hys
death/ his Testamente is that the heyres named therein shall
haue hys goodes distributed among the after his death: Eue-
so Christ lykethe before he shulde dye cōmaunded & char-
ged that after hys death thys Euangelion or Gospell shulde
be published in all the worlde / & that vnto euery one that
beleneth all hys goodes shulde be geuen in possession / that
is to saye/ hys lyfe/ wherewith he hath cōualowed by death
hys ryghtuousnesse/ wherthozow he hath destroyed synne: &
hys saluacion/ wherby he hath overcome everlasting dāna-
cion. No we can a pooore man beynge tangledo with synne/
death / and hell / heare nothyng more cōfortable / then
soche good swete tydynge of our sauoure Jesu Christe:

A Prologe

Yee he must nedes be glad and reioyce from hys harte roote by the reason therof / yf he beleue that it is true.

For the stablyshynge now of soch a sayth God promysed this Gospell & new Testamēt / by his Prophetes in diuerse places of the olde. As Paul sayeth Roma. i. I am put aparte to preache the Gospell of God / which he promysed afore by his Prophetes in the holy scripptures / of his sonne / whych was begotten of the seide of Dauid after the flesh. & c. And to declare parte of them / God made fyrst a notable promesse / when he sayde vnto the serpent Gen. iii. I wyll put enemyte betwene the and the woman / and betwene thy seide and hys seide: the same shall treade downe thy heade / and thou shalt treade hym on the helle. Christ is the womans seide / which hath troden downe the deuels heade: that is to saue / synne / death / hell / and all hys powter. For without this seide can no man escape synne / death nor hell.

Item Gene. xxi. God made hys promes vnto Abraham / sayeng: In thy seide shall all the nacyns of the earth be blest. Christ is the seide of Abraham (sayeth saynt Paul Gal. iii.) whych hath blessed all the worlde by the Gospell. For wher Christ is not / ther is yet the curse that fell vpon Adam and his chyldren when he had synned / so that they were all in bondage & subiection of synne / death and hell. Agayne this curse now doth the Gospell blesse all the worlde / in that it cryeth open: Who soeuer beleueth on this seide of Abraham / shall be blessed: that is to saue / deliuered from synne / death and hell / and made ryghtuous / & shall lue & be saued for euer. As Christ hym selfe sayeth in the eleuenth Chapt. of S. Ihon. He that beleueth on me / shall neuer dye.

Moreouer he promysed vnto Dauid. ii. Reg. vii. sayeng: I wyll after the rayse vp thy seide / whych shall come of thy body: hys kyngdome wyll I stablysh / he shall buylde an house for my name / and I wyll stablysh the seate of his kyngdome for euer. I wyll be father / & he shall be my sonne. &c.

This is the kyngdome of Christ / wherof the Gospell maketh mencyon: an euerlastynge kyngdome / a kyngdome of lyfe / of saluacion & of ryghtuousnesse: wherin all they that beleue / come out of prison of synne and death. Soch promyses of the Gospell are there many mo in the other Prophetes / as in the v. Chapt. of Micheas: And thou Bethleem Ephrata / art lytle amonge the thousandes of Iuda. Out of the thal ther come one vnto me / which shall be the gouernour in Israel: Item in the. xiiij. Chapter of Osee. O death / I wyll be thy death. & c.

Thus is the Gospell now nothyng els / but a preaching of Christ the sonne of God & of Dauid / true God and man / whych with his death & resurreccion hath for oure sakes overcome death / & hell / & the synnes of all they that put their trust

Vpon the new Testament.

erust in hym: So that the Gospell maye be called a *Woꝛte* or longe oracion of *Christ*: for one maye describē it shortly & with fewe woꝛdes / and another maye describē it at length. He describēth it at length / that wyrteth many woꝛkes and woꝛdes of *Christ* / as the foure Euangelistes do. But he describēth it shortly / that speaketh not moche of *Christes* woꝛkes and myꝛacles / but declareth wyth fewe woꝛdes / how he by his death & resurreccyon hath overcome synne / death / and hell for all them that beleue in him / as *Peter* and *Paul* do. Take thou good hede therfoꝛe / that thou make not of *Christ* / *Moses*: nother of the Gospell / the lawe / as men haue done in tymes past. For though the Gospell condempne not right good woꝛkes / yet doth it not requyre our woꝛkes for any soche intente that we shulde be made ryghtuous or saued by them. Yee contrary wylle it requyꝛeth them / because we are saued alreadye : but specially it setteth foꝛth the fapth in *Christ* / & prouoketh men to beleue on hym : namely that he for oure sakes hath overcome synne / death and hell / & so restored vs vnto rightuousnesse & lyfe / & saued vs / not by oure woꝛkes / but thowth his awne woꝛkes / even by his death and passyon: In so moch that we may be as bolde of his death & victory / as though we had done it our selues.

Where as *Christ* now in the Gospell and *Peter* also and *Paul* in their epyistles / geue many comaundementes & doctrynes / & expounde the lawe / esteeme thou that / lyke as all other woꝛkes and benefytes of *Christ*. And lyke as to know his woꝛkes & actes / is not yet the ryght knowledge of the Gospell (for therby knowest thou not yet that he hath overcome synne / death / hell & deuell) enē so hast thou not yet the perfect vnderstādyng of the Gospell / though thou knowest soch doctrynes & comaundementes / but when the hope cometh that sauyth / *Christ* is thyne awne / both body / doctrine woꝛkes / death / resurreccyon / and all that he is / hath / doth / or is able to do.

Thus we se / that *Christ* blēth no byolence nor compulsion / but wyth loue & kyndnesse calleth he euery man / and sauyth: blessed are the poore. &c. Blessed are the meke: blessed are the mercifull. &c. And the Apostles also in their epyistles vse euery in a maner these woꝛdes : I exhoꝛte you: I beseeche you / I praye you. So that men maye se and perceaue on euery syde / howe that the Gospell is no lawe booke / but a very preachynge of the benefytes of *Christ* / declared vnto vs / & geue vs to be oure awne / yf we beleue. But *Moses* in his booke / dyueth / compelleth / threatheneth / smyteth & punyssheth soꝛe: for he is a wyrtter of the lawe / and an executer of the same. As for him that beleueth / ther is no lawe geuen vnto hym / as *S. Paul* sayeth. *i. Timo. i.* because that by fapth he is made ryghtuous / restored vnto lyfe / and saued. Nother hath

A prologe

hath he nede of any thing els / but to declare this sayth with
soch good Christen woordes / as God hath comaunded hym.

Yee where true sayth is / there can not the man that hath it
refrayne / but declareth hymself / and breaketh out by good
woordes / knowledgyng and teachyng this Gospell vnto
other men / and isoperdeth his lyfe for the same. And as for
all conuersacion and doynges / he ordzeth them vnto the pro
fytte of his neyghbour / to help him / not onely to come vnto
this grace & knowledg of Christ / but other wise also with
his bodye & goodes / euen as he seyth that Christ hath done
for hym / and so foloweth he the ensample of Christ. This
was Christes meanyng also / when at his departyng he
gaue none other commaundement but loue / whereby men
myght knowe / who were his disciples and true beleuers.
For where good woordes and loue breaketh not forth / there
is (doutles) no right faith / there hath the Gospell taken no
sure holde / & there is not Christ yet truly knowen.

Take hede now / ordze thy selfe so in the booke of the new
testament / that thou mayest knowe to rede it after this fa
shion: namely / that thou be fyrst sure of the great mercy of
God in Christ and so to exercise thy selfe in loue and good
woordes / that the name of God and his doctrine maye be had
in honoure: for this is euen the best waye to promote the
trueth. Els is it but a bayne readyng of Christes testament.
But yf we so reade the woorde of God / that we fele what the
ryches of his mercy is towarde vs / and haue soche luste and
delyte therein / that we can be content euery man after his
power to shewe the same kyndnesse vnto our neyghbours /
then blessed are the eyes that se the thynges which we se / &
the eares which heare the thynges that we heare. For this is
eue the very woorde of God / that whosoener doth so reade or
heare Gods woord / that the whole luste & delyte of his hart is
to lyue thereafter / the same vnderstandeth what is red / & is
no bayne hearer: Yee God hath promysed to increase the
knowledg of his woorde in al soch men. Where vnto pertainyng
all the promyses of the scripture made vnto the that feare
God and delyte in his commaundementes: that is to saye /
vnto all soche as heare or reade Gods woorde / are content
with all chey hartes to lyue thereafter / euery man as God
hath called hym.

Yf thou be a Prince / Lord / iudge / or heade of the people
& hast soche delyte & loue vnto Gods woorde / that thou canst
fynde in thyn hart (accoordynge as God comaundeth the) to
knowe no persone in iudgemēt / to haue the boke of the lawe
of God by the and to kepe the vnto the rule that he hymselfe
hath described for the (in the xii. Chapt. of Deuteronomi) then
art thou blessed / and partaker of all the promyses that
euer God made vnto them that feare hym.

Yf thou

Upon the new Testament.

Yf thou be a byshoppe or priest / and hast such deelyte in the woꝛde of God / that thou canst be content with all thy hart / as nyc as thou mayest / to be such a spirituall shepherde / as S. Paul describeth in the fyrste Epistle vnto Timor. and in the Epistle to Titus / and to pꝛactyse thyne office as saynt Peter exhorteth the / in the fyfth chapter of his fyrst epistle / then mayest thou be sure to be blessed / & to be partaker of all the good that euer God promysed vnto them that feare hym.

Finally who so euer thou be: man / wyfe / seruānt or chyld yf thou be diligēt in the estate that God hath called the vnto / nor folowynge thyne awne inuencion / but obaynynge thy selfe after the commaundement & woꝛde of God / and canste fynde in thyne harte to lyue thereafter / then arte thou surely blessed / and partaker also of all the swete promyses that euer God made vnto them that feare hym.

Yf we endeouore oure selues to reade Gods woꝛde after this maner / then maye we be sure that his blessinge shall lyghte vpon vs / then shall the trueth pꝛosper and go forth amonge vs: then shall God be truly serued and honoured / then shall our pꝛynce be obeyed / then shall no sedicion pꝛeuaile / then shall Gods woꝛde be truly pꝛeachēd / then shall the pooꝛe be well pꝛouyded for. Summa / then shall euē they that now are agaynst the trueth / haue occasyon to loue it / to be conuerted vnto it / to folowe it / and to receaue it / to the greates wyshyppe of the doctrine of God. To whom for this his new Testament be honoure and dominion / pꝛayse and gloꝛy now and euer. Amen.

¶ Vnto the Reader.

AS for so moche as the Cōcordaunces of the new Testament haue ben soze corrupte / bothe concernynge the Alphabete / the nombꝛe of the Chapters / and the places alledged in the margent / therfoze so haue we set a newe Alphabete with a diligent Concoꝛdauce in this newe Testament: Whiche we haue so poynted & marked with starres * and crosses + that thou mayest easely perceaue / wherfoze euery scripture is alledged / both swetely and welauozedly Gods woꝛde hangeth together / and both clearly one place expoundeth another. Whiche thyng yf thou diligently obserue / submptyng thyne vnderstandynge in mekenesse vnto the holy goost / it shall greatly increace thy knowledg in the scripture. And for so moche as ther be many now in oure dayes / that perversly and frowardly expounde the manifest woꝛd of God / to the great delusyon of the simple / the same is the cause that I haue humbly vnder correccion compared certayne textes of the newe Testament together / and poynted the by the cyffers a b c d e f g h i k l m n o p q r s t u v w x y z vnto such gloses & annotacions / as I trust shalbe to thyne wylle.

A prologe of Saynt Matthew



A Touchynge the Euangelystes: yee se in the new Te-
stament clearly whar they were. For the Matthew (as
ye reade Matthe w. ix. Mark. ii. Luke. v.) was one of
Christes Apostles / and was with Christ all the tyme
of hys preachynge / and sawe and hearde hys awne
selve all / mooste all that he wrote.

The* Gospell Chap. I

of saynt Matthew.

* That is
glad ty-
pynge.

The genealogye of Christ / and marpage of hys mo-
ther Marye. The angell sayp fyerth Josephs mynde.



The fyrst Chapter. ✠

Hys is the boke of the
generacyō of Jesu Christ i the sonne
of David / the sonne also of Abrahā.

* Abraham begat Isaac:

+ Isaac begat Jacob:

Jacob begat Judas & hys brethren:

* Judas begat Phares & Zaram of
Thamar:

+ Phares begat Hesrom:

* Hesrom begat Aram:

+ Aram begat Aminadab: Aminadab begat Naasson:

Naasson begat Salmon: Salmon begat Boos of Rahab:

Boos begat Obed of Ruth: Obed begat Jesse:

* Jesse begat David the kynge.

+ David the kynge begat Salomon of her that was
the wyfe of Dyr:

+ Roboam begat Abia:

Afa begat Josaphat:

Joram begat Olias:

* Salomon begat Roboam:

Abia begat Afa:

Josaphat begat Joram:

* Olias begat Joatham:

A

Joatham

Jesu
Crafter the
Hebren Je-
su: that is
savour.

Lu. 2 a. 3. d

* Gen. 21 a

+ Gen. 25 e

Gen. 29. d

* Gen. 38 e

+ Gen. 46 b

* Rut. 4. d

+ 1. Mo. 2. a

Rume. 1. a

* Rut. 4. d

1. Re. 16. a.

+ 2. re. 12. e

* 1. pa. 3. b

+ 2. pa. 11. e

* 2. pa. 26 d

+2 pa. 27 b +Joatham begat Ahas: *Ahas begat Ezechias:
 *2. pa. 28 b +Ezechias begat Manasses: * Manasses begat Amon:
 +4. re. 20. c Amon begat Josias: Josias begat Jechonias and
 *4. re. 21 d hys betheren about the tyme of the captuptye of Babylon.
 Josias be- And after the captuptye of Babylon +Jechonias begat
 gat. 7 cete. Salathiel:
 Here is left Zorobabel begat Abiud: Abiud begat Eliachim:
 onte in the Eliachim begat Azor: Azor begat Sadoc:
 booken of on Sadoc begat Achin: Achin begat Eliud:
 te tyme (as Eliud begat Eleasar: Eleazar begat Mathan:
 it appeareth Mathan begat Jacob:
 i. Para. 3. c. Jacob begat Joseph the husbände of Marpe / of whome
 begat Jehoz kim. 7 c.) was bozne that Jesus / which is called Christ. **R**
 +1. par. 3. c. All the generacions from Abraham to Dauid are fourtene
 *Agg. 1. a. generacions. From Dauid vnto the captuptye of Babylon
 2. Eld. 3. a. are fourtene generacions. from the captuptye of Babylon
 vnto Christ are fourtene generacions.



Ruch. 1. b. *The byrth of Christ was on thys wyse: when hys mo-
 ther Mary was maried to Joseph / * before they came to
 Some reade ther Mary was maried to Joseph / * before they came to
 before they gether / she was founde with childe by the holy goost. But
 sat at home Joseph hys husbände was a perfecte man / and wolde not
 to gether. byrnye her to shame / but was mynded to put her awaye
 secretly. Neuerthelesse whyle he thus thought / * beholde
 the angell of the Lorde appeared vnto hym in a dreme /
 sayenge: Joseph * thou sonne of Dauid / feare not to take
 vnto the Mary thy wyfe. for that which is conceaued in her
 is of **C**

D is of the holy goost. She shall brynge forth a sonne / * and thou shalt call hys name Iesus. For he shall saue his people from theyr synnes. ¶ All thys was done that the thyng myght be fulfilled / whych was spoken of the Lorde by the prophet / sayēg: * Beholde / a mayde shall be with chylde / and brynge forth a sonne / & they shall call hys name Emanuel / whych is by interpretacyon: God with vs. ¶

Phil. 2. a.
Actu. 4. a.

Isai. 7. a.

Now when Ioseph awoke out of slepe he dyd as the angell of the Lorde had hym / & toke his wyfe vnto him / & knew her not / till she had * brought forth her fyrst bozne sonne / and called hys name Iesus.

Luch. 2. d.

¶ Close vpon the first Chapter.

1 The sonne of David / the sonne of Abraham. David and Abraham are first and principally rehearsed / because that Christ was specially promysed vnto them to be of theyr seide.

2 Knew her not / till she had. & ce. This is not to be vnderstande / that Ioseph knew Mary after warde / but it is a maner of speakyng in the scripture / whych after some translacon sayeth Gen. 8. The rauen came not agayne / till the waters were dreyed vp vpon the earth. Now is it not the mynde of the scripture that the rauen came afterwarde. Euen so like wyse doth it not folowe here / that Ioseph knew Mary after warde.

¶ The tyme & place of Christes byrth: The wyse men offre theyr presentes: Christ flyeth into Egypte: The yonge chyldezen are slayne: Christ turneth into Galile.



The. ii. Chapter.

✠

A When Iesus was bozne at Bethleem in Iury / in the tyme of Herode the kynge: beholde / there came wyse men from the East to Ierusalem / sayenge: Where is the new bozne kynge of the Jewes.

2. 11.

100

We haue sene hys starre in the East/ & are come to wor-
ship hym. When Herode the kynge had hearde thys/ he
was troubled/ & all Ierusalem with hym/ & he gathered all
the hie Priestes & Scribes of the people/ & asked of them
where Christ shulde be borne. And they sayde vnto hym: At
Bethleem in Iury. For thus it is wyrtten by the Prophet:

Mich. 5. a. * And thou Bethleem in the lande of Iury 2 art not the leest
+ Joh. 7. d amonge the Princes of Iuda: + for out of the shall come vn-
to me the captayne/ that shall gouerne my people Israel.

Then Herode pruely called the wyse men/ & dyligently
enquyred of the/ what tyme the starre appeared: and sent
them to Bethleem/ sayinge: Go/ & searche dyligently for
the chylde. And when ye haue founde hym/ bryng me
worde agayne/ that I maye come & worshippe hym also.

When they had hearde the kynge/ they departed: a lo/
the starre whych they sawe in the East/ went before the/
tyll it came/ & stode ouer the place where the chylde was.
When they sawe the starre/ they were maruelously glad:
& went into the house/ & founde the chylde with Mary
hys mother/ * & kneeled doune/ & worshipped him/ & ope-
ned theyr treasures/ and offred vnto hym gyftes: gold/
frackynse and myrr. And after they were warned of God
in a dreame/ that they shulde not go agayne to Herode/
they returned to theyr awne contrie another waye. R

Isa. 7. b
Isa. 60. a.



When they were departed/ & beholde/ the angell of the
Lorde appeared to Ioseph in a dreame/ sayinge: Arise/ &
take the chylde & his mother/ & flye in to Egypt/ & abyde
there

there tpll I bynge the worde. For Herode wpll seke the chylde / to destroye hym. Then he arose / & toke the chylde & hys mother by nyght / & departed into Egypte / & was there vnto the death of Herode / that the thynge myght be fulfyllid / whych was spokē of the Worde / by the Prophet whych sayeth: * Out of Egypte haue I called my sonne.

Num. 24.6
Osee. 11.8

D Then Herode perceauynge that he was deceaued of the wyse men / was excreadyng wroth / & sent forth / & slewe all the chyliden that were in Bethleē / & in all the coastes therof / as many as were two yere olde and vnder / accordynge to the tyme / whych he had dyligently searched out of the wyse men. Then was fulfyllid / whych was spokē by the Prophet Jeremy / sayenge: * On the hylls was a voyce hearde / greate mournynge / wepyng & lamentacyon: Rachel wepyng for her chyliden / & wolde not be comforted / because they were not. **A**



A When Herode was dead: beholde / an angell of the Worde appeared in a dreame to Ioseph in Egypte / sayenge: Arise & take the chylde & hys mother / & go into the lande of Israel. For they are dead / whych sought the chylde lyfe. And he arose by / & toke the chylde & hys mother / and came into the lande of Israel. But when he hearde that Archelaus dyd reygne in Jewry / in the towne of hys father Herode / he was afrayed to go thither. Notwithstan dyng after he was warned of God in a dreame / he turned asyde into the partres of Galyle / & wente & dwelte in a cytye called Nazareth / to fulfyll that whych was spoken by the Prophetes: * He shall be called a Nazarene. **A**

Jud. 13.6

The Gospell

Cclose vpon the.ii. Chapter.

1 Wyse men. These were nother kynges nor prynces/ but as Strabo sayeth/ whrch was in their tyme/ sage men amonge the Persyans/ as Moses was amonge the Hebrues. He sayth also that they were the Prestes of the Persyans/ as Baran amonge the chyldren of Israel was.

2 Thon Bethleem art not the leest. 2 c. Bethleē was very small to loke vpon/ and therefore doth Michas the Prophete call it a litle one. But now that Christ was borne there the Enāgelist calleth it not the leest. And thus doth Bethleem signifye the Chrestyente/ whrch in the eyes of the worlde is despyed/ but is greate in the syght of God.

¶ The baptyme/ preachynge and offyce of John/ and how Christ was baptysed of hym in Iordane.



Cthe.iii. Chapter.

Marc. 1. a. In those dayes came Jho the *Baptyst/ & preached A
 Luc. 3. a. in the wildernes of Iewry/ sayeng: 41 Amēde your
 John. 3. d. selues/ the kyngdome of heauē is at hande: * This
 + Mat. 4 a is he of whom it is spoken by the Prophete Esay
 * Joh. 1. b whych sayeth: 4 The voyce of a cryer in the wyldernesse/
 + Esa. 4. 0 a prepare the Lordes waye/ and make hys pathes strayghte.
 4. Re. 1. b. * Thys John had hys garmēt of camels heer/ & a letheren
 gyrdell about his loynes. His meate was locustes & wyld
 hony. Then went oute to hym Jerusalem & all Iewrye/ &
 all the regyon rounde aboute Iordane/ & were baptysed
 of hym in Iordane/ confessinge theyr synnes.
 Luc. 3. b. * Now when he sawe many of the Pharyses and of the
 Saduces come to hys baptyme/ he sayde vnto them: Ye ge
 neracpon of bypers/ who hath certyfied you/ that ye shall
 escape the vengeance to come? Beware/ byynge forth deue
 frutes of penance. Thynke not now to saye wythin your
 selues

Of saynt Mathew.

Chap. 3

selues/ we haue Abraham to oure father. For I sape vnto you/ that God is able of these stones to raiſe vp chyldren vnto Abraham. Euen now is the axe put vnto the roote of the trees: therfore euery *tree whych bryngeth not forth good frute/ shall be hewen do wne / & cast into the fyre.

Mat. 7. b
Luch. 3. b

B I baptise you wth water to repentance: but he that cometh after me/ is myghtyer than I/ whose shyes I am not worthy to beare. He shall baptise you wth the holy goost & wth fyre. *He hath also his fan in his hande/ and will pource hys floore/ & gadze the wheat into hys garner / & wpll burne the chaffe wth vnquencheable fyre. **R**

Marc. 1. a.
Luch. 3. c.
John. 1. c.
Luch. 3. e



✠ *Then came Iesus from Galile to Jordane vnto Iohn/ to be baptysed of hym. But Iohn forbad hym/ sayeng: *I haue nede to be baptysed of the: & comest thou to me? Iesus answered & sayde vnto him: Let it be so now. For thus it becometh vs to fulfill all ryghtuousnesse. Then he suffered hym. And Iesus as soone as he was baptysed / came straight out of the water. *And lo/ the heauē was opened ouer hym: & Iohn sawe the spyrte of God descende lyke a doue/ & lyghte vpon hym. And lo/ ther came a voyce fro heauē/ sayeng: +Thys is my beloued sonne/ in whom is my delecte. **R**

Marc. 1. a
Joh. 1. a.

Marc. 1. a.
Luch. 3. c.
John. 1. d.
Esa. 42. a.
+Mat. 17. a
Luch. 9. d.
2. Pet. 1. d.

¶ Close vpon the. iiii. Chapter.

1 By the wheate & chaffe are vnderstande the good and euill. Lu. 3. c.
2 All ryghtuousnes is fulfilled/ when we put of all oure owne ryghtuousnes: that God may be take for only ryghtuous/ and the ryghtuous maker of all them that beleue. Thys doth Iohn fulfill/ when he putteth of hys owne ryghtuousnes/ and wpll be baptysed and made ryghtuous only by Christ.

A. iiii.

C. Christ

Christ fasteth and is tempted: he calleth Peter / And
 v:etw / James and John / and healeth all the sycke.



The. iij. Chapter.



Mat. 1. b.
 Luc. 4. a.

Then * was Jesus led a waie of the spryde in the
 woldernes / to be tempted of the deuell: and when
 he had fasted forty dayes and forty nyghtes / he
 was after warde anhungred. And the tēpter came
 to hym / & sayde: Vt thou be the sonne of God / cōmande
 that those stoncs be made breade. He answered & sayde: Je
 Deute. 8. a is wrytē: * Man shall not lye by breade only / but by eue
 Sap. 16. c. rp worde that proceedeth out of the mouth of God. Then
 the deuell toke hym bp into the holy cyrpe / & set hym on a
 pynacle of the temple / & sayde vnto hym: Vt thou be the
 Psal. 90. b sonne of God / cast thy selfe downe. for it is wrytē: * He
 shall geue hys angels charge ouer the / and wth theyr
 hādes shall they holde the bp / that thou dashe not thy foote
 agaynst a stone. Then sayde Jesus vnto hym: It is wrytē
 Deute. 6. c also: * Thou shalt not tempte thy Lorde God. Agayne the B
 deuell toke hym bp / & led hym in an excedyng hie moun
 tayne / & shewed hym all the kyngdomes of the worlde / &
 all the glory of them / & sayde vnto hym: All these wyl I
 geue the / vt thou wylt fall downe / & worshyppe me. Then
 sayde Jesus vnto hym: Auoyde Sathan. for it is wrytē:
 Deut. 6. c. * Thou shalt worshyppe the Lorde thy God / & hym only
 1. Reg. 7. a shalt thou serue. Then the deuell lefte hym / and beholde /
 + Mat. 1. b the angels came / and mynstred vnto hym. R

✠ When

* * * When Iesus had hearde that Iohn was take/hede. Marc. 1. b
 parted into Galile/ & lefte Nazareth/ & wente & dwelt Luc. 4. d.
 in Capernaū/ which is a cytye vpon the see/ in the coastes + Luc. 4. d
 of Zabulon & Neptalim/ that the thyng might be fulfilled + Luc. 4. d
 whych was spoken by Esay the Prophete/ sayenge: Esay. 9. a
 * The lande of Zabulon & Neptalim/ the waye of the see Esay. 9. a
 beyonde Iordane/ and Galile of the Gentyles/ the people Esay. 9. a
 whych sat in darknesse/ sawe a greate lyght/ and to the Esay. 9. a
 whych sat in the regyon of shadowe of death/ lyght is be- Esay. 9. a
 gonne to myne. Mar. 1. b.
 C * From that tyme forth beganne Iesus + Mat. 3. a
 to preache/ and to saye: + I Repente/ for the kyngdome of
 heauen is at hande.



* * * As Iesus walcked by the see of Galile/ he sawe two * Mar. 1b
 brethren: Symon whych was called Peter/ and Andrey + Luc. 5. a.
 hys brother/ castynge a net into the see: for they were fsh- + Luc. 5. a.
 ers/ and he sayde vnto them: folowe me/ and I wyl + Luc. 5. a.
 make you fshers of men. And they straght waye left + Luc. 5. a.
 theyr nettes/ and folowed hym. And when he wente forth + Luc. 5. a.
 from thence/ he sawe other two brethren/ James the sonne + Luc. 5. a.
 of Zebede/ & Iohn hys brother/ in the shyppe with Zebe- + Luc. 5. a.
 de theyr father/ mendynge their nettes/ & he called them. + Luc. 5. a.
 * And they without tarpenge lefte the shyppe and theyr fa- + Luc. 5. a.
 ther/ and folowed hym. + Luc. 5. a.
 D * + And Iesus went aboute all Galile/ teachyng in theyr + Luc. 5. a.
 synagoges/ & preachynge the Gospell of the kyngdome/ + Luc. 5. a.
 and healed all maner of syknes/ and all maner of diseases + Luc. 5. a.
 amonge the people. And hys fame spred abroad throughe out + Luc. 5. a.
 all synagogs. + Luc. 5. a.

all Syria. And they brought unto hym all sych people /
that were taken wth dyuerse dysceases and grypnynges /
& them that were possessed with deuils / and those whych
were lunatyke / and those that had the palsye: & healed the.
Marc. 3. a *And ther folowed hym a great nombre of people / from
Luck. 6. b Galile / and from the ten cytyes / & from Ierusalem / and
from the regions that lye beponde Iordane.

Cclose vpon the.iiii. Chapter.

I To repent / is to forthyne and to leane and change the euill
lyfe / for the loue of vertue and hate of synne / as Mar. i. b. Act. iii. d.

In thys Chapter and in the two nexte folowynge
is conteyned the moost excellent and lounge sermon
of Christ in the mo sit / whych sermon is the very kepe
that openeth the vnderstandynge into the lawe. In this
fyfth Chapter specially he preacheth of the. viii. bea-
tytudes or blessinges / of manslaughter / wrath and
anger / of aduourtye / of swearynge / of sufferynge
wryonge / and of loue euen towarde mans enemyes.



The. v. Chapter.

When he sawe the people / he wente by into a
mountayne: & when he was set / hys dyscyples
came to hym / & he opened hys mouth / & taught
the / sayeng: *Blessed are the poore in spyte: for
they shal be heire of the kyngdome of heauen. 4. Blessed are they that
mourne: for they shal be comforted. Blessed are the meke:
for they shal enheret the earth. *Blessed are they whych
honger & thurst for ryghtuousnes / for they shal be fylled.
Blessed are the mercifull; for they shal obayne mercy.
Blessed

Luck. 6. c.

+Esa. 61. a

and. 66. b.

*Jer. 31. d

Blessed are the pure in harte: for they shall see God. Blessed are the peacemakers/ for they shall be called the chyldre of God. Blessed are they whych suffre persecucion for righteuousnes sake: for they is the kingdome of heauen. * Blessed are ye when men reuple you/ & persecute you/ & saye all maner of euell sayenges agaynst you for my sake. + Reioyce and be glad/ for great is poure rewarde in heauen: for so persecuted they the prophetes whych were befoze your dayes. * Ye are the salt of the earth/ but if the salt haue lost hys saltnes/ what can be salted ther wyth? It is thence forth good for no thyng/ but to be cast out/ & to be troddē vnder foote of men. Ye are the lycht of the worlde. A cytie that is set on an hyll cā not be hys/ nother * do men lycht a candell/ & put it vnder a bushell/ but on a cancel stycke/ and it lychter all that are in the house. + Let poure lycht so shyne befoze men/ that they maye see poure good wyorkes/ and glozpye poure father whych is in heauen.

Thynke not that I am come to destroye the lawe/ or the prophetes: no/ I am not come to destroye the/ * but to fulfill the. For truly I saye vnto you: + tyll heauen & earth perysh/ one iote or one tytle of the lawe shall not escape/ tyll all be fulfilled. * Whosoever breaketh one of the least commaundemētes/ & teacheth men so/ he shall be called the leest in the kyngdome of heauen. + For I saye vnto you: + except your righteuousnesse excede the righteuousnesse of the Scribes & Pharises/ ye can not entre into the kyngdome of heauen. Ye haue hearde/ how it was sayde to the of the olde tyme: * thou shalt not kyll. For whosoever killeth shall be in daunger of iudgemēt. But I saye vnto you: whosoever is angrey wyth hys brother/ is in daunger of the iudgement. Whosoever sayeth vnto hys brother/ s Racha/ is in daunger of the counsell: But whosoever sayeth: thou foolle/ is in daunger of hell fyre. * Therfore when thou offrest thy gyft at the altare/ & there remembrest that thy brother hath ought agaynst the: leaue there thyne offryng befoze the altare/ & go thy waye fyrste/ & reconcyie thy selfe to thy brother/ & then come & offre thy gyfte. +

* Agre wyth thyne aduersary quychly/ wyle thou art in the waye wyth hym/ lest the aduersary delpue the to the iudge/ & the iudge delpue the to the mynyster/ & then thou be cast into the prison. I saye vnto the verely: thou shalt not come out thence/ tyll thou haue payed the vrmost far thyng. Ye haue hearde/ how it is sayde to the of olde tyme: * Thou shalt not committe adououry: But I saye vnto you/ that + whosoever lokech on a wyfe lustyng after her/ hath committed adououry wyth her all ready in hys harte. * Wherfore if your right eye offendethe/ pluck him out/ and cast hym from the. Better it is that one of thy

membres

1. Pet. 4. 6
1. Pet. 2. 12
E. 3. c.
+ Act. 5. c.

Matt. 9. 8
Luc. 14. d.

* mar. 4. b
Luc. 8. b.
E. 11. c.
+ Mat. 6. a
1. Pet. 2. b
Mat. 1. c.
and. 2. c. d.
* Luc. 16. c
Esa. 40. a
+ Jac. 2. b
Ezec. 18. b

Exod. 20. c
and. 21. b
Leui. 24. d
Deut. 5. c

Job. 4. 2. b
Mal. 1. b

Luc. 12. c
Mat. 25. b

Exod. 20. c.
+ Eccl. 4. 1. e
Job. 31. a.
Deut. 13. a
Marc. 9. a

members perishe / then that all thy whole body shuld
be cast in to hell. Also yf thy ryght hande offende the / cut
hym of / & cast hym fro the. Better is it that one of thy me-
bres perishe / then that all thy body shuld be cast into hell.

It is sayde: * Whosoever putteth a waie hys wyfe / let
hym geue her a testymonyall of the deuorcerment. But I saye
vnto you: * Whosoever putteth a waie hys wyfe / except it
be for fornicacion / causeth her to breake marrymony. And
whosoever marryed her that is deuorced / breaketh twed-
locke. Agayne / ye haue hearde / how it was sayde to the of
olde tyme: * Thou shalt not forswear thy selfe: + but shalt
performe thyne oth to God. But I saye vnto you: * s swear
not at all: nother by heauen / + for it is Goddes seate: no: yet
by the earth / for it is hys foote stoole: nother by Ierusalem /
for it is the cytye of the greates kynge: nother shalt thou
swear by thy head / because thou canst not make one heer
whyre or blacke: * But poure comunycacyon shalbe / yee /
ye: nay / nay. for whatsoeuer is more then that / cometh of
euell. Ye haue hearde how it is sayde: + An eye for an eye: a
tooth for a tooth: * But I saye vnto you / that ye resist not
euell. But whosoever geueth the a blowe on thy ryght
cheke / turne to hym the other also. And yf any man twyll
suer the at the latwe / & take a waie thy coate / let hym haue
thy cloake also. And who so compelleth the to go a myle /
go wyth hym twayne. Geue to hym that asketh: & from
him that wolde boze w / turne not a waie. Ye haue hearde

How it is sayde: * Thou shalt loue thyne neyghbour / & hate
thyne enemy: But I saye vnto you: Loue poure enemies:
Blesse them that curse you: Do good to the that hate you:
Praye for them whych do you wronge / & persecute you /
that ye may be the chyldre of your father whych is in heauen:
for he maketh hys sunne to aryse on the euell and on the
good / & sendeth hys rayne on the iuste & vniuste. * For yf
ye loue the whych loue you / what rewarde shall ye haue?
Do not the 10. Publycans euen so: And yf ye be frendly to
your brethien only: what singular thyng do ye? Do not
the Publycans also lyke wyse: * Ye shall therfore be perfecte
euen as poure father in heauen is perfecte.

Close vpon the v. Chapter.

1 It is thence forth good for no thyng. When the mynisters of Gods
worde cease fro teaching of it / then must they needes be trode downe
with mens lawes and inuencions.

2 Whosoever breaketh. c. c. That do the wherch saye: that these com-
mandementes of Christ are no commandementes / but counsels.

3 Shalbe called leest: That is / shalbe lytle regarded / and of small
reputacion.

4 Excepte vour rightuousnes. c. c. The rightuousnes of pharyses
standeth only in ourwarde worckes and apparauce / but Christ requy-
reth the rightuousnesse of the harte.

5 Rache is any maner of worde token or sygne of anger or malice.
6 Agre with thyne aduersary. & c. Lyke as he that hath done anoth-
er man harme is bounde to reconcile hym selfe vnto hym: euen so he
also whych is hurt ought to haue a good harte/ and to forgue/ that
wrath may be put downe on bothe sydes.

7 Pluck hym out. & c. Thys plucking out must be done spirytually:
that is to saye/ the lust of the eye must be mortified and depressed in
the harte.

8 Swear not at all. All othes that a man maketh of hym selfe are
forbdden: But when the honoure of God loue/ necessitye or wealthe
of a mas neyghboure requyret/ it is well done: Lyke wrath also is for-
bdden/ and yet is it commendable/ when it commeth of loue to the
honoure of God.

9 Resist not euell. That is/ no man ought to avenge hym selfe/ nor to
seke vengeance/ nother to desyre it: But the bryer powers that be offi-
cers of the swerde/ ought to do it/ ether of them selues/ or els beynge
requyred of loue by therr neyghbours.

10 Publicans were soche men as the Romaynes hath seth to gather
therr tolles and customes: and the same were for the moost parte vs
godly Wretchen.

Of almes/ prayer/ and fastynge. He forbiddeth the
carefull sekynge of the worldly thynges.

The. vi. Chapter. ✠

A Take hede to your *almes/ that ye geue it not in the
syght of men/ to thynnet that ye wolde be sene of
them: or els/ ye get no rewarde of youre father
whych is in heauen. Whensoeuer therfore thou
geuest thyne almes/ thou shalt not make a trompet to be
blowen befoze the/ as the pprocytes do into the synago-
ges and in the stretes/ for to be prayesed of men. Verely I
saye vnto you/ they haue theyr rewarde. But when thou
doest almes/ let not thy lefte hand knowe what thy right
hande doth/ that thyne almes may be secrete/ & thy father
whych seyth in secrete/ shall rewarde the openly.

* And whē thou prayest/ thou shalt not be as the pprocytes
are. For they loue to stande & praye in the synagoges/ & in
the corners of the stretes to be sene of men. Verely I saye
vnto you/ they haue theyr rewarde. But whē thou prayest
*entre into thy chamber/ and shut thy doze to the/ & praye
to thy father whych is in secrete: & thy father which seyth
in secrete/ shall rewarde the openly.

B * And when ye praye/ bable no moch/ as the Wypethē do:
for they thyncke that they shalbe hearde for theyr moche
babylnges sake. Be not ye lyke them therfore. * For youre
father knoweth where ye haue nere/ befoze you aske of
hym. After thys maner therfore shall ye praye:
* Oure father whych arte in heauē/ halowed be thy name.
Thy kyngdome come. Thy will be fulfilled vpon the earth/
as it is in heauen. Geue vs thys daye our daply bread. And
forgeue vs oure dettes/ as we also forgeue oure detters.
And

Luck. 11. b

3. Re. 13. b

Esai. 29. c

Luck. 11. a

4. Re. 4. b

Actu. 10. a.

Esai. 1. b

Rom. 3. b.

Luck. 11. a

And lede vs not into temptacyō / but delpner vs frō euell.
 For thyne is the kyngdome / & the power for euer. Amen.
 For yf ye forgeue other men theyr trespasses / poure hea-
 uenly father shall also forgeue you: * But and ye wyl not
 forgeue men theyr trespasses / nomoze shall poure father
 forgeue you poure trespasses.

Mat. 18. d.

Mat. 11. c.

Esa. 58. a

Mat. 9. b.

* * Moreouer when ye fast / be not sad as the hypocrites
 are. For they dysfigure theyr faces / that they myght be
 sene of mē to fast. Werely I saue vnto you: they haue theyr
 rewarde. But thou / whē thou fastest / anoynte thyne head
 & wash thy face / that it appeare not vnto men / that thou
 fastest / but vnto thy father whych is in secrete: & thy fa-
 ther whych seeth in secrete / shall rewarde the opely. * Se
 that ye gather you not treasure byō the earth / where rust
 & mothes corrupte / & where theues breake through and
 steale. But gather you treasure together in heauen / where
 nother ruste noz mothes corrupte / & where theues nother
 breake by / noz yet steale. For where poure treasure is /
 there is poure harte also. *

Ecc. 29. b

Wis. 23. a

3 cre. 17. a

Luk. 12. d.

Luk. 11. c.

* The eye is the lycht of the body. yf thyne eye then be
 synge / all thy body shall be full of lycht: But & yf thyne
 eye be wycked / all thy body shall be full of darchnesse /
 wherfore yf the lycht that is in the / be darchnesse / how
 great then shall that darchnesse be? * * No man can serue
 two masters. For ether he shall hate the one and loue the
 other: or els he shall leane to the one / & despyse the other.
 Ye cannot serue God and mammon. Therfore I saue vnto
 you: be not ye carefull * for your lyfe / what ye shall eate or
 what ye shall drinke: noz yet for your body / what ye shall
 put on. Is not the lyfe more worth then meate? & the body
 more of value then raymēt: Beholde the foules of the ayer
 for they sowe not / nother reape / noz yet cary into the bar-
 nes: * yet poure heauēly father fedeth thē. Are ye not moch
 better then they? * Which of you (though he toke thought
 therfore) coulde put one cubyte vnto his stature? why care
 ye then for raymēt? Consyder the lylles of the felde / how
 they growe. They laboure not / nether spynne. And yet for
 all that I saue vnto you that euē Salomon in all hys roy-
 alte was not arrayed lyke vnto one of these. Wherfore yf
 God so clothe the grasse / whych is to daye in the felde / &
 to morowe shall be cast into the fornaice: shall he not moch
 more do the same vnto you / o ye of lytle fayth?

Luk. 16. b

Isa. 54. c

Luk. 12. c.

1 Pet. 5. a

Luk. 12. c

Therfore take no thought / sayeng: What shall we eate
 or what shall we dryncke / or where wyth shall we be clo-
 thed? After all such thynges do the heythē seke. For poure
 heauenly father knoweth / that ye haue nede of all these
 thynges * Seke ye fyrst the kyngdome of God & the righ-
 tuousnesse therof / so shall all these thynges be mynystred
 vnto

3. Re. 3. b.

bnto you. **F** Care not then for the moze to/ for the moze to
shall care for it selfe. Every daye hath ynough for his awne
z trauayll.

CLOSE vpon the. vi. Chapter.

I The body here signyfyeth the lyfe with worckes: and the eye syg-
nyfyeth the thought and intent.

I Trauayll. That is: if a man be well occupyed/ God sendeth hym ly-
nge ynough of hys dayly labour: for he hath promysed the labourer
to haue hys meate.



The. vii. Chapter



Judge not * that ye be not iudged. For as ye iudge/ **Luck. 6. d.**
so shall ye be iudged. + And wryth what measure ye **Roma. 2 a**
meete / wryth the same shall it be measured to you **+ Mar. 4 c**
agayne. * Why seist thou a moate in thy brothers **Luck. 6. d.**
eye / and perceauest not the beame that is in thyne awne **eye? O: why sayest thou to thy brother: holde I will plucke**
the moate out of thyne eye? & beholde / a beame is in thyne **awne eye. * Thou hypocrite / first cast out that beame out of**
thyne awne eye / & then shalt thou se clearly / to plucke out **Wrou. 12 c**
the moate out of thy brothers eye.
* Geue not that which is z holy / to z dogges: norther cast **ye your pearles before z swyne / lest they treade them vn- Pol. 136. a**
der they? fete / and the other turne agayne & all to rete you.
* Aske and it shall be geuen you: Seke / and ye shall fynde **Iere. 26. e**
knocke / & it shall be opened vnto you. For who soeuer as- **Ioh. 16. e.**
keth

- Luck. 11. b** keth / receaueth: & he that seketh / fyndeth: and to hym that knocketh / it shalbe opened. * Is there any man amonge you whych ys hys sonne asked hym bread / wolde offer hym a stone? Or ys he asked a fysh / wolde he pzofer hym a serpent?
- Geff. 6. a.** Yf ye then * whych are euell / can geue poure chyldre good gyftes: how moche more shal your father whych is in hea
- Eccli. 31. b** uen / geue good thynges to the that aske hym: * Therfore
- Tobi. 4. c** whatsoeuer ye wolde that men shulde do to you / euē so do
- Luck. 6. c.** ye to them. Thys is the lawe and pzophetes.
- + Luc. 13. c** * Enter in at the strayne gate: for i vdc is the gate / and bzoede is the waye that leadeth to destruction: accyon: & many ther be whych go in therat. But strayne is the gate / and narrow is the waye / whych leadeth vnto lpyfe / and fewe ther be that fynde it.
- Deu. 13. a.** * Beware of false pzophetes / whych come to you in shepes clothynge / but inwarde they be rauenyng wolues:
- Luck. 6. e.** ye shal know the by theyr frutes. * Do men gather grapes from thornes? or fygges of thystles? Euen so euery good tree byryngeth forth good frute. But a corrupte tree byryngeth forth euell frute. * A good tree can not byrynge forth bad frute. + Euery tree that byryngeth not forth good frute /
- Mar. 12. d** shalbe hewen downe / and cast into the fyre. Wherfore by
- + Jer. 11. c** theyr frutes ye shal knowe the. * Not all they that saye to
- Mar. 3. a.** me: Lorde / Lorde / shal entre into the kyngdome of heaue:
- Luck. 3. b** but he that doth the wyll of my father which is in heaue.
- * Mt. 25. a** Many shal saye to me in that daye: Lorde / Lorde * haue
- Luck. 6. e.** we not prophced in thy name? haue we not cast out the
- and. 13. c.** deuyls in thy name? haue we not done many greate dedes in thy name? And then will I knowledge vnto the: I neuer knewe you. * Departe fro me ye woꝝkers of iniquyte.
- Actu. 19. b** + Who soeuer therfore heareth of me these sayenges / &
- * psal. 6. b** doeth the same / I wyll lpyke hym vnto a wylde man / whych
- Mar. 25. d** buylt hys house vpon a rocke. Now when abundaunce of
- + Luc. 6. e.** rayne descended / and the wyndes bletwe / & bet vpon that
- Rom. 2. b.** same house it fell not: because it was grounded vpon the rocke. And who soeuer heareth of me these sayenges / and
- Jaco. 2. b.** doth the not / shalbe lpyckened vnto a folyshe man / whych
- + Eze. 13. b** buylt hys house vpon the sonde. + Now when abundaunce of
- Mar. 11. c.** rayne descended / and the wyndes bletwe / & bet vpon that
- Luc. 4. d** house / it fell / & great was the fall of it. And it came to passe that * whē Iesus had ended these sayenges / the people were astonyed at hys doctryne. For he taught the as one hauyng power / and not as the Scribes.

¶ Close vpon the vii. Chapter.

1 Judge not. &c. Judgement belongeth vnto God: therfore who soeuer taketh vpon hym to iudge (except he be an officer of God appointed thereto) the same taketh awaye Gods honoure.

2 Holy. Thys holg thyng is Gods worde / wherby euery thyng is bawowed.

Dogges

3 Dogges are they that persecute the worde of God.
4 Sworne are they whych walowe them selues in the poddell and fylthynges of fleschly lustes; and regarde not the worde.

¶ Christ clyenseth the leper / healeth the Captaynes seruaunt / and many other dyscales / helpeth waters moother in laue / stylleth the see and the wynde / and dryueth the deuels out of the possessed into the stygne.



The. viij. Chapter.



Uhen he was come downe from the mountayne / much people folowed hym. And lo / ther came a leper / & wox. hypped hym / saeng: Nozde / yf thou wylt thou canste make me cleane. And Jesus put forth hys hande / & touched hym / sayenge: I wyl / be thou cleane: & immediatly hys leprosy was clyensed. And Jesus sayde vnto hym: Se thou tell no man / * but go & shew thy selfe to the preaste: & offer the gyfte that Moyses comaunded: i in wytnesse to them. ¶

Matt. 1.8
Luch. 5.8

Leuit. 14.8

¶ * When Jesus was entred into Capernaum / there came vnto hym a Captayne / & besought hym / sayng: Syr / my seruaunt lyeth syke at home of the pal'sye / & is greuously payned. Jesus sayde vnto hym: I wyl come / & heale hym. The captayne answered & sayde: Syr / I am not worthy / that thou shuldest come vnder my rooke / * but speake the worde only / & my seruaunt shalbe healed. For I my self also am a man subiect to the authoryte of another / & haue souldyers vnder me. Yet 2 when I saye to one: go / he goeth / & to another: come / he cometh: & to my seruaunt: do this / he doeth it. ¶ When Jesus hearde that / he maruailed / & sayde

Luch. 7.8
Jhon. 4.8

Ysa. 106.8



sayde to the that folowed hym: Werely / I saye vnto you: I haue not founde so great fayth / no nor in Israel. But I saye vnto you: * Many shall come; fro the east & west / & shall rest wth Abraham / Isaac and Jacob in the kyngdome of heauē / and the chyldren of the kyngdome shall be cast out into utter darchnes: there shall be wepyng & gnashyng of teth. And Iesus sayd vnto the Captayne: go thy way / & as thou belest / so be it vnto the. And hys seruaunt was healed the same houre. **I**

Marc. 1. c. * And Iesus went into Peters house / and satwe hys wyues mother lyenge sycke of a feuer: so he touched hys hande / and the feuer lefte her: and she arose / and ministered vnto them. **B**

Marc. 1. c. * When the euen was come / they brought vnto hym many that were possessed wth deuyls. And he cast out the spirites wth a worde / and healed all that were sicke / that the thyng myght be fulfilled / w^{ch} was spoken by **Isai. 53. a.** **Isai. 53. a.** say the Prophet / sayenge: * He toke on hym our infyr / **1. Pet. 2. c.** myrtes / and bare oure synnes.

When Iesus satwe moch people about hym / he comau^d ded to go ouer the water: * And ther came a scribe / & sayde vnto hym: master / I w^{ll} folowe the / wther so euer thou goest. And Iesus sayde vnto hym: The foxes haue holes / & the byrdes of the ayer haue nestes / but the sonne of man hath not wher on to rest his heade. * Another that was one of his discyples / sayde vnto hym: Syr / geue me leue fyrst / to go & burpe my father: But Iesus sayde vnto hym: folowe thou me / & let the dead burpe theyr dead. **C**

✠ * And



✠ And he entred into a Shyppe / & his disciples folowed hym. And beholde / ther arose a great tempest in the see / in so moch that the Shyppe was couered wth waues / and he was a slepe. And his disciples came vnto hym / & a tooke hym sayeng: Lord / saue vs / we perissh. And he sayde vnto the: why are ye fearfull / o pe of lytell fayth? Then he arose * and rebuked the wyndes and the see / & ther folowed a great calme. And the men maruayled & sayde: what man is this / that both wyndes and see obey hym? Mar. 4. 9.
Luc. 8. 6.

* And when he was come to the other syde / into the contre of the Bergesytres / ther met hym two possessed of deuyls: which came out of the graues / & were out of measure fearce / so that no man myght go by that waye. And beholde / they cryed out sayenge: Oh Iesu thou sonne of God * what haue we to do with the? Art thou come hether to tormēt vs befoze the tyme he come? + And ther was a good waye of from the a great heerd of swyne fedynge. Then the deuyles besought hym / sayenge: ys thou cast vs out / suffre vs to go our e waye into the heerde of swyne. And he sayde vnto them: go poure wayes. Then went they out / & departed into the heerd of swyne. And beholde / the whole heerd of swyne was carped wth violēce headlinge in to the see / and perished in the water. Then the herdmen fled / & wente they: waye into the cytye / and tolde euery thyng / & what had fortunēd vnto the possessed of the deuyls. And beholde all the cytye came out and met Iesus: and when they saue hym / they * besought hym / so; to departe out of thy: coastes. Job. 26. 6.
Ios. 10. 6. b
Marc. 5. 9.
Luc. 8. 6. b
2. Cor. 5. 6
+ mar. 5. 6
Act. 16. 2

Chap. 9

The Gospell

Clofe vpon the viii. Chapter.

1 In wynneste to them. Moyses calleth the lawe a wynneste ouer the people. Deutero. xxxi. for the lawe accuseth vs: and is a wynneste ouer oure synnes. Euen so here the prestes testyfyenge that Christ clenseth thyra leper/ and yet belene hym not/ are wynteste agaynst them selues.

2 When I saie to one: go/ he goeth. That is: If my wordes be of such effecte/ how moch more myghtye then are thy wordes?

3 From the east and west. & c. That is: the Werten commynge to the earth: shalbe receaved/ and the Jewes and such as trust in theyr woordes/ shal for theyr vnbelefe sake be refused.

4 The sonne of man. Christ calleth hym selfe sonne of man: that is very naturall man/ shewing in that his humylte and goodnes/ which humbled hym selfe to loue for oure saluacion.

¶ Christ healeth the palsye/ calleth Mathew from the custome/ answereth for hys dysciples/ healeth the woman of the bloud pylae/ helpeth Jairus daughter/ geueth two blinde men their syght/ maketh a domme man to speake/ and dyspueth out a deuyl.



The ix. Chapter. ✠

Mat. 2. a.
Luch. 5. c.
Jhon. 5. a.

Then entred he in to a shyp/ & passed ouer/ & came into this atone cytie. * And lo/ they brought vnto hym a mā sicke of the palsye lpyng in his bed. Whē Jesus sawe the fayth of thē/ he sayde to the sicke of the palsye: my sonne/ be of good cheare/ thy synnes are forgoenē the. And beholde/ certayne of the Scribes sayde in thē selues: thys mā blasphemeth. But whē Jesus sawe theyr thoughtes/ he sayde: Wherfore thyncke ye euell in youre hartes. Whether is it easier to saye: thy synnes be forgoenē the: or to saye: aryse & walke? But that ye may knowe/ that the sonne of man hath power to forgoene synnes in earth/ then

then sayde he vnto the spyke of the palsey: Arise / take vp thy bed / & go home. * And he arose / & wente home. When Actn. 9. & the people sawe it / they magnified / and glorified God / and .3. a. which had geuen soche power vnto men. ¶



† * And as Jesus passed forth from thence he sawe a man sate at receauyng of custome / named Mathew / & sayde vnto hym: folowe me / & he arose & folowed hym. And it came to passe as he sat at meate in the house / beholde many publicans and synners came & sat downe also wyth Jesus & hys dyscyples. When the Pharyses sawe that / they sayde to hys disciples: why eateth your master wyth publicans and synners? When Jesus hearde that / he sayde vnto the: The whole nede not the physycyan / but they that are sycke. So and learne what that meaneth: * I haue pleasure in mercy / and not in offerynge. For I am not come to call the ryghteous / but the synners to repentance. ¶

Marc. 2. 17
Luch. 5. 29.
and. 15. 2.

Osec. 6. 6
Mar. 12.

† * Then came the disciples of Ihon to hym / sayng: Why do we and the Pharises fast so oft / & thy disciples fast not? And Jesus sayde vnto them: Can the weddinge chydren & mourne / as long as the bydegrome is wyth them? The tyme will come / when the bydegrome shalbe taken fro the / & then shall they fast. No man putteth an olde garment with a pece of newe clothe. For then taketh he awaye the pece agayne from the garment: & the rent is made greater. Norther do men put new wyne in to olde vessels / for then the vessels breake / and the wyne runneth out / and the vessels perishe. But they poure newe wyne in to newe vessels / and so are both saued together. ¶

Marc. 2. 18
Luch. 5. 34.



Marc. 5. c. ¶ * W^hyle he thus spake vnto them / beholde ther came a
Luch. 8. e. certayne ruler / & worshipped hym / sayēg: My doughter is
euē now deceassed / but come / & laye thy hande on her / & she

Leuit. 15. d. * And beholde / a womā which was dysseased with an p^{er}son
Marc. 5. c. of bloude .xii. yeares / came behynde hym / & touched the hem
Luch. 8. e. of hys besture. For she sayde in her selfe: yf I maye touche
but euē his besture only / I shalbe safe. Then Iesus tourned
hym aboute / and beheld her / sayeng: Doughter be of good
conforte / thy fayth hath made the safe. And she was made
whole / euē that same houre.

Marc. 5. d. * And when Iesus came into the rulers house / & sawe the
Luch. 8. f. mystrrels and the people raginge / he sayde vnto them: Get
+ Jho. 11. b you hēce / for the maydē is not dead / but + slepeth. And they
laughed him to scozne. But when the people were put forth
he wēt in / and toke her by the hande / and the maydē arose.
And this was nopsed throught out all the lande. ¶

And as Iesus departed thence / two blynde men folowed
hym / cryēg and sayeng: O thou sonne of David / haue mer
cy vpon vs. And when he was come home / the blynde came
to hym: And Iesus sayde vnto thē: Seleue ye that I am able
to do thys? And they sayde vnto hym: yee Lord. Then tou
ched he theyr eyes / sayenge: * accordinge to poure sayth /
be it vnto you. And theyr eyes were opened. And Iesus char
ged them / sayeng: Se that no man knowe of it. But they de
parted / & spred abroad his name throught out all that lāde.

Marc. 7. d * W^hen these were gone out / beholde / they brought to
Luch. 11. b hym a domme man possessed of a deuill. And whē the deuill
was cast out / the domme spake, And the people meruailed /
sayeng:



sayeng: it was neuer so sene in Israel. But * they Pharyses
sayde: he casteth out deuyls / thoro to the cheafe deuyll.

+ And Iesus wente aboute in all cities and to townes / tea-
ching in their synagoges / and preaching the gospel of the
kyngdome / and healyng all maner sicknesse and all maner
dysease amōge the people. * And when he sawe the people
he had compassion on thē / because they were pyned awaye
and scattered abroad / euen as shepe haung no shepherde.
* Then sayde he to hys disciples: the haruest is great / but
the labourers are fewe. Wherefore * praye the Lord of the
haruest / to sende forth labourers in to hys haruest.

Mat. 12. c1
Marc. 3. b.
+ Mar. 6. a
Luch. 13. b.

* Eze. 34. a
Mar. 6.

Luch. 10. a
2. Tes. 3. a.

¶ Close vpon the .ix. Chapter.

1 His owne / certie Capernaum.

2 I am not come to call the ryghteous. Christ refuseth all māis ryghteous-
nesse / and will that we shall burde onely vpon hys ryghteousnesse: and
therefore sayth he here / that he is come onely to call synners. And. 1. Ty-
mo. 1. sayeth S. Paul: that Christ came in to the worlde to save synners.

3 Mourne. Ther are two maner of moornynges: one of a mans awne
choosyng / as Basils preste prynced them selues with knyues and botkis.
3. Reg. 19. The moornyng doth not God regarde. But to suffre hame /
persecucion and death for ryghteousnes sake / is the ryght moornyng.
Therefore sayeth Christ / that hys disciples fast not woble the breds
degrome is woth them / that is / woble God sendeth them no trouble
for so much as Christ hym selfe is yet woth them and defendeth them.

¶ Christ sendeth out hys .xij. Apostles to preache in
Iewye / geueth them charge / teacheth them and com-
forteth them agaynst persecucion and trouble.

The .x. Chapter.

B. iiii.

And

Marc. 3. d.
and. 6. a.
Luch. 6. b.
9. a. & 10. a

And he * called his. xii. disciples bnto hym / and gaue them power ouer vncleane spyztes / to cast the out / & to heale all maner of syknes / and all maner of dyseases. The names of the. xii. Aposteles are these: The fyrst Symon called Peter / and Andrey hys brother: James the sonne of Zebede / and Jhon his brother: Philip and Bartholomew / Thomas / and Mathew the publican / James the sonne of Alphe / & 1 Lebbeus othertwyle called Thaddaeus / Symon of Cana / & Judas Iscarioth / which also betrayed hym. Thesetwo lue sent Iesus / and comaunded them / sayeng: Go not in to the wayes that leade to the Dey then / and in to the cities of the Samaritans enter ye not.

Marc. 6. b But go rather to the lost shepe of the house of Israel. * Go and preache / sayeng: The kyngdome of heauen is at hande: Acru. 8. b. Heale the sike / clyse the lepers / raise the dead / cast out the deuels. * Frely ye haue receaued / frely geue agayne.

Luch. 9. a + Mar. 6. a + Possesse not golde / nor siluer / nor brasse in your gyrdels: and. 10. a. nor yet scrip towarde yourneyp: nether tway coats: * Whi. 2. e nother shues / nor yet a staf. * For the workman is worthy of his meate. In to what soeuer citie or towne ye shall come / enqurye in it / who is mete for you / and there abyde tyll ye

Mat. 6. b. go thence. * And when ye come in to an house / salute the Luch. 9. a. same. And yf the house be mete for you / your peace shall come vpon you. But yf it be not mete for you / your peace shall turne to you agayne. And yf no man will receaue you / nor your preaching / departe out of that house or that citie.

* Act. 13. e * And 2 Make the dust of your feete. Truly I saie vnto you and. 18. a. it shall be easer for the lande of Sodoma and Gomorra in the daye of iudgement / then for that ctyte.

Luch. 10. a * Beholde / I sende you forth as shepe amonge wolues. Be ye therfore twyle as serpentes / and innocent as doves.

Mar. 13. b * Beware of men / for they shall deliuer you vp to the coun- Lu. 8. 21. b cels / & shall scourge you in theyr synagoges. And ye shall be John. 16. a brought before pynces & kinges for my sake / in wytnesse to them and to the gentyls. + But when they deliuer you vp + Mar. 13. b take no thought how or what ye shall speake / for it shall be Lu. 8. 12. b geue you / euē in that same houre / what ye shall saie. For it and. 21. b. is not ye that speake / but the spyrite of your father which speaketh in you.

Mich. 7. a. * The brother shall deliuer the brother to death / an the father the sonne. And the chyldren shall arse agaynst their fathers and mothers / and shall helpe them to

Mat. 24. a death: and ye shall be hated of al men for my names sake. But he that endureth to the ende shall be saved.

Jere. 1. a * Whē they persecute you in one cyrie / fye into another: Mar. 2. c I tell you for a trenth / ye shall not synne al the cities of Jeru. 5. a Israel / tyll the sonne of man come. * The disciple is not above the master: nother the seruaunt above the lord. It is as hys

* Luc. 6. d

as hys Lorde. yf they haue called the good man of the house: Beelzebub / how moche moze shall they call the of his householdes to: feare them not therfore.

D * Ther is nothyng hys / that shall not be openly shewed: norhyng secret / that shall not be knowen. What I tell you in darchenelle that speake ye in light: & what ye heare / that teache ye vpon the house toppes. * And feare ye not them that kyll the body / and be not able to kyll the soule. But rather feare hym whi: h is able to destroye both soule & body in to hell. Are not two sparowes solde for a farthyng? yet doth ther none of the light vpon the ground without your father. And now are all the heeres of your heade tolde. Feare ye not therfore: ye are of moze value then many sparowes. * Therfore whosoever knowledgeth me before men / him will I knowledge also before my father which is in heauen. But whosoever denyeth me before men / him will I also deny before my father whic h is in heauen.

Marc. 4. b
Luc. 8. b.
and. 12. a.
* Lu. 12. a

* Thynke not that I am come to sende peace vpon earth. I came not to sende peace / but a sword. for I am come to set a man at varpaunce agaynst his father / and the daughter agaynst hys mother and the daughter in lawe agaynst her mother in lawe: and a mans foes shall be they of his atone household. * Who so loueth father and mother moze then me / is not mete for me / & he that loueth sonne or doughter moze then me / is not mete for me. And he that taketh not his crosse and foloweth me / is not mete for me. * Who so fyndeth his lyfe / shall lose it: & he that loseth his lyfe for my sake / shall fynde it. + He that receaueth you receaueth me / and who so receaueth me / receaueth hym that sent me. * He that receaueth a Prophete in the name of a Prophete / shall receaue a Prophetes rewarde. He that receaueth a ryghtuous man in the name of a ryghtuous man / shall receaue a ryghtuous mans rewarde. + And Who so euer geueth vnto one of the least of these a cuppe of cold water onely to drinke / in the name of a discipule / verely I saye vnto you: he shall not lose his rewarde.

Marc. 8. e.
Luc. 9. d.
and. 12. a.

Luc. 12. f.

Mich. 7. a

Luc. 14. d.
and. 17. d.

Matt. 16. d
Marc. 8. e.
Jhon. 12. c
+ Luc. 9. b
and. 10. e.
Jhon. 13. e
* 3. re. 18 a
+ Marc. 9. e

Close vpon the .x. Chapter.

1 Lebbens is saynt Jude the good Apostle.

2 Shake the dust. &c. So lytle shall ye take of the: that ye shall shake awaye theyr very dust from youre fete: that they may knowe / how that ye like not your awone profyt but theyr saluacion.

2 Beelzebub is the name of an ydole / signyfyinge the master or lorde of a fleecy wyche name the Jewes called the deuell.

¶ Jhon Baptyst sendeth hys Discyples vnto Christ / whych geueth them theyr answer / rebuketh the vnthankfull cypres / and loungly exhorteth men to take hys yocke vpon them.

The .xj. Chapter.

B. b.

And

- A**nd it came to passe / when Iesus had made an ende of commaundynge hys twolue dyscyples / he departed thence / to teache and to preache in theyr ctytes.
- Luck. 7. d.** ¶ *Whē Ihs being in pryson hearde of the workes of Chryste / he sent two of hys dyscyples / and sayde vnto hym. Art thou he that shall come / or shall we lōke for another? Iesus answered and sayde vnto them: Go poure waue / and tell Ihon agayne / what ye se and heare. *The blynde se / and the lame go: the lepers are clyensed / and the deafe heare: the dead arysē agayne: *and the gospell is p̄dychēd to the poore: & blessed is he / that is not offended at me.
- Esa. 35. a.** ¶ *When they wente theyr waue: Iesus began to speake vnto the people / concernynge Ihon: What are ye gone out for to se in the wyldernesse: Wolde ye se a rēde makē with the wynde? Or what are ye gone out for to se: Wolde ye se a man clothed in soft raymēt: Beholde / they that weare soft clothynge / are in kynges houses. But what are ye gone out for to se: A Prophete: Yee I saye vnto you / and moze then a prophete. For this is he / of whom it is wyrtē: *Beholde I sende my messaunger before thy face / whych shall p̄pare thy waue before the. ¶
- Esa. 40. a.** ¶ *Werely I saye vnto you: Amonge the chyldzen of wemē arose ther not a greater then Ihon the Baptyst. Notworthl̄as **B**dynge he that is *lesse in the kyngdome of heauē / is greater then he. From the tyme of Ihon Baptyste hyther to / the kyngdome of heauen i suffreth byolence / and the byolent plucke it vnto thē. *For all the Prophetes & the lawe p̄phēcyed vnto Ihon. Also p̄ ye wyll receaue it / thys is +he.
- Luck. 16. c.** ¶ *Luc. 1. a. Itas / whych shulde come. Who so hath eares to heare / let hym heare. ¶ *But where vnto shall I lyken thys genēracō: It is lyke vnto chyldzen whych spt in the market / & call vnto theyr felowes / and saye: we haue p̄p̄d vnto you / and ye wolde not daunse: We haue mourned vnto you / and ye wolde not wepe. For Ihon came nother eatynge nor d̄ynckynge: & they saye: he hath the deuell. The sonne of mā came eatynge and d̄ynckynge / & they saye: lo what a glutton and wyne bebbēr thys man is / & a companyon of publicans and synners: & wylsedome is in styfēd of hys chyldzē.
- Luck. 10. b.** ¶ *Then began he to byp̄zade the ctytes / in the whych moost of hys myracles were done / because they amēded not. Wo vnto the Chorazyn: Wo vnto the Bethsaida: for p̄ the myracles whych haue bene shēwed amēge you / had bene done in Tyre & Sydon / they had repented longe ago in sackcloth and ashes. Neuertheles I saye vnto you: It shalbe easer for Tyre and Sydon in the daye of iudgemēt / then for you. And thou Capernaū which art lyft bp vnto heauē / shalt be brought do wne vnto hell. For p̄ the myracles which haue bens donē in the / had bene shēwed in Sodom / they had remap



remayned vnto this daye. Neuertheles I saye vnto you: It shalbe easer for the londe of Sodome in the daye of iudgement/ then for the. ¶

D ¶ At the same tyme Iesus answered / and sayde : * I prayse the (O father and Lord of heauen and earth) that thou haste hyd 2 these thynges from the wyse and prudent / & opened them vnto babes. Euen so father / for so it pleased the. * All thynges are geuen ouer vnto me of my father: + and no man knoweth the sonne / but the father: nother knoweth any man the father / saue the sonne / & he to whom the sonne wyll open it. Come vnto me all ye that laboure / and are laden / and I wyll ease you. Take my yock vpon you / and learne of me: for I am meke and lowlye of hart / and ye shall fynde rest vnto your soules: + for my yock is easy / & my burthen is lycht. ¶

Mat. 11. 26
Luch. 10. 22

Mat. 23. 12
Luch. 10. 22
John. 3. 25
+ Joh. 7. 37
s. b. 10. b.
* Eccl. 6. 3
Jere. 6. c
+ 1. Joh. 5. 20

¶ Close vpon the. xi. Chapter.

1 Suffereth violence. When mens consciences begynne of fele the sweetnesse of Gods promyses they presse thorow / and no mans power can let them.

2 These thynges. The mysterie of the Gospell and of faith.

3 My yock is easy: the crosse is but a light burthen vnto such as haue a good taste of the Gospell.

¶ The disciples plucke the eares of cozne / he excuseth them / healeth the dyed hande / helpeth the possessed that was blynde and domme / rebuketh the vnfaithfull that wolde nedes haue tokes / and sheweth who is his brother / sister and mother,

The



The xij. Chapter.



Marc. 2. c.
Luch. 6. a.
+ Deu. 23 d

AT the same tyme * wente Iesus thoro the corne
vpon the Sabboth/ & hys dyscyples were hongry/
+ & beganne to plucke of the eares of the corne/ & to
eate. When the Pharyses sawe that/ they sayde vn
to hym: Beholde/ thy dyscyples do that/ whych is not law-
full to do vpon the Saboth. He sayde vnto them: Haue ye
not reade what Dauid dyd/ when he was an hōgred/ & they
also that were wth hym? * Ho w he entred into the house
of God/ & dyd eate the shew breades/ whych were not law
full for hym to eate/ nother for them that were wth hym/
but only for the Priestes? Or haue ye not reade in the law/
how that the Priestes in the temple breake the Saboth/
& yet are blamelesse? But I saye vnto you/ that here is one
greater then the temple. But yf ye wyl what thys were: (* I
haue pleasure in mercy/ and not in offrynges) ye wolde not
haue condemned innocentes: For the sonne of man is Lord
euen ouer the Saboth.

Osee. 6. b.
Mat. 9. a.

Marc. 3. a.
Luch. 6. a.
* Lu. 14 a

Deu. 22. a.

* And he departed thence/ and wete into theyr synagoge: **B**
and beholde/ there was a man whych had hys hande cyped
bp. And they asked hym/ sayenge: Is it lawfull to heale
vpon the Saboth: because they myght accuse hym. But he
sayde vnto them: Whych of you is it/ yf he hath a shepe fal
len into a pytte vpon the Saboth daye/ * that wolde not
take hym/ and lyft hym out? And how moche is a man bet-
ter then a shepe? Therfore is it lawfull to do good vpo the
Saboth. Then sayde he to the man: Stretch forth thyne
hande. And he stretched it forth: and it was whole agayne
lyke vnto the other. **A**

* Then

✠ ✠ Then went the Pharisees out/ and helde a counsell agaynſt hym/ how they myght deſtroie hym. But when Jeſus knewe therof/ he departed thence/ and moche people folowed hym: and he healed them ail/ and charged them/ that they ſhulde not make hym known: that the thyng might be fulfilled/ wherby was ſpoken by Eſaie the Prophete/ whych ſaith: ✠ Beholde this is my ſeruaunt/ whome I haue choſen: and my beloued in whom my ſoule deſpreth: I will put my ſpyrite vpon hym/ & he ſhall ſetve iudgement vnto the heathen. He ſhall not ſtrype nor crye/ nother ſhall any man heare his voyce in the ſtreets. A bruſed reede ſhall he not breake/ & ſtawe that begynneth to burne ſhall he not quenche/ tyll he ſende forth iudgement vnto victorie. And in his name ſhall the heathen truſt. ✠

Marc. 3. a.
Iho. 1c. d.
and. 11. e

Eſa. 42. a

✠ Then was there brought vnto hym one poſſeſſed (of a deuill) the which was blynde & dumme/ & he healed hym: in ſo moche that the blynde & dumme both ſpake & ſat. And all the people were amaſed/ & ſayde: Is not this the ſonne of Dauid? ✠ But when the Pharisees heard that/ they ſayde: he dyueth the deuils out none other wyſe/ but thoro w Beelzebub the cheſe of the deuils. Neuertheles Jeſus knewe they thoughtes/ and ſayde vnto them: Euery kingdome dyuided within it ſelf/ ſhalbe deſolate: & euery cytye or houſe dyuided in it ſelfe maye not contynue. So yf one Sathan caſte oute another/ then is he at variaunce within hym ſelfe: how may then his kyngdome endure? But yf I caſt oute deuils thoro w Beelzebub/ thoro w whome do poure chyldren caſt them out: Therfore ſhall they be your iudges. But yf I caſt oute the deuils by the ſpyrite of God/ then is the kyngdome of God come vpon you. **¶** How can a man entre in to a ſtrong mans houſe/ and biolentlye aſſaile his goodes/ except he fyrſt bynde the ſtrong man/ and then ſpoyle his houſe? ✠ He that is not with me/ is agaynſt me: & he that gathereth not with me/ ſcattereth abroad. Therfore I ſaye vnto you: ✠ All ſynne & blaſphemy ſhalbe forgiven vnto men/ but the blaſphemy agaynſt the ſpyrite ſhall not be forgiven vnto men: ✠ and whosoever ſpeaketh a worde agaynſt the ſonne of man/ it ſhalbe forgiven hym. But whosoever ſpeaketh 2 agaynſt the holy goos/ it ſhall not be forgiven hym/ nother in this worlde/ 3 nor in the worlde to come.

Luck. 11. c.

Marc. 9. b.
Marc. 3. b.
Luck. 11. b

Luck. 11. c.

Marc. 3. c.
Luck. 12. a
✠ 1. Re. 20

Matt. 7. b.
Luck. 6. c.

Iſa. 39 b
Luck. 6. c.

✠ Either make the tree good & his frute good alſo/ or els make the tree euell and his frute euell alſo. For the tree is known by the frute. Oye generacion of hyppers/ how can ye ſpeake good/ when ye your ſelues are euell? ✠ For of the aboundaunce of the harte the mouth ſpeaketh. A good man out of the good treaſure of his harte/ bringeth forth good thynges/ & an euell man out of his euell treaſure/ bringeth forth euell thynges. But I ſaye vnto you/ that of euery

psell

pdell woꝛde/ that men haue spokē/ they shall gene accōptes
 2. Reg. 1. c. at the daye of iudgement. * But of thy woꝛdes thou shalt
 Luc. 19. b be iustificid/ & out of thy woꝛdes thou shalt be condemnēd.



* Then answered certayne of the Scribes & Pharisees
 and sayde: Master/ we wolde sayne se a token of the. And he
 Mat. 16. a. answered & sayde vnto them: * Thys euell & aduouterous
 Marc. 8. b. generacion seketh a token: and ther shall no token be geuen
 Luc. 11. c. them/ but the token of the Prophete Jonas. + For as Jonas
 + Jone. 2. a. was thre dayes and thre nyghtes in the Whalles belly/ so
 shall the sonne of man be thre dayes and thre nyghtes in the
 harte of the earth. The men of Ninus shall ryse in the last
 iudgement with thys generacion/ and shall condemne it:
 Jone. 3. a. * for they dyd penance at the preachynge of Jonas. And
 beholde here is one greater then Jonas. The Quene of the
 South shall aryse in the laste iudgement with thys genera-
 9. Re. 10. a. cyon/ and shall condemne it: * for she came from the vtter-
 2. Par. 9. a. most partes of the earth / to heare the wysedome of Salo-
 mon: and lo / here is one greater then Salomon.
 Luc. 11. c. * When the uncleane spyrite is gone out of man/ he wale-
 keth thow to dyve places/ sekynge rest/ and fyndeth none.
 Then sayeth he: I wyll turne agayne/ in to my house from
 whence I wēt out. And whē he cometh/ he fyndeth it emptye
 swepte and garnished. Then goeth he his waye/ and taketh
 vnto hym/ seue other spyrites worse then hym selfe: & whē
 2. Pet. 2. b. they are entred in/ they dwell there: * And the ende of thas
 Heb. 6. a. man is worse then the begynnyng. Euē so shall it go woth
 + Mar. 3. c. this euell generacion. + Whyle he yet talcked vnto the peo-
 Luc. 8. c. ple/ beholde hys mother & hys brythē stode wthout/ desy-
 ryng to speake wth hym. Then sayde one vnto hym: Be-
 holde

holde/ thy mother & thy brethren stande wythout / & wolde
speake wyth the. Neuertheles he answered and sayde vnto
hym that tolde hym: Wo ho is my mother & who are my bre-
thren? And he stretched forth hys hande ouer hys discyples/
and sayde: Beholde my mother and my brethren. * For who
sauer doth the wyll of my father which is in heauen / the
same is my brother / syster and mother.

Jhon. 15. b

Close vpon the. xii. Chapter.

1 Lorde ouer the Saboth. So greatly doth the vnderstandnge of
all outwarde commaundementes consist in loue / that euen the precepte
of God vndereth not where loue and necessity requesteth.

2 Agaynst the holy goost. To synne agaynst the holy goost / is presum-
ptuously and with a malicious harte to warde the Gospell to despise the
truth / to fall cleane awaye from it / to crucifye the sonne of God afresh
after the parfyte knowledge of the verite / to make a moke of hym / and
to despise hym vnto the last / to ascribe hys worde vnto the deuyl.

3 For in the worlde to come. That is to saye as s. Marke expoundeth / it
mar. iii. who so blasphemeth the holy goost / shal neuer haue forgiveness.

The parable of the sede / of the tares / of the mustarde
seede / of the leuē / of the treasure hyd in the felde / of the
pearles / and of the nette.

The. xiiij. Chapter.

A The * same dape went Iesus out of the house / & sat by the see syde / & moche people resorted vnto hym: so that he went in to a shippe & sat hym downe / and
all the people stode by the shore. And he spake ma-
ny thynges vnto the in synylytudes / sayēg: Beholde / the
sower wente forth to sowe: as he sowed / some fell by the
waie syde: Then came the foules / and dyd eate it by. Some
fell by the stony ground / & anone it sprōge by / because it had
no depth of earth: But whē the sunne arose / it caught heate:
& for so moche as it had no roote / it withered awaye. Some
fell amonge the thornes / & the thornes grewe by / & choked
it. Some fell vpon good grounde / and gaue frute: some an
hundred fold / some sixty fold / some thirty fold. Wo ho
so hath eares to heare / let hym heare. * And the discyples
came vnto hym / and sayde: Why speakest thou vnto them
by parables? He answered and sayde vnto them: Vnto
you it is geuen to knowe the mystry of the kyngdome of hea-
uen: * but vnto the it is not geuen. + For i who so hath / vn-
to hym shalbe geuen / & he shal haue aboundaunce. But who
so hath not / fro hym shal be takē awaye / euē that he hath.
Therefore speake I vnto the by parables / for with seing eyes
they se not / & with hearinge eares they heare not / for they
vnderstāde it not. And in them is fulfilled the prophete of
Esay / which sayeth: * ye shal heare in dede / and shal not
vnderstāde: & with seynge eyes shal ye se / & not perceaue.
For the harte of this people is waxed grosse / & theye eares
are thicke of hearinge / and theye eyes haue they closed / lest
they shulde once se wyth the eyes / & heare wyth the eares: &
vnderstāde wyth the harte / & turne / that I myght heale the.

Marc. 4. a
Luch. 8. a

Marc. 4. a
Luch. 8. b.

2. Cor. 3. c.
+ Mar. 25. c
Marc. 4. c.
Luch. 8. b. &
and. 19. c.
* Esa. 6. b
Marc. 4. a
Luch. 8. b.
Jhon. 12. c.
Actu. 28. b.
Roma. 11. b

* Bu

Luch. 10. c.

+1. Pe. 1. b

Marc. 4. b

Luch. 8. b.

*But blessed are youre eyes / for they se: & youre eares / C
for they heare. Verely I saye vnto you: + many prophetes &
ryghtuous men haue desyred to se the thynges that ye se / &
haue not sene them: and to heare the thynges that ye heare /
and haue not hearde them. *Heare ye therfore the parable
of the sowter. When one heareth the woꝛde of the kyng-
dome / & vnderstandeth it not / the euell man cometh & pluc-
keth it a waie that is sown in his harte: & this is he that
is sown by the waie syde. But he that is sown in the sto-
ny grounde / is this: when one heareth the woꝛde & anon
with ioy receaueth it: neuertheles he hath no roote in him /
but endureth for a season: whē trouble and persecution ar-
rysch because of the woꝛde / immediatly he is offended. As
for hym that is sown amōge the thornes / this is he: Whē
one heareth the woꝛde / and the carefulnes of this woꝛde /
and the deccatfulness of ryches choke the woꝛde / and so he
becommeth vnfructfull. But he that is sown in the good
grounde / is this: when one heareth the woꝛde and vnder-
standeth it / and byngeth forth frute / and some geueth an
hundredfold / some sixtyfold / & some thirtyfold.



Marc. 4. c

*Another parable put he forth vnto them / & sayde: †The
kingdome of heaue is like vnto a mā / that sowed good seede
in his felde. But whyle men slepte / there came an enemye /
& sowed tares amōge the wheate / and wēt his waie. Now
when the blade was spronge vp / and brought forth frute /
then the tares appeared also. Then came the seruantes to
the housholder / and sayde vnto hym: Sye / sowedest thou
not good seede in thy felde: From whence then hath it tares?
He sayde vnto the: That hath the enemye done. Then sayde
the

D

the seruantes: wilt thou then that we go & weede them out? he sayde: no/ lest whyle we weede out the tares/ we plucke vp the wheat also with them. Let them both growe together tyll the haruest/ and in tyme of haruest/ I will saye vnto the reapers: Gather the tares fyrst/ & bynde the in sheaves to be brent/ but gather the wheate into my barn.

E * Another parable put he forth vnto them/ and sayde:

* The kyngdome of heauen is lyke vnto a 2 grane of mu-

Mar. 4.c.
Luch. 13.b

stard sede/ which a man toke/ and sowd it in hys felde.

Which is the leest amonge all sedes. But when it is growen/ it is the greatest amonge herbes/ and is a tree: so that

Luch. 13.b

the byrdes vnder the heauen come & dwell in the braunches of it. Another parable spake he vnto the: * The kyngdome

of heauen is lyke vnto 3 leuen/ whych a woman toke/ & myrte it amonge thre peckes of meale/ tyll all was leuen-

Mar. 4.d

ded. * All soch thinges spake Iesus vnto the people by parab-
les/ & without parabes spake he nothinge vnto the: that

Iosa. 77. a

the thinge myght be fulfyllled/ whych was spoken by the

prophete/ sayng: * I will open my mouth in parabes/ & I will

speake out the secretes fro the begynnyng of the world.

* Then sent Iesus the people away/ and came home.

Mar. 4. d.

* And hys dyscyples came vnto hym/ and sayde: Declare

vnto vs the parable of the tares of the felde. Iesus answered/ and sayde vnto them: The that soweth the good sede/ is

the sonne of man: the felde is the world: the good sede are

Apoc. 14. d

the chyl dren of the kyngdome. The tares are the chyl dren

of wyckednesse: the enemye that soweth them/ is the deuyl:

* the haruest is the ende of the world: the reapers are the

Dant. 12. a

angels. For lyke as the tares are weeded out/ and brent in

Sap. 3. b.

the fyre/ euen so shall it go in the ende of this world.

1. Cor. 15. e

The sonne of man shall sende forth hys angels/ and they

shall gather out of hys kyngdome all thynges that offende/

Phil. 1. a.

and them that do iniquyte/ and shall cast them in to a for-

nace of fyre/ there shall be wapyng & gnasynge of teth.

* Then shall the ryghteous shyne as the Sunne/ in the

Mat. 22. b.

kyngdome of the father. Who so hath eares to heare/ let

hym heare. * Agayne the kyngdome of heauen is lyke

vnto a treasure hys in the felde/ whych a man founde and

hys it/ and for love therof he went and solde all that he had

and bought that felde. Agayne the kyngdome of heauen is

lyke vnto a marchaunt/ that sought good pearles: & when

he had founde a pceciouus pearle/ he went and solde all that

he had/ and bought it. Agayne the kyngdome of heauen

is lyke vnto a nette cast into the See/ where wyth are taken

all maner of fyshes/ and when it is full/ men drawe it out

vnto the Moze/ and syt and gather the good in the vessels/

but cast the bad awaye. So shall it be in the ende of the

world. The angels shall go out/ and seuer the bad from

the



Mat. 23. c. the ryghtuous / and shall cast them in to a fornaie of fyre /
* there shall be weeping and gnashynge of teth.

And Iesus sayde vnto them: Haue ye vnderstaide all these
thynges: They sayde: Yee Lorde. Then sayde he vnto the:
Therefore euery Scribe taught vnto the kyngdome of heauē
is lyke an houtholder / whiche bypnygeth out of hys treasure
thynges new and holde. ¶

Marc. 6. a * And it came to passe when Iesus had ended these para-
Luck. 4. b bles / he departed thence / and came in to hys atowne contre /
and taught them in the synagoges: in so moche / that they

Jhon. 6. e. were astonped / and sayde: Whence cometh such wysedome
and potuer vnto hym: * Is not hys the carpenters sonne?
Is not his mother called Mary: and hys brethren James and

Marc. 6 a Ioses / and Symon & Jude: And are not all hys sisters here
Luck. 4. c with vs: Whence hath he then all these thynges: & they

Jho. 4. e. were offended at hym. But Iesus sayde vnto the: * A Pro-
phet is no more lesse set by / then at home and amonge hys
atowne. And he dōd not many myracles there: because of the
vnbefese.

¶ Close vpon the. xiii. Chapter.

1 who so hath to hym. &c. Where ther is lust to vnderstande and so
sowe the worde of God: there it groweth / and altereth men into a better
lyfe. But where it is resisted or farnedly receaued / there is abaterib
and so men become worse then afore.

2 A grane of mustarde sēde. There is no worde in the worlde more
despyred then the Gospell / and yet is there nothyng more myghty: for
it is the power of God that saueh as many as beleue thereon: wherby
nother lawe no workes can do.

3 Leuen. The worde of God is likened vnto leuen / because it altere: b
men and renewe them / as sower dowe chaungeth the taist of bread.

¶ Jhon

¶ Jhon is taken and headed / Chyſte fedeth fyue thouſand men wth .v. loaves and two ſpyres / and appa-
reth by nyghte unto hys dyſciples vpon the ſee.



The .xiiij. Chapter.

A ¶ That tyme Herode the tetrarcha hearde of the fame of Jeſu / & ſayde vnto hys ſeruauntes: thys is Jhon the Baptiſt. he is rylen agayne from the dead / therfore are hys dedes ſo myghtye. * For Herode had taken Jhon / bounde hym / and put hym in priſon / for Herodias ſake his brother Philips wyfe. For Jhon ſayde vnto hym: * It is not lawfull for the to haue her And ſayne wolde haue put hym to death / but he feared the people / & becauſe they helde hym for a prophete.

Marc. 6. b
Luch. 9. a

Luch. 3. c.

Leuit. 13. b
and. 20. c.

+ Mat. 21 d
* Ge. 40. c
+ Mar. 6 a

But when Herode helde his byrthday / the daughter of Herodias daunſed befoze them / and that pleaſed Herode well / wherfore he promyſed her wth an oth / that he wolde geue her / whatſoener ſhe wolde aſke. And ſhe (beyng in ſtrakte of hys mother aſoze) ſayde: geue me Jhon Baptiſtes heade in a platter. And the kynge was ſorry. Neuertheles for the oth ſake / and them that ſat wth hym at the table / he comanded it to be geuen her / and ſente / and beheaded Jhon in the priſon. And hys head was broughte in a platter / and geuen to the damſell / and ſhe broughte it vnto hys mother. Then came hys dyſciples / and toke hys body / and buryed it / and wente and tolde Jeſus.

B ¶ When Jeſus hearde that / he departed thence by Myſſe into a deſerte place alone. + And when the people hearde thereof / they folowed hym on foote out of the cyties. And Je

Caſ. ſus

Marc. 6 d
Luch. 9. b
+ Joh. 6 a

Jesus wente forth / and satwe moche people / and had pyrpe
 bypon them / & healed theyr sycke. But at euen came hys dyd
 scypples vnto hym / and sayde: Thys is a deserte place / & the
 nyghte falleth on: let the people departe from the / that they
 maye go in to the towne / and bye them bytapes. But Je-
 sus sayde vnto them: They nebe not go awayne / geue ye the
 to eate. Then sayde they vnto hym: We haue here but fyue
 loaves and two fyshes. And he sayde: brynge them hyther.
 And he commaunded the people to syt downe by the grasse
 * and toke the fyue loaves and two fyshes / and lokyd by
 to warde heauen / and gaue thanks / and brake / and gaue
 the loaves vnto the dyscyples / & the dyscyples gaue them to
 the people. And they all dyd eate / an were suffyled. And they
 gathered by of the broken meate that remaynerh ouer .xii.
 baskettes full. and they that dyd eate / were aboute a fyue
 thousande men / besyde women and chyldren.

Marc. 6. c.

Thon. 6. b

Luck. 6. b.

* And straght waie Jesus made hys dyscyples to entre C
 in to a shyppe / and to go ouer befoze hym / tyll he had sente
 the people awayne. And when he had sente the people awayne
 * he wente bype in to a mountayne alone / to make hys
 prayer. And at euen was he there hymself alone. And the
 shyp was alreadye in the myddeste of the see / and was tosse
 wryth waues / for the winde was contrary. But in the fourth
 watche of the nyght Jesus came vnto them / walkyng
 bypon the see. And when hys dyscyples sawe hym goynge
 bypon the see / they were afrayed / sayēg: It is some spyryte:
 and cryed oute for feare. But straghte waie spake Jesus
 vnto them / and sayde: Be of good cheare / it is I / be not
 afrayed. Peter anf wored hym & sayde: Lorde: yf it be thou /
 byd me come vnto the bypon the water. And he sayde: come
 on thy waie. And Peter stepte out of the shyppe / and wente
 bypon the water / to come vnto Jesus. But when he sawe a
 myghtye wynd / he was afrayed / & began to synke & cryed: D
 sayēg: Lorde helpe me. And immediatly Jesus stretched forth
 his hande / & caught hym / & sayde vnto hym: O thou of lytle

Marc. 6. f

fayth / wherfoze doutest thou? * And they went in to the
 shyppe / and the wynde ceassed. Then they that were in the
 shyppe / came and fell downe befoze hym / and sayde: Of a
 treuthe thou arte the sonne of God. And they shynned ouer /
 and came in to the lande of Genazereth. And when the men
 of that place had knowledge of him / they sente out in to all
 that contrye rounde aboute / and brought vnto hym all that
 were sycke / and besought hym / that they myght but touch
 the hemme of hys besture onely. And as manye as touched
 it / were made whole.

¶ Close vpon the .xliiii. Chapter.

I Tetrarcha. Jewrye and the landes belongynge therto / was denyd
 in to foure lordshyppes / and every one of these foure lordes was cal-
 led Tetrarcha / that is to saye / lorde ouer the fourth parte / and Herode
 was one of these.

Christ excuseth hys dyscyples / & rebuketh the Scribes and Pharises for transgressynge Gods commaundment thoro to theyr a tyme tradicions. The thyng that goeth into the mouth defyleth not the man. He delpue-
reth the woman of Cananees coughter / healeth the mul-
titude / and wyth. vii. loaves and a fewe lytle fyshes
fedeth. iiii. c. men / besyde women and chyl dren.



The. xii. Chapter.

A Then came vnto hym the Scribes & Pharises from
Jerusalem / sayenge: Why do thy disciples trans-
gresse the tradicions of the elders: for they wash
not theyr handes / when they eate bread: The answere
red and sayde vnto them: Why do ye transgresse
the commaundement of God / because of youre a tyme tra-
dicions? For God commaunded / sayenge: *Honoure fa-
ther and mother / and he that curseth father and mother /
shall dye the death. But ye saye: + Every man shall save to fa-
ther or mother: The thyng that I shuld helpe the tynhall /
is geuen vnto God. Whys is it come to passe / that no
man honoureth hys father or hys mother any more. And
thus haue ye made the commaundement of God of none ef-
fect: for youre a tyme tradicions. Ye hypocrites / full well hath
Esay prophesied of you / & sayde: *Thys people draweth
nye vnto me wyth theyr mouth / & honoureth me wyth theyr
lyppes / howe be it theyr hart is far fro me: but in bayne do
serue me / whyle they teach soche doctrynes as are nothyng
but the commaundementes of men. And he called the people
to hym / and sayde vnto them: Heare and vnderstande: That
C.iiij. Whych

Mar. 7. a

Ero. 20. b.

Deut. 5. c.

and. 27. c.

+ 1020. 28 d

Esai. 29. e

Ezec. 33. f.

whych goeth in to the mouth / defileth not the man: but that
whych commeth oute of the mouth / defyleth the man.

Actu. 5. e.

Then came hys dysciples / and sayde vnto hym: Knowe we
thou that the Pharyses were offended / when they hearde
thys sayenge. He answered and sayde: 2 * All plantes
whych my heauenly father hath not planted shalbe pluckt
bp by the rootes. Let them go / they are the blynde leaders
of the blynde. When one blynde leaderh another / they fall
both in the dyche.

Marc. 7. b

* Then answered Peter / & sayde vnto hym: Declare vn-
to vs this parable. And Iesus sayde vnto the: Are ye yet then
wthoute vnderstandynge? Perceauce ye not / that what soe
uer goeth in at the mouth / descendeth dwone in to the bely
and is caste out in to the draught? But the thynges that pro-
ceedeth out of the mouthe / commeth from the harte / & that
defyleth the mā. For oute of the harte come euell thoughtes
murthur / breakynge of wedlocke / whozdom / theft / false
wytnesse / blasphem. These are the thynges that defyle
a man. But to eate wth bynwalshen handes / defyleth not
a man. ¶



Marc. 7. c.

¶ * And Iesus wente oute from thence / and departed in
to the coastes of Tyre and Sydon. And beholde / a woman
of Canaan wente oute of the same coastes / and cryed after
hym / sayenge: O Lord thou sonne of Dauid / haue mercy
vpon me. My doughter is sore vexed with a deuyll. And he
answered her neuer a worde. Then came his disciples vnto
hym / and besoughte hym / sayenge: Sende her awaye / for
we

He cryeth after vs. But he answered / and sayde: * Jam not Luc. 19. a.
fente / but vnto the losse shepe of the house of Israell. Not
wthstandynge he came & fell do wne before hym / & sayde:
Lorde / helpe me. He answered and sayde: It is not good / to
take the chyldrens bread / and to cast it vnto 3 dogges. It is
treuth Lorde (sayde he) neuertheles the whelpes eate of
the crommes / that fall from theyr Lordes table. Then an-
swered Jesus and sayde vnto her: O woman / great is thy
fayth: be it vnto the / exē as thou desyrst. And hyr doughter
was made hole at the same houre. ¶

¶ And Jesus departed thence / and came nye vnto the see
of Galyle / and twente by in to amowntayne / and sat do wne
there. And ther came vnto hym moche people / haupng wth
them lame / blynde / domme / crepell / and other manye / and
D caste them do wne at Jesus fete * And he healed them / in so
moche that the people wōdzed / to se the dōme speake / the cre
pell whole / the halte to go / and the blynde to se. And they
prayed the God of Israell. ¶

* And Jesus called hys dyscyples vnto hym / and sayde:
I haue compassion vpon the people / for they haue cōrnyued Marc. 8. a.
wth me now the dayes / and haue nothyng to eate / and I
wyl not let them depart fastynge / lest they perishe in the
waye. And hys dyscyples sayde vnto hym: Whence shulde
we get so moche bread in the wyldernesse / that we myghte
satisfye so moche people? And Jesus sayde vnto them: Wot
many loaves haue ye? They sayde: seven / and a fewe lytle
fyshes. And he commaunded the people to syt do wne vpon
the grounde / and toke the seven loaves / and the fyshes / and
gaue thankes / and brake them / and gaue them to hys dysc-
ples: and the dyscyples gaue them vnto the people. And they
all dyd eate / and were suffysed. And they toke by of the by-
ken meate that was left / seven baskettes full. And they that
dyd eate / were four thousande men / besyde women & chyl-
dren. ¶ And when he had sente awaye the people / he wēt
in to a wypp / and came in to the parties of Magdala.

Close vpon the. xv. Chapter.

1 Is geuen to God: I can not geue it the: it belongeth to the church.
I must bestowe it vpon Gods sergice / for the Canon lawe sayeth: Quod
semel est Deo dicatum. 2 c.

2 All plantes: All doctrynes and workes which God worketh not
in men are but synne / and here thou seist that mans fre will maye do no
thyng to saluacyon / for God must worke all.

3 The Jewes call the Heretike and Gentyle dogges / because of their
folange.

C. liii.

C The

The Pharises requyre a token. Iesus warneth hys
discyples of the Pharises doctryne. The confessyon of
Peter. The keyes of heauen. The saythfull must beate
the crosse after Christe.

The xvi. Chapter.

Marc. 8. b.
John. 6. d.

Luck. 12. f.

Mat. 12. b.

Jone. 2. a.

+ Mar. 8. b

Luck. 12. a

Mat. 14. c.

+ Mat. 15. d

Marc. 8. d.

Luck. 9. c.

Somereade

that I the

sonne of mā

am.

Luck. 9. c.

Jhon. 6. g.

Jhon. 6. e.

+ 1. cor. 10a

* Esa. 28c

1. Pa. 18. b

+ mat. 18. b

Jhon. 20. c

Then came the Pharysles and Saduces vnto hym/
& tempted hym/ requyring hym to shew them a to-
ken from heauen. * But he answered/ and sayde:
At euen ye saye: It wyl be saye wedder/ for the
skye is reed. And in the mornynge/ ye saye: It wyl be foule
wedder to daye/ for the skye is reed/ & gloometh. O ye pry-
crites/ ye can dyscerne the fasthyon of the skye/ can not ye
then dyscerne the tokens of these tymes also? * Thys euell
& aduouterous generacyō seketh a token/ & ther shall no to-
ken be geuen them/ but the token of the p̄phete * Jōnas.
So he left them/ and departed.

+ And when hys discyples were come to the other syde of
the water/ they had forgotten to taken bread wth them.
Jesus sayde vnto thē: * Take hede & beware of the leuen of
the Pharises & of the Saduces. Then thought they in them
selues/ sayenge: We haue taken no bread wth vs. When
Jesus perceaued that: he sayde to them: O ye of lytle fapth/
why are ye cōbzed (in your myndes) because ye haue takē no
bread wth you? Do ye not yet perceauē? Remembre ye not
those fyue loaves/ * when ther were fyue thousande men/
& how many baskettes toke ye by? + Nother the. vi. j. loaves
whē ther were foure thousand men/ & how many baskettes
toke ye by? Why perceauē ye not then/ that I spake not
to you of bread/ when I sayde: beware of the leuen of the
Pharises & of the Saduces? Then vnderstonde they/ how
that he bad not thē beware of the leuen of bread/ but of the
doctryne of the Pharises and of the Saduces. + * Then
came Iesus in to the coastes of the cytye Cesarea Philippy/
& asked hys discyples/ & sayde: Whome do men saye z that
the sonne of mā is? They sayde: Some saye/ that thou arte
Jhon the Baptist: some that thou arte Elias: some that thou
arte Jeremy/ or one of the p̄phetes. He sayde to thē: But
whom say ye that I am? Then answered Symon Peter/ &
sayde: * Thou art Christ the sonne of the lyuynge God. And
Jesus answered/ & sayde vnto hym: Blessed art thou Symō
the sonne of Jōnas/ for flesh & bloude hath not opened that
vnto the/ * but my father that is in heauen. And I saye to
the: Thou art Peter/ & vpon thys * rocke wyl I buylde my
cōgregaciō/ & the z + gates of hell shal not preuaile agaynst
it. And the keyes of heauen wyl I geue vnto the. * What so
euer thou shalt bynd vpon earth/ shalbe bounde also in heauē/
and what soeuer thou shalt louse vpon earth shalbe loused
also in heauen. + Then charged he hys discyples/ that they
shulde tell no man that he was Iesus Christ.

* From



* fro that tyme forth began Iesus to Geth vnto hys dy- Marc. 8. d
sciples / how that he must go to Ierusalem / and suffre many Luch. 9. c.
thynges of the elders / & of the hye prestes / and of the Scry-
bes / & be put to death / & ryse agayne the thyrde daye. But
Peter toke hym a syde / and began to rebuke hym / sayenge:
Lorde / fauour thy selfe / let not thys happen vnto the. Ne-
uertheles he turned hym about: & sayd vnto Peter: * Auoyde 2. Re. 19. d
D fro me Sathan / thou hyndrest me / for thou sauourest not
the thynges that be of God / but of men.

* Then sayde Iesus vnto hys dysciples: vif any man wyll Mat. 10. e.
folowe me / let hym forsake hym selfe / & take vp hys crosse / Marc. 8. e.
and folow me. for who so wyll saue hys lyfe / shall lose it: Luch. 9. c.
but who so loseth hys lyfe for my sake / shall fynde it. and. 14. d.
What helpeth it a man though he wane the whole world / Jhon. 12. c
& yet suffered harme in hys soule? Or what can a man geue
to redeme hys soule wpythall? for it wyll come to passe /
that the sonne of man shall come in the gloire of hys father
wpyth hys angels / * then shall he rewarde euery one accor- Roma. 1. a
dyng to hys dedes. Werely I saye vnto you: * ther stande Marc. 8. e.
here some / whych 3 shall not taste of death / tyl they se the Luch. 9. c
sonne of man come in hys kyngdome.

¶ Close vpon the. xvi. Chapter.

1 Tokens of those tymes. By these tokens dothe Christe meane the mi-
racles and wōders wherch were prophecied afore that they shulde come
to passe in hys tyme. Esa. lxxv.

2 The gates of hell are all power agaynst the Christen as is death
hell / desperacyon / synne / worldly wysdome and strength.

3 Shall not tast of death: That is / who soeuer belongeth in me / shall
not se death. Jo. vii. 1. and. xii.

¶ The transfiguracyon of Christ vpon the mount of
Cabo: he healeth the lunatike and payed trepoure.

C. v.

And



The .xviij. Chapter. ✠

Marc. 9. a.

Luce. 9. d.

Apoc. i. c.

And after fyre dayes Jesus toke / Peter James / and
 Jhon hys brother / and brought them vp in to an hye **A**
 mountayne / out of the waye / and was transfigured
 before them: * and hys face shone as the Sunne / and
 hys clothes were as whyte as the lyght. And beholde
 ther appeared vnto them Moses and Elsas talkynge wpth
 him: Then answered Peter / & sayde vnto Jesus: Lorde / here
 is good helyng for vs. yf thou wilt / let vs make here thre ta
 bernacles: one for the / one for Moses / and one for Elsas.
 Whyle he yet spake / beholde / a bryght cloude ouerthado
 wed them: & lo / ther came a voyce oute of the cloude / saye
 g: * Thys is my deare sonne / in whom I delyte / heare hym.
 When the dyscyples hearde that / they fell vpō theyr faces
 and were sore afrayed. But Jesus came and touched them /
 and sayde: Aryse / and be not afrayed. And when they looked
 vp / they sawe no man / but Jesus onely.

Esa. 42. a.

Mat. 3. b.

Marc. 1. a.

Mat. 9. a.

* And when they came downe from the mountayne / Je
 sus charged them / and sayde: Tell no man of thys byspon / **B**
 tyll the sonne of man be rylen agayne from the dead. ✠

Mal. 3. d.

And hys dyscyples aske hym / and sayde: Why saye the
 scribys then / that * Elsas must fyrst come? Jesus answered
 red and sayde vnto them: Elsas shall fyrst come in dede: and
 brynge all thynges to ryght agayne. But I saye vnto you

Mat. 11. b.

* Elsas is come already / & they knewe hym not / but they
 haue done vnto hym / what they wolde. Euen so shall also
 the sonne of man suffre of them. Then perceaued the dyscy
 ples

ples / that he spake vnto them of Jhon the Baptiste.

C * And when they were come the to people / ther came vn
to hym a certayne man / and kneled vnto hym / and sayde:
Lorde haue mercy vpon my sonne / for he is lunatyke / and
soe bered. He falleth of tymes in the spze / and oft in to the
water: and I brought hym vnto thy dyscyples / and they
coude not heale hym. And Iesus answered / and sayde: O
thou saythlesse and frowarde generacyon / how long shall
I be wryth you? How longe shall I suffre you? Bynge hym
lyther to me. And Iesus rebuked hym / and the deuell wente
out of hym / and the chyld was healed euen the same houre.

Mat. 9. b.
Luch. 9. d.

* Then came the dyscyples vnto Iesus secretly: and
sayde: Why coude not we caste hym out? Iesus sayde vn
to them: Because of your vnbelefe. For I say verely vnto
you: * If ye haue fayth as a grane of mustarde sede / ye may
say vnto thys mountayne: Remoue hence to yonder place / &
he shall remoue / nother shall any thyng be impossyble vn
to you. How be it thys kynde goeth out / but by praper and
fastynge.

Mat. 9. f.

D * Whyle they occupied in Galyle / and Iesus sayde vnto
them: It wyl come to passe / that the sonne of man shall be
deliuered in to the handes of men / and they shall kyl hym /
and the thyrde dawe shall he ryse agayne. And they were
very soyr.

Mat. 21. c.
Luch. 17. e.

Mat. 8. d.
9. d. & 10. d.
Luch. 9. c.
Mat. 16. c.
and. 20. b.



* Now when they were come to Capernaum / they that
receaued the tribute money / came to Peter / & sayde: Woth
your master paye tribute? He sayde: yee. And when he was
come

Mat. 22. f

come home / Iesus perceiued hym / & sayde: What thinkest thou Symon? Of whome do the kynges of the earth take toll or tribute? Of theyr chyldren / or of straungers: Then sayde Peter to hym / Of straungers. Iesus sayde vnto hym: Then are the chyldren fre. * Neuerthelesse lest we offende them / go thy waye to the see / and cast thyne angle / and take the fysh that fyeth commeth by / & when thou hast opened hys mouth thou shalt fynde a pece of twentp pens / take that / & geue it them for me and the. R

¶ He teacheth hys dyscyples to be humble / and haumeles / to auoide occasyons of euell / & one to forgive anothers offence.



The .xxiii. Chapter. †

Mar. 9. d.
Luch. 9. e.

At the same tyme came the dyscyples vnto Iesus / and sayd: Who is the greatest in the kyngdome of heauen? And Iesus called a chyld vnto hym / and set hym in the myddest amonge them / and sayde: Werely I saye

x. Pet. 2. a. vnto you: Except ye turne and become * as chyldren / ye shall not entre in to the kyngdome of heauen. Whoso euer therfore humbleth hym selfe as this chyld / the same is the greatest in the kyngdome of heauen. And who so receaueth socha

Mar. 9. e. chyld in my name / receaueth me. * But who so offendeth
Luch. 17. a one of these lytle ones whych beleue in me / it were better for hym / that a myllstone were hanged a bout hys necke / &

x. Cor. 11. d he drowened in the depth of the see. Wo vnto the world / because of sklaunders. * yee ther muste sklaunders come: but
+ Mar. 5. d wo vnto that man / by whome sklaunder commeth. + But

Mar. 9. e. if thy hande or thy foote offende the / cut hym of: and cast hym from

from the. It is better for the to entre in vnto lyfe / lame oz
crepell / then that thou shouldest haue two handes oz two fete
and be cast in to euerlastynge fyre. And yf thyn eye offende
the / plucke it out / and cast it from the. Better it is for the to
entre in vnto lyfe wth one eye / then to haue two eyes / &
to be cast in to hell fyre. Take hede / that ye despyse not one
of these lytle ones. For I saye vnto you: theye angels do al-
waye beholde the face of my father whiche is in heaue: For
the sonne of man is come to saue that which is lost. **Luck. 15. a**
How thynke ye? yf a mā haue an hundred shepe / and one
of them be gone astraye / dothe not he leaue the nynty and
nyne in the mountaynes / & goeth / & seeketh: that one which
is gone astraye? And yf it happen that he fynde it / verely I
saye vnto you: he reioyceth moze ouer it / then ouer the nynty
& nyne which wente not astraye. Euen so is it not the will
before your father in heauen / that one of these lytle ones
shoulde perishe.



✠ * yf thy brother trespasse agaynst the / go and tell hym
hys faute betwene the and hym alone. yf he heare the
thou hast wonne thy brother. But yf he heare the not / then
take vnto you the one oz two / * that in the mouth of two
oz thre wytnesses / euery matter maye be stablyshyd. yf he
heare not them / tell it vnto the congregacyon. yf he heare
not the congregacyon / holde hym as an hepythen and ou-
blycan. Verely I saye vnto you: + what so ever ye shall
bynde vpon earth / shalbe bounde also in heaue: & what so ever
ye loose vpon earth / shalbe loosed also in heaue. Agayne I
saye vnto you: yf two of you shall agre vpon earth (for what
thyng so ever it be that they wolde desyre) they shall haue
it of

Leut. 19. b
Eccl. 17. b.
Luck. 17. a
Num. 35. a
Deu. 17. b
and. 19. c.
2. Cor. 13. a
+ Mat. 16. c

Luc. 24. b. It of my father towhych is in heauen. * For were two or thys
are gathered together in my name / there am I in the mydd
dest amonge them.

Mat. 6. b. * Then came Peter vnto hym: & sayde: Lorde / how often

Mar. 11. c. Shall I forgeue my brother / that trespasseth agaynst me: Se

Luc. 17. a uen tymes? Iesus sayde vnto hym: I say not vnto the seuen
tymes but seuentey tymes seuen tymes. k



+ Therfore is the kyngdome of heauen lykened vnto a
kyng / towhych wolde reken wth hys seruauntes. And whē
he begā to reken / one was brought vnto hym / towhych ought
hym then thousande ponde. So to when he had nothyng
to paye / hys Lorde commaunded hym to be solde / and hys
wyfe and hys chyldren / and all that he had / and payment
to be made. Then the seruaunt fell downe / & besought hym
sayenge: Syr / haue pacyence wth me / and I wll paye the
all. Then had the Lorde ppyte on that seruaunt / and dyschar
ged hym / and forgaue hym the dette. And the same seruaunt
went out / & founde one of hys felowes / towhych ought hym
an hundred pens / and layde hande vpon hym / & toke hym
by the throte / & sayde: Paye me that thou owest. Then hys
felowe fell downe / & besought hym / sayēg: Haue pacyēce
wth me / & I wll paye the all. Neuertheles he wolde not /
but went and cast hym in to prison / tyll he shulde paye the
dette. When hys felowes saue what was done / they were
very sorow / & came and tolde the Lorde all that had happe
ned. Then hys Lorde called for hym / & sayde vnto hym: * O
thou wycked seruaunt / I forgaue the all thys dette / because
thou praydest me: Shuldest thou not then haue had compas
sion

Jaro. 2. b.

Upon also upon thy felowre / euen as I had preyre vpon the
And his lord was wroth / & deliuered hym vnto the iaplers
till he payed all that he ought. * So shall my heavenly fa-
ther do also vnto you / yf ye euery one of you fro your hartes
forgeue not hys brother hys trespasses. ¶

Math. 6. b
Marc. 11. c

¶ Christ geueth answer concernynge maryage / & tea-
cheth not to be carefull / nor to loue worldly ryches.



The. xix. Chapter.

A And it came to passe / when Iesus had ended these
sayenges / he gat hym from Galyle / & cam in to the
coastes of Iewry beyonde Iordane / & moche people
folowed hym / and he healed them there.

Mat. 10. a.

Then came vnto hym the wharpses / & tempted hym / and
sayde vnto hym: Is it lawfull for a man to put awaye hys
wyfe for any maner of cause? He answered and sayde vnto
the: haue ye not read / how that he whych made (man) at
he begynnynge / made them mā & womā / & sayde: * For thys
cause shall mā leane father & mother / & cleue vnto his wyfe:
and they two shall be one flethe: Now are they not i wayne
then but one flethe. Let not man therfore put a sunder / that
whych God hath coupled together. Then sayd they: * Whych
dyd Moyses then comaunde to geue a testymonypall of deuor-
mēt / & to put her awaye? He sayd vnto the: Moyses (because
of the hardnes of your hartes) suffred you to put awaye your
wyues: Neuertheles fro the begynninge it hath not bene so

Gene. 2. d.

Deu. 24. a.

Jere. 3. a.

Mal. 2. c.

B But I saye vnto you: * Whych so euer putteth awaye hys
wyfe / ex: epte it be for forny: acō & marpeth another: brea-
keth wedlocke. And whych so marpeth her that is deuorced /
committeth adoutrye.

Marc. 5. d.

Mat. 10. a.

Luch. 16. c

Then

Then sayde hys dyscyples vnto hym: yf the matter be so
betwene man and wyfe/ then is it not good to mary. But he
sayde vnto them: All men can not comprehend that sayenge
Sapi. 3. c. * saue they to whom it is geuen. For ther be some gelded/
whych are so bozne from theyr mother & wombe: & ther be
some gelded: whych are gelded of men: & ther be some gelded
whych haue 1 gelded them selues for the kyngdome of
heauens sake. He that can comprehend it/ let hym compre-
hende it. * Then were brought vnto hym yonge chyliden/
that he shuld put his handes vpon them/ and praye. And the
dyscyples rebuked them. But Iesus sayde: Suffre the chyl-
dren/ and forbyd them not to come vnto me/ for vnto soche
belongeth the kyngdome of heauen. And when he had layed
hys handes vpon them/ he departed thence. * And beholde/
one came vnto hym & sayde: Good master/ what good shall I
do/ that I maye haue the euerlastynge lyfe? He sayde vnto
hym: 2 Why callest thou me good? * ther is none good/ but
God onely. Neuerthelesse yf thou wilt entre in to lyfe/ kepe
the * comādemētes. Then sayde he vnto him: Why ch? Je-
sus sayde: Thou shalt not kyll / thou shalt not breake wed-
locke: thou shalt not steale: thou shalt beare no false wy-
nesse. Honour father & mother: * & thou shalt loue thy nycht
bour as thy self. Then sayde the yōg mā vnto him: all these
haue I kepte fro my youth by/ what lacke I yet? Iesus sayde
vnto him: * yf thou wilt be perfect/ go thy wyape: & sell that
thou hast/ & geue it vnto the poore/ & thou shalt haue a tres-
sure in heaue/ & come and folowe me. When the yōge man
hearde that woide/ he wente awayne sorre/ for he had great
possessions. * Iesus sayde vnto hys dyscyples: Verely I
saye vnto you: it shalbe harde for a ryche man to entre in to
the kyngdome of heauen. And mozeouer I saye vnto you: It
is easer for a camel to go thow to the eye of a nedle/ then
for a ryche man to entre in to the kyngdome of heaue. Whē
hys dyscyples hearde that/ they were exceedingly amased/
and sayde: Who can then be saued? Neuerthelesse Iesus be-
helde them/ & sayde vnto them: Wyth men it is impossible
sacha. 3. a. but * wyth God all thynges are possible. * Then answe-
red Peter and sayde vnto hym: Beholde / + we haue forsa-
ken all/ & folowed the: What shall we haue therfore? Je-
sus sayde vnto them: Verely I say vnto you: that * when the
sonne of mā shall syt in the seate of his mayestye/ ye whych
haue folowed me in the new byrth/ shall syt also by the twelue
seates/ * and iudge the twelue trybes of Israel. + And who
so ever forsaketh houses/ or brethern/ or sisters/ or father
or mother/ or wyfe/ or chyliden/ or landes/ for my names
sake/ * the same shall receaue an hundred fold/ and inhe-
rite euerlastynge lyfe. + But + many that be the fyrst/ shal
be the last: and the last shalbe the fyrst.

¶ Close vpon the xix. Chapter.

1 Selded them selues. &c. This must be some sprytnall geldyng/ namely/ even worfull chastytc: do were it lyke the seconde maner of geldyng/ whych is done corporally.

2 Why callest thou me good? Lyke as Christ sayeth Ihon. vii. xpe doctryne is not myne. So sayeth he here also: I am not good. For he speaketh of hym selfe after the nature of man.

3 A camel. Theophilactus readeth a cable/ the Breke worde signyfyeth borthe Camel and cable.

¶ Christ teacheth by a sympletyude that God is better vnto no man/ and how he is all wyse callynge men to to his labour. He teacheth hys dyscyples to be lowly: and geueth two blynde men theyr syght.



The xx. Chapter.

†

A **T**he kyngdome of heauen is lyke vnto an housholder/ whpch wente out early in the moynynge/ to hyre labourers in to his vyneyarde/ & when he had agreed wpth the labourers for a peny a dape/ he sent them into hys vyneyarde. And about the thyrde houre he wente out/ and satwe other standynge ydle in the marker place/ and sayde vnto the: Go ye also into my vyneyarde/ & whatsoeuer is ryght I wyll geue it you. And they wene theyr wyse. Agayne/ he went out aboute the fyrte & nynt houre/ and dyd lyke wyse. And about the eleuenth houre he wente out/ & founde other standynge ydle/ and sayde vnto them: Why stande ye here all the dape ydle? They sayde vnto hym: because no man hath hyred vs. He sayde vnto them: Go ye also in to my vyneyarde/ & loke what is ryght/ ye shall haue it. Now when the euen was come/ the Lorde of the vyneyarde sayde vnto his steward: Call the labourers/

D

and

and geue them theyr hye/ begynnynge fro the last vnto the fyrst. Then they that were hyed about the eleuenth houre/ came & receaued euery man a peny. But whē the fyrst came/ they supposed that they shulde receaue moze/ & they also receaued euery man a peny. And when they had receaued it/ they murmured agaynst the houlholder/ and sayde: These last haue wought but one houre / and thou hast made them equall vnto vs/ whych haue bozne the burthe & heate of the daye. He answered & sayd vnto one of them: frende/ I do the no wydge: dydest not thou agre wyth me for a peny: Take that thyne is / and go thy waye. I wyll geue vnto thys last also/ lyke as vnto the. * Or haue I not power to do as me lyketh wyth myne atone? I Is thyne eye euell because I am good? * So the last shalbe the fyrst/ and the fyrst the last. For many are called/ but fewe are chosen.

Rom. 11. c

Mat. 19. d

Mar. 10. c.

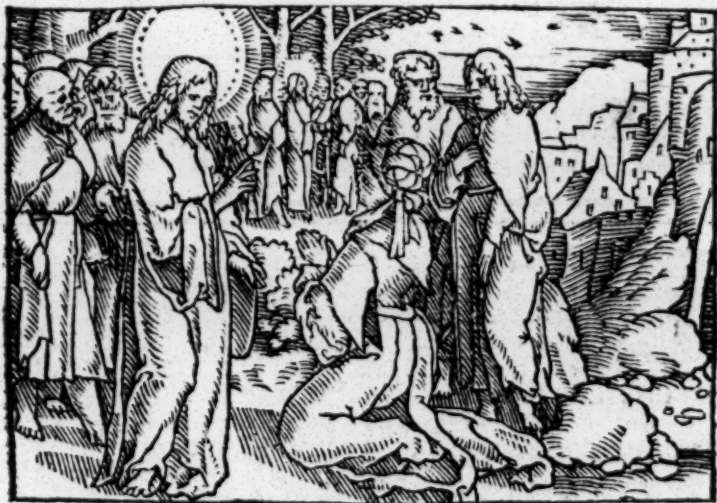
Luch. 13. c.

+ mat. 22 b

* mar. 10 d

Luch. 18. d

+ And Iesus wente by to Ierusalem/ and toke the twelue dyscyples a syde in the waye/ & sayde vnto them: Beholde we go by to Ierusalem/ and the sonne of man shalbe deliuered vnto the hyghe prestes and Scribes: and they shall condemne hym to death/ & shall deliuer hym vnto the Iewes: then to be mocked/ to be scourged/ and to be crucified: And the thyrde daye he shall ryse agayne.



Mar. 10. d

* Then came vnto hym the mother of Zebedees chyldren wyth hyr sonnes/ fell do wone before hym/ and desyred a certayne thyng of hym. And he sayd vnto her: What wylt thou? She sayde vnto hym: Let these my two sonnes of myne sytte in thy kyngdome: the one vpon thy ryght hande / & the other vpon thy left hande. But Iesus answered/ and sayde:

ye

Ye wote not what ye aske. Maye ye dypnke the cuppe / that I shall dypnke: & to be baptysed wth the baptyme / that I shall be baptysed wth all? They sayde vnto hym: yee that we may. And he sayde vnto them: My cuppe truelye shall ye dypnke / & wth the baptyme that I shall be baptysed wth all shall ye be baptysed. Neuerthelesse to wyte byd my right hande and on my lefte / is not myne to geue / but vnto them for whome it is * prepared of my father. ¶

Mat. 25. c.

D When the ten hearde that / they disdained at the two bretheren. But Iesus called them vnto hym / and sayde: * ye knowe / that the prynces of the worlde haue dominacyō of the people / & the greatest * exercyse power amonge them. It shall not be so amōge you. But who soeuer wyll be great amonge you / let hym be your mynister: and who soeuer wyll be chefe / let hym be your seruaunte: Euen as the sonne of man came not to be serued / but to do seruyce / and to geue hys lyfe to a redempcyon for many.

Mar. 9. d

and. 10. e.

Somereade

The greast

deale wth

violence.

* And when they departed from Jerycho / moche people folowed hym: & beholde / two blynde men sat by the waye side: And when they hearde that Iesus passed by / they cryed and sayde: O Lord / thou sonne of Dauid / haue mercy vpon vs. But the people rebuked the / that they shuld holde theyr peace. Neuerthelesse they cryed the more / & sayde: O Lord thou sonne of Dauid / haue mercy vpon vs. And Iesus stode still / & called them / & sayde: What wyll ye / that I shall do vnto you? They sayde vnto hym: Lord / that oure eyes may be opened. And Iesus had compassyon vpon them / and touched theyr eyes. And immediatly theyr eyes receaved syght. And they folowed hym.

Mar. 10. e

Luch. 18. d

¶ Close vpon the. xx. Chapter.

¶ In thys eue enell. 22. Thys appeareth to be some strange maner of speakyng / and as moche to say / as lokest thou aiquyte / or lokest thou fro wardye because I am good?

¶ He rydeth in to Jerusalem / dyspueth the marchauntes out of the temple / curseth the fygge tree / and rebuketh the pharysyes wth the sympletrude of the two sonnes and of the husbandmen / that steeve soche as were sent vnto them.

The. xxi. Chapter. ✠

A When they dreyue nye vnto Jerusalem / and were come to Bethphage vnto mounte Olyuete / Iesus sent two of hys dyscyples / & sayd vnto them: Go in to the towne that lyeth before you / & anon ye shall fynde an asse bounde / and hyr foale wth her / lo wse them / & brynge them vnto me. And yf any man saye oughre vnto you / saye ye: the Lord hath nede of them. And straight waye he wyll let them go. But all thys was done / that the chynge myghte be fulfilled / whych was spoken by the wyse prophet / sayenge: * Tell the doughter Syon: beholde / thy

Mar. 11. a.

Luch. 19. s

Esay. 62. c

Zach. 9. b

D. ii. kynge

- kyngc cometh vnto the / meke / spryngge vpon an Assc / and a
foale of the Assc bled to the pocke. The discyples went / and
dyd as Iesus commaunded them / & brought the Assc & the
foale / and laped theyr clothes vpon them / and set hym ther
on. * But many of the people spred theyr garmentes in the
waye: other cut downe braunches fro the trees / and strowed
them in the waye. As for the people that wente before and
that came after / they cryed and sayde: i Hospanna vnto
the sonne of Dauid. * Blessed be he that cometh in the name
of the Lorde. Hospanna in the heyght. **K**



- * And when he was come in to Jerusalem / all the cyrpe
was moued / & sayde: Who is thys? And the people sayde: **B**
+ Thys is Iesus the Prophet of Nazareth oute of Galyle.
* And Iesus wente into the temple of God / & cast oute all
them that bought & solde in the temple / & ouerthrewe the
tables of the money chaungers / & the seates of them that
solde doues / and sayde vnto them: It is wyrtre: * My house
shall be called the house of prayer / but ye haue made it a
denne of murthurers. The blynde also and the lame came
vnto hym in the temple / and he healed them.
But when the hyghe prestes and the Scrybes sawe the
wonders that he dyd / & the chyldren cryenge in the temple
and sayenge: Hospanna vnto the sonne of Dauid / they dys-
dained / & sayde vnto hym: Hearest thou what these saye?
Iesus sayde vnto them: yee. Haue ye neuer red: * Oute of
the mouth of very babes & sucklynges thou hast ordeyned
praysse: And he lefte them there / & wente oute of the cyrpe
vnto Bethania / and there abode ouer nyghte.

* But

* But in the moynynge as he returned in to the ctyte/ he hungred. And in the wyse he sawe + a fygge tree/ and came vnto it/ and founde nothyng thereon / but leaues onely / & sayde vnto it: neuer frute growe on the from hence forth. And immediatly the fyggetree withered awaye. And when hys dyscyples sawe that/ they marvelled/ and sayd: Howe is the figge tree withered awaye so soone? Jesus answered and sayde vnto them: Verely I saye vnto you: * yf ye haue fapth/ & doute not/ ye shall not onely do this with the figge tree/ but yf ye shall saye vnto thys mountayne: Auoyde/ and caste thy selfe in to the see/ it shall be done: * And what so euer ye aske in prayer/ yf ye beleue/ ye shall receaue it.

Mat. 21. 8
+ Lu. 13. 8

Mat. 17. c.
Luck. 17. 8

Mat. 11. 6
Joh. 14. b.
15. a. 16. c.



* And when he was come in to the temple/ the chiefe prestes & the elders of the people came vnto hym (as he was teachyng) and sayde: * By what authoizyte doest thou these thynges? & who gaue the this authoizyte? Jesus answered & sayde vnto them: I wyl aske a worde of you also: which ye tell me/ I in lyke wyse wyl tell you/ by what authoizyte I do these thynges. The baptyme of Jhon / whence was it? from heauen/ or of men? Then thought they amonge them selues/ & sayde: yf we saye it was from heauen / then shall he saye vnto vs: Why dyd ye not then beleue hym? But yf we saye it was of men / then feare we the people. * For euer ry man helde Jhon for a Prophet. And they answered Jesus and sayde: We can not tell. Then sayde he vnto them: Nother tell I you by what authoizyte I do these thynges.

Mat. 14. 8

But what thinke ye? * A certayne man had two sonnes & came to the temple/ and sayde: So thy wyfe my sonne / and
D. liij. wyfke

wozke to day in my vyneparde. He answered / & sayd: I wyll
not: but after ward he repented / & went. He came also vnto
the second and sayde w^he wyll se. And he answered & sayde: I
wyll sy. And went not. Whether of them twayne dyd the **D**
wyll of the father? They sayde vnto hym: the fyrst. Iesus
sayde vnto them: Verely I say vnto you: The publicans and
harlottes shall come in to the kyngdome of God before you.
Mat h. 3. a * foz Jh^s came vnto you / and taught you the ryghte waye
& ye beleued hym not: but the publicans & harlottes beleued
hym. As foz you / thought ye sawe it / yet were ye not mo
ued wth repentance / that ye myghte afterwarde haue be
leued hym. **h**



* Heare another parable. Ther was a certayne houshol
der w^hychē * planted a vyneparde / and hedged it rounde
Bene. 9. d
Esay. 5. a
Jere. 12. b.
Marc. 12. a
Luck. 20. a
aboute / & dygged a wyne presse in it / and buylt a towre / &
let it oute vnto husbandmen / & twente in to a straunge coun
tre. Now when the tyme of the frute dyetw nere / he sent
hys seruauntes to the husbandmen / to receaue the frutes of
it. Then the husbandmen caught hys seruauntes: one they
bet / another they kylled / the thyrde they stoned. Agayne
he sent other seruauntes / mo then the fyrste / & they dydde
vnto the in lyke maner. At the laste he sent hys atone sonne
vnto them / and sayde: They wyll stode in awe of my sonne.
But when the husbandmē saw the sonne / they sayde amōge
them selues: This is the heyre: * come / let vs kyll hym:
Gen. 37. d
& take hys enherptaunce vnto oure selues. And they caughte
hym / & thruste hym oute of the vyneparde / and slewe hym.
Nowe whē the Lorde of the vyneparde cometh / what wyll
he do wth those husbandmen? They sayde vnto hym: He
wyll

E wpll cruelly destroye those euell personnes / and let out hys
hyneparde vnto other husbandmen / whych shall delpue
hym the frute at tymes conuenient.

Jesus sayde vnto them: Wpd ye neuer reade in the scrpps
tures: * The same stone which thy buylers refused / is be-
come to heade stone in the corner: Thys was the lordes doing
& it is maruailous in youre eyes. Therfore I saye vnto pou:
The kyngdome of God shall be taken from pou / and shalbe
geuen vnto the heyrhen / whych shall bynge forth the frutes
of it. * And who so fallerh vpon thys stone / shalbe broken in
peces: + & loke vpon whom it fallerh / it shall grynde hym
to poulder. And when the hyghe prestes & wharyles hearde
hys parables / they perceaued / that he spake of them. * And
they wente aboute to take hym / but they feared the people /
because + they helde hym for a prophete. **F**

Close vpon the. xxi. Chapter.

I Hosianna is as moch to saye as geue lucke / health and prosperyte.

The mariage of the kynges sonne: trybute to be ge-
uen to the Emperour: Christ confuteth the oppnyon of
the Saduces concernynge the resurreccyon / and an-
swereth the Scrybe vnto his questyon.

Isa. 17. 6

Actu. 4. 8.

1. Pet. 2. 8

zach. 12. 8.

+ Dan. 2. 8

Marc. 11. 6

Luck. 19. 8

and 2c. 6.

+ Joh. 7. 8



The. xxi. Chapter.

A And Jesus answered / and spake vnto them agayne
by parables / and sayde: The kyngdome of heauen is
lyke vnto a kynge / whych marped hys sonne. * And
sente forth hys seruauntes / to call the gastes vnto
the marpage / & they wolde not come. Agayne / he sent forth
other seruauntes / and sayde: Tell the gastes: Beholde / I
haue

Luck. 14. 8

Apoc. 19. 8

D. liij.

hane prepared my dynner / myne oren and my fed cattell are
 kyled / & all thynges are ready / come to the maryage. But
 they made lyght of it / and wēt they wapes: one to his hus-
 band: ye / another to hys marchaundysse. As for the reynnaūt
 they toke hys seruauntes / & intreated them shamefully / &
 flew them. When the kynge hearde that / he was wroth / &
 sent forth hys warryers / and destroyed those murtherers /
 & set fyre vpon theyr cytie. Then sayde he vnto his seruauntes:
 The maryage in dede is prepared / but the gastes were not
 worthy. So pour wapes out therfore into the hygh wayes /
 & as many as ye fynde / byd them to the maryage. And the
 seruauntes wente out into the hye wayes / and gathered to
 gether as many as they coulde fynde / both good and bad / &
 the tables were all full. Then the kynge went in / to se the
 gastes: & spied there a man that had not on a weddyngge gar-
 ment / & sayde vnto hym: frende how camest thou hyther /
 & hast not on a weddyngge garmēt: And he was euen speech
 lesse. * Then sayde the kynge vnto hys seruauntes: Take / &
 bynde hym hande & fote / & cast hym into the vtter darknes:
 and there shalbe waylynge & gnaithynge of teth. * For ma-
 ny be called / but fewe are cho sen. †

Mat. 13. f.
 and. 25. c.

Mat. 20. b



† Then went the Pharyses / & toke councell / how they
 myght rangle hym in hys worde / & sent vnto hym theyr di-
 scipples with Herodes offycers / & sayd: Master / we know
 that thou art true / & teachest the waye of God truly / & ca-
 rest for no man: for thou regardest not the outwarde appa-
 raunce of men. Tell vs therfore / how thynekst thou: Is it
 lawfull to geue trybute vnto the Emperoure / or not? Now
 when

Mar. 12. a.
 Luk. 20. c.
 Iho. 7. d.

C When Iesus perceaued they: wyckednesse/ he sayde: O ye hypocrites/ why tepte ye me? Shew me the tribute money. And they toke hym a peny. And he sayde vnto the: whose is this ymage and superscrypcon? They sayde vnto hym: The Emperours. Then sayde he vnto the: * Geue therfore vnto the Emperoure/ that towhch is the Emperours: and geue vnto God/ that towhch is Gods. When they hearde that/ they maruailed/ and left him/ and wet they: waie.

Mat. 17. b.
Rom. 13. b

* The same daye ther came vnto hym the Saduces (which holde that ther is no resurreccion) and asked hym / & sayde: Master/ Moses sayde: + yf a man dye/ haupng no chyldre/ his brother shall marye hys wyfe/ and rapse by sede vnto hys brother. Now were ther wyth vs seuen brethren: The first maryed a wyfe/ and dyed: and for so much as he had no sede/ he left hys wyfe vnto hys brother. Lyketwyse the seconde & thyrde vnto the seuenth. Last of all the woman dyed also. Now in the resurreccyon/ whose wyfe shall she be of the seuen? For they all had her. Iesus answered and sayde vnto them: ye erre/ & vnderstande not the scripctures/ nor the power of God. In the resurreccyon they shall nother marye/ nor be maryed/ but are as the angels of God in heauē. As touchyng the resurreccyon of the dead/ haue ye not reade/ what is spoken vnto you of God/ towhch sayeth: * I am the God of Abraham/ & the God of Isaac/ & the God of Jacob? Yet is not God a God of the dead/ but of the lyuynge. And when the people hearde that/ they were astonnyed at hys doctryne.

Mat. 12. b
Luc. 20. d
Actu. 23. a
+ deu. 25. a

D * When the Pharyses hearde/ that he had stopped the mouth of the Saduces/ they gathered the selues together. And one of them (a Scrbye) tempted hym/ & sayde: Master/ towhch is the chiefeest comaundemēt in the law? Iesus sayde vnto hym: * Thou shalt loue the Lord thy God wyth all thy harte/ with all thy soule/ & wyth all thy mynde: this is the princypall & greatest commaundemente. As for the seconde/ it is lyke vnto it: * Thou shalt loue thy nychghoure as thy selfe. In those two commaundementes hange all the lawe and Prophetes. * Now when the Pharyses were gathered together/ Iesus asked them/ & sayde: What thincke ye of Christ? Whose sonne is he? They sayde: Dauids. He sayde vnto them: How then doth Dauid in the scrpyte/ call hym Lord/ sayeng: * The Lord sayde vnto my Lord: Sit on my ryght hande/ tyll I make thyne enemies thy foote stooles? yf Dauid now call hym Lord/ how is he then hys sonne? And no man coude answer hym one worde/ nother durst any mā aske him any mo questions fro that daye forth.

Erod. 3. a.
Heb. 11. c.

Mat. 12. c
Luc. 10. c.

Deut. 6. b.
and. 30. b.

Leui. 19. c.
Rom. 13. b

Mar. 12. d

Psal. 110. a

Close vpon the. xxi. Chapter.

1 A peny is enter taken for that the Jewes call a syde/ and is worthe an pence sterlinge.

E. b. C Christ

Christ cryeth too ouer the Pharyses/ Scribes/ and
ypocrites/ & propheth the destruccyon of Ierusalem.

The. xliij. Chapter. ✠

Then spake Iesus vnto the people & to hys dysc-
ples/ & sayde: The Scribes and Pharyses are set
downe i vpon Moses seate. Therfore * whatso
euer they byd you obserue/ that obserue & do/ but
after they: woordes shall ye not do/ for they saye & do not.
* for they bynde heuy and intollerable burthens/ & laye the
vpon mens shulders: but they them selues wyl not heaue
at them wryth one of they: fyngers. All they: woordes do
they to be sene of men. They set abrode they: * Whilacte-
rypes/ & make large borders vpon they: garmentes/ & loue
to sptt vppermost at the table/ & to haue the cheafe seates in
the synagoges/ & loue to be saluted in the market/ & to be
called of men Rabbi. + But ye shall not suffre poure selues
to be called Rabbi: for one is your master/ euen Christ/ and
all ye are brethren. And call no man father vpon earth/ for
one is your father whych is in heaue. And ye shall not suf-
fre your selues to be called master / for one is your ma-
ster/ namely Christ. He that is greatest amonge you/ shalbe
your seruant. * for who so exalteth hym selfe/ shalbe
brought lowe: & he that humbleth hym selfe/ shalbe exalted.
* Go vnto you Scribes and Pharyses/ ye ypocrites/
that put the kyngdome of heauen before men: ye come not
in your selues/ nother suffer ye them to enter/ that wolde
be in. * Go vnto you Scribes & Pharyses/ ye ypocrites/
that deuoure widows houses/ and vnder the coloure of
prauenge longe prayers: therfore shall ye receaue the grea-
ter dampna: yon. Go vnto you Scribes and Pharyses/ ye
ypocrites/ whych co: passe see and lande to make one * Wo-
selpte: & when he is become one/ ye make of hym a chyld of
hell/ two folde more then ye your selues are. Go vnto you
blynde gydes/ whych saye: Who soeuer sweareth by the
temple/ that is nothyng: but who so euer sweareth by the
golde of the temple/ he is gylty. Ye fooles and blynde/ whe-
ther is greater/ the gold/ or the temple that sanctifyeth the
golde? And who soeuer sweareth by the altare/ that is no-
thyng: but who so euer sweareth by the offeringe that is
vpon it/ he is gylty. Ye fooles & blynde/ whether is it grea-
ter/ the offryng/ or the altare that sanctifieth the offeringe?
Therfore who so sweareth by the altare sweareth by the
same & by all that is thereon/ & who so sweareth by the tem-
ple/ sweareth by the same/ and by hym that dwelleth ther
in. * And who so sweareth by heaue/ sweareth by the seate
of God/ and by hym that sitteth there on. * Go vnto you
Scribes and Pharyses/ ye ypocrites/ whych tryth mynt/
Anys and Comyn/ and leaue the wayghyper matters of
the

Deu. 17. c

Esa. 10. a
and. 28. b
Luch. 11. d

Phylacte-
ryes were
wryttinges
wherin the
comandme-
ntes were
wrytten.
+ Jac. 3. a.

Luch. 14. b.
and. 18. b.

Luch. 11. e.

Luch. 20. e

Profelytes
nouice or co-
nate/ tur-
ned fro: the
beliefe of the
berthen yn-
to the Jewes

Math. 5. d.

Luch. 11. d

the lawe behynde: namely/ iudgement/ mercy/ and fapth.
These ought to haue bene done/ and not to leaue the other
behynde. O ye blynde gydes/ whych strayne out a gnat/ but
swallowe vp a camell. *Woe vnto you Scrybes and Pha-
ryses/ ye hypocrites/ whych make cleane the utter syde of the
cuppe and platter/ but within are ye full of robbery & ex-
cesse. Thou blynde Pharise/ cleanse fyrst the insyde of the
cuppe and platter/ that the outsyde maye be cleane also.

Luck. 11. d

Some reade
vndeuerne.

D Woe vnto you Scrybes & Pharises/ ye hypocrites/ which
be lyke vnto paynted sepulchres/ that appeare beautifull
outwarde but within they are full of dead mens bones/ & all
fylthynesse. Euen so are ye also: outwarde ye appeare rygh-
tuous vnto men/ but within ye are full of hypocryse and ini-
quite. *Woe vnto you Scrybes & Pharises/ ye hypocrites
whych buylde the tombes of the Prophetes/ and garnyshe
the sepulchres of the iustuous and saye: yf we had bene in
our fathers tyme/ we wolde not haue bene partakers with
them in the bloude of the Prophetes. *Therefore ye be wyt-
nesses vnto your selues/ that ye are the chyldren of them/
whych slewe the Prophetes. So to/ fulfyll ye also the mea-
sure of your fathers. O ye serpentes/ O ye generacion of
hypers/ how shall ye escape the damnacion of hell?

Luck. 11. e.

1. Tell. 2. e

* Therefore beholde/ I sende vnto you Prophetes and
wyse men/ and Scrybes/ and some of the shall ye kyll and
crucifye/ and some of them shall ye scourge in your syna-
gogues/ & persecute them from cytye to cytye: that vpon you
may come all the ryghtuous bloude which had bene shedde
vpon earth/ from the bloude of the ryghtuous *Abell/ vn-
to the bloude of Zachary the sonne of Barachias/ *whiche
ye slewe betwene the temple and the altare. Woe vnto you:
all these thynges shall light vpon this generacion.
* O Ierusalem/ Ierusalem/ thou that slayest the Prophetes/
& stonest them that are sent vnto the: how oft wolde I haue
gathered thy chyldren together/ *euen as the hennye gathe-
reth hyr chickens vnder hyr wynges/ and ye wolde not? Be-
holde/ *your habytacion shall be lefte vnto you desolate.
For I saye vnto you: ye shall not see me hence forth/ tyll ye
saye: *Blessed is he that cometh in the name of the Lorde

Mat. 10. b.

Luck. 11. e

Joh. 16. a.

Act. 5. e.

and. 7. g.

Gen. 4. b

+ Zach. 1. a.

* 2. Para.

24. d.

Luck. 13. d

4. Esd. 1. c

Isa. 63. d

Isa. 117. c

Close vpon the. xliii. Chapter.

¶ Upon Moyses seate. when preachers teache not Gods lawe/ then are
they not set downe vpon Moyses seate: therefore doth Christ here in this
Chapter refuse theyr workes/ and the doctrynes of men.

¶ Christ sheweth hys dyscyples the destruccyon of the
temple/ the ende of the worlde/ the tokens of the latter
dayes/ and warneth the to wake/ for the worlde shall
sodenly perishe.

The



The. xliij. Chapter.

Marc. 13. a
Luch. 21. a

And Jesus went out / and departed from the temple / **A** and hys dyscyples came vnto hym / to shewe hym the buyldyng of the temple. But Jesus sayde vnto them: Se ye not all these thynges? Verely I saye vnto you:

Luch. 19. b

* ther shall not be left here one stone vpon another / that shall not be cast downe. And as he sat vpon the mount Ol- uete / hys dyscyples came vnto hym secretly / and sayd: Tell vs / when shall these thynges come to passe: & whych shall be the token of thy commyng / and of the ende of the worlde? Jesus answered and sayde vnto them: * Take hede / that no man deceaue you. For ther shall many come in my name / & saye: I am Christ / and shall deceaue many.

Colos. 2. c.

Ye shall heare of warres / and of the noyse of warres / take hede / & be not ye troubled. All these thynges must fyrst come to passe / but the ende is not yet. * For one people shall rse vp agaynst another / & one realme agaynst another: & ther shall be pestilence and hunger / and earthquakes here and there. All these are the begynnyng of sorowes.

4. El. 13. c.

* Then shall they put you to trouble / & shall kyll you / & ye shall be hated of all people for my names sake. Then shall many be offended / & shall betray one another / & shall hate one the other. And many false prophetes shall arise / & shall deceaue many: and * because iniquyte shall haue the upper hand / the loue of many shall abate. * But who so endureth vnto the ende / the same shall be saved. * And this Gospell of the kyngdome shall be preached in all the worlde for a wyrt- nesse vnto all people / and then shall the ende come.

Mat. 10. b.

Marc. 15. b

Luch. 21. b

Jhon. 16. a

4. El. 14. b

Mat. 10. c.

Mat. 13. b.

* When

B * When ye therfoze shall se the 1 abhomyracyon of de
 Solacpon / + (wher of it is spoken by Danyel the p[ro]phete)
 stonde in the holy place (who so readeth it / let hym marke it
 well) then let them whych be in Jetyr / fflye vnto the moun
 taynes: & let hym whych is on the house toppe / not come
 downe to fet any thyng out of hys house: & let hym whych
 is in the felde / not turne backe to fetche hys clothes. But
 two vnto them that are w[ith] chylde / and to them that geue
 sucke in those dayes. But praye ye that poure flyght be not
 z in the wynter / nor in the Sabbath. * For then shall
 ther be great trouble / soch as was not fro the begynnynge
 of the worlde vnto this tyme / nor shalbe. yee excepte those
 dayes shulde be shortened / ther shulde no fleyhe be saued:
 but for the chosens sake those dayes shalbe shortened.

C * Then yf any man shall saye vnto you: lo / here is Christ
 or there / beleue it not. For ther shall aryse false Christes
 and false p[ro]phetes / & shall do great * tokēs & wonders:
 In so moch that yf it were possible the very chosen shulde
 be brought in to erreure. Beholde / I haue tolde you befoze.
 Wherfoze yf they shall saye vnto you: Beholde / he is in the
 wyldernesse / go not ye forth: Beholde / he is in the chamber
 beleue it not. For lyke as the lightenyng goeth out from
 the East / & shyneth vnto the West / so shall the comynge of
 the sonne of man be. * For where so euer a dead carcase is /
 there wyl the Aegles be gathered together.

* Immedyaty after the trouble of the same tyme / shall the
 Sunne & Moone lose theyr lyght / and the starres shall fall
 from heauen / and the powers of heauen shall moue: & then
 shall appeare the token of the sonne of mā in heauen: & then
 shall all the kynredes of the earth mourne / * and they shall
 se the sonne of mā come in the cloudes of heauen w[ith] great
 power and glory. And * he shall sende hys angels w[ith] the
 great voyce of a trompe / and they shall garher together hys
 chosen from the foure wyndes / from one ende of the heaue
 to the other. * Learne a symple tude of the figge tree. Whē
 hys b[ra]unche is yet tender / & hys leaues sprōge / ye knowe
 that Sommer is nye. So lyke wyse ye when ye se all these
 thynges / be ye sure / that it is nye / euen at the doores. Dere-
 ly I say vnto you: This generacyon shall not passe / tyll all
 these be fulfilled. * Heauen and earth shall passe / but my
 wordes shall not passe. Neuertheles of that dape & houre
 + knoweth no man / no not the angels of heauen / but my fa-
 ther onely. Euen as it was in the tyme of Noe / so shall the
 comynge of the sonne of man be also. * For as they were
 in the dayes befoze the floude: they dyd eate / they dyanke /
 marped / & were marped / euen vnto the dape that Noe en-
 tred in to the Arke / & they regarded it not / tyll the floude
 came / and toke them all awaye: so shall also the comynge of
 the

Mar. 13. b.
 Luck. 21. c.
 + Dan. 9 b

Dan. 12. a.

Mar. 13. c.
 Luck. 17. c

Deu. 13. a.
 2. Tell. 2. b

Job. 39. d.

Mar. 13. c.
 Luck. 21. c
 Joel. 2. b.

Actu. 1. b.

1. Tell. 4. b

Marc. 13. d
 Luck. 21. d

Esa. 40. a
 and. 51. b.
 + Act. 1. a.

Gen. 7. b.
 Luck. 17. d

Luck. 17. d the sonne of mā be. * Then shall two be in the felde: the one shall receaue: and the other shall be refused: Two shall be grynnyng at the wyll: the one shall be receaued: & the other shall be refused: Two in the bed: the one shall be receaued: & the other refused.)

Mat. 25. a * Watch ye therfore: for ye knowe not what houre your Lord will come. But be sure of this: that if the good man of the house knewe what houre he & these wolde come: he wolde surely watch: and not suffer his house to be broken

bp: therfore be ye ready also: for in the houre that ye thinke not: shall the sonne of man come. * Who is now a faithfull and wise seruaunt: whom his Lord hath made ruler ouer his household: that he maye geue them meate in due season? * Blessed is that seruaunt: whom his Lord (when he cometh) shall fynde so doyng. Verely I saye vnto you: he shall set hym ouer all his goodes. But and if the euell seruaunt shall saye in his harte: Tith: it will be longe of my Lord to come: and begynne to smyte his felowes: & see to eate and dryncke wth the dronken: The same seruantes Lord shall come in a daye: when he lokech not for hym: & in an houre that he is not ware of: and shall hew hym in peeces: and geue hym rewarde wth pocrptes: there shall be waylynge and gnashynge of teth.

Ap o. 16. c.

Close vpon the. xliii. Chapter.

1 The abomynacon of desolacyon. Thys abomynacon before God: must no doute haue some farre outwarde appaunce of holynesse before the worlde: to viter desolacyon and waytynge of true holynesse like as the ydolatre of the Jewes and heathen dyd in tymes past.

2 In the wynter: nor on the Sabbath. Thys is spoken after the maner of a byworde: and is as moch to saye as: Prare that your synne maye be in due season: for in wynter it is euell trauellynge: and on the Sabbath it was forbydden the Jewes.

The ten virgins. The talentes deliuered to the seruantes: and of the generall iudgment.

The. xrb. Chapter. †

Then shall the kyngdome of heauen helpe vnto ten virgins whych toke 1 theyr lampes: and wente forth to mete the bydegrome. But fyue of them were foolysch: & fyue were wysse. The foolysch toke theyr lampes: neuertheles they toke none oyle wth them. But the wysse toke oyle in theyr vessels wth theyr lampes. Now whyle the bydegrome carped: they slombred all and slepte. But at mydnyght ther was a crye made: Beholde: the bydegrome cometh: go your waye out for to mete hym. Then arose all those byrgyns: and prepared theyr lampes. But the foolysch sayde vnto the wysse: geue vs of youre oyle: for oure lampes are gone out. Then answered the wysse: & sayde: Not so: lest ther be not ynough for vs and you: but go rather vnto them that sell: & bye for youre selues. And whyle they were to bye: the bydegrome came: and they that



that were readye / wente in wyth hym vnto the marriage /
 & the gate was shut bp. At the laste came the other virgyns
 also / & sayde: * Lorde Lorde / open vnto vs. But he answered
 red / & sayde: Verely I saye vnto you: I knowe you not.

* Watch yetherfore: for ye knowe nother the daye nor yet
 the houre / when the sonne of man shall come. ¶

B ¶ The wyse as a certayne man ready to take hys pour
 ney into a straunge contre / called hys seruantes / & deliue
 red his goodes vnto the. And vnto one he gaue fyue talentes /
 to another two / and to another one: vnto euery man after
 hys abypte / and straight waye departed. Then he that
 had receaued the fyue talentes / wente and occupied wyth
 the same / and wane other fyue talentes. Alike wyse he that
 receaued two talentes / wanne other two also. But he that
 receaued the one / wente & dygged a pyt in the earth / & hys
 hys Lordes money. After a longe season came the Lorde of
 those seruantes & rekened wyth them. Then came he that
 had receaued fyue talentes / & brought other fyue talentes /
 and sayde: Syr / thou deliueredest vnto me fyue talentes: Be
 holde / wyth them haue I wone fyue talentes mo. Then sayde
 hys Lorde vnto hym: * Well thou good & faythfull seruaunt
 thou hast bene faythfull ouer lytle. I will set the ouer moch:
 entre thou into the ioye of thy Lorde. Then came he also
 that had receaued two talentes / and sayde: Syr / thou deli
 uerdest vnto me two talentes: Beholde / I haue wone two
 other talentes wyth the. This Lorde sayde vnto hym: Well
 thou good and faythfull seruaunt / thou hast bene faythfull
 ouer lytle / I will set the ouer moch: entre thou into the ioye
 of thy Lorde.

Mat. 7.b.
 Luk. 6.e.

Mat. 24.d
 Marc. 13.d
 Luk. 12.d
 and. 21.d.
 + Mar. 13.d
 Luk. 19.e

Mat. 24.d

Then

Then he that had receaued the one talent / came and sayde:
 Syr / I knew that thou art an hard man / thou reapest wher
 thou hast not sowed / and gatherest wher thou hast not
 sowed / and so I was afrayed / & went / & hyd thy talent in
 the earth: lo / there thou hast thyne a tyme. But his Lorde an
 swered / & sayde vnto hym: Thou euell and slothfull ser
 uant / knewest thou that I reape wher I sowed not / & ga
 the ther wher I sowed not: Thou shuldest therfore haue had
 my money to the chaungers / & then at my commynge shuld
 I haue receaued myne a tyme with bauntyge: Therfore take
 the talent from hym / and geue it vnto hym that hath ten ta
 lentes. * For to so hath / to hym shalbe geuen / and he shal
 haue abundaunce. But to who so hath not / from hym shalbe
 taken a waye euen that he hath. And cast the vnprofitable
 seruaunt into utter darcknes: * there shalbe weeping and
 gnawynge of teth.

Mat. 13. b.

Mat. 4. c

Luch. 8. b

and. 19. c.

Mat. 13. e.

Luch. 13. c.



++ But when the sonne of man shal come in hys glory /
 & al holy angels wyth hym / then shal he syt vpon the seate
 of hys glory. And all people shalbe gathered befoze hym:
 * & he shal separate them one from another / as a shepherde
 dpydeth the shepe fro the goates. And he shal set the shepe
 on hys ryght hande / and the goates on the lefte. Then shal
 the kyng saye vnto them that shalbe on hys ryght hande:
 Come hyther ye blessed of my father / inheret ye the kyng
 dome / whych * is prepared for you from the begynnyng
 of the worlde. + For I was hongrye / & ye gaue me meate:
 I was thyrstye / & ye gaue me drynke: I was harbourlesse /
 and ye lodged me: I was naked / and ye clothed me: * I was
 sicke / & ye bysyt me: I was in prison / & ye came vnto me.
 + Then shal the ryghteous answer hym / and saye: Lorde /
 when

Mat. 25. 1. b

Luch. 19. c

Mat. 20. c.

+ Esa. 55. b

Luch. 13. a

Eccles. 7. d.

+ 2. tim. 1. c



When sawe we the hongry/ and fed the: Or thyrstye/ and
gaue the dryncke: Whē he sawe we the herbourlesse/ & lodged
the: Or naked/ and clothed the: Or when sawe we the spyke
or in p[ri]son/ & came vnto the: And the king shall answere
and saye vnto them: Verely I saye vnto you: Loke what ye
haue done vnto one of the least of these b[re]th[er]en/ the same
haue ye done vnto me.

Then shall he saye also vnto thē that shall be on the left
hande: * Departe fro me ye cursed in to the + euerlastyng
fyre/ whych is prepared for the deuell & hys angels. For
I was hongry/ and ye gaue me no meate: I was thyrstye/
& ye gaue me no dryncke: I was herbourlesse/ & ye lodged
me not: I was naked/ & ye clothed me not: I was spyke/
and in p[ri]son/ and ye bysytred me not.

Then shall they also answere hym/ and saye: Lorde/ whē
sawe we the hongry/ or thyrstye/ or herbourlesse/ or naked/
or spyke/ or in p[ri]son/ and haue not mynystred vnto the:
Then shall he answere them/ and saye: * Verely I saye vn
to you: loke what ye haue not done vnto one of the least of
these/ that same haue ye not done vnto me. + And these shall
go into the euerlastyng payne/ but the rightuous into euer
lastyng lyfe. R

Isal. 6. b
Math. 7. b
Luch. 13. c.
+ Esa. 30. f
Dan. 7. b.
Apoc. 19. b
and. 20. c.

zach. 2. b.
Jere. 30. e.
W. 10. 14. d
and. 17. a.
+ J. 40. f. c.

Cclose vpon the. xlv. Chapter.

1 Theyr lampes. &c. The lampes without orle/ are good workes with
out faryth/ all such must nedes quench and go out. The orle in the vessell
is a stedfast faryth/ that doth soche workes as contynue/ and are also
wed in the syght of God. But lyke as none here/ geueth orle to another
even so must every one be due for hym selfe/ and not to truste in other
mans sayth.

C

CThe

The Magdalene anoynteth Christ. They eate the Easter lambe and the supper of the Lorde. Christe prayeth in the garden. Judas betrayeth hym. Peter smyteth of Malcus eare. Christ is accused by the false wytnesses. Peter denyeth hym.

The xxvi. Chapter.

Mar. 14. a
Luck. 22. a
Joh. 13. a. **A**nd it came to passe when Jesus had finished all these wordes / he sayde vnto his disciples: ¶ * Ye know that after two dayes shalbe Easter / and the sonne of man shalbe deliuered to be crucified.

Joh. 11. c * Then assembled together the hye prestes & the scribes / & the elders of the people into the palace of the hye prest which was called Cayphas / & held a councell / howe they myght take Jesus by deceate / & kyll hym. But they sayde: Not on the holy daye / lest ther be an vproure in the people.

Mar. 14. a
Luck. 7. d.
Joh. 12. a. * Now when Jesus was at Bethany in the house of Symon the leper / ther came vnto hym a woman / which had a boze with precyous oynment / and poured it vpon hys heade / as he sat at the table. When his disciples sawe that they disdayned / & sayde: Where to serueth thys wayste? Thys oynment myght haue bene well solde / and giuen to the poore. When Jesus perceaued that / he sayd vnto them: Why trouble ye the woman? She hath wrought a good worke vpon me: * for ye haue alwaye the poore with you / but me shall ye not haue alwayes. Where as she hath poured thys oynment vpon my body / she dyd it to bury me. Verely I saye vnto you: where so euer this gospell shalbe preached thoro wout all the worlde / there shall thys also that she hath done / be tolde for a memoriall of her.

Deut. 15. b Then one of the twolue (called Judas Iscarioth) * went **B** vnto the hye prestes and sayde: What wyl ye geue me / & I shall deliuer hym vnto you? And they offred hym thyrty silver pens. And from that tyme forth / he soughte oportunitie to betraye hym.

Mar. 14. b
Luck. 22. a * The fyrst daye of fwyete breade came the disciples to Jesus / & sayde vnto hym: Where wylt thou that we prepare for the / to eate the Easter lambe? He sayde: Goo in to the ctyte to such a man / and saye vnto hym: The Master sendeth the worde: my tyme is at hande / I wyl kepe myne Easter by the with my disciples. And the disciples dyd as Jesus had appoynted them / and made ready the Easter labe.

Mar. 14. c
Luck. 22. b
+ Joh. 13. c And as they dyd eate / he sayd: Verely I say vnto you: + One of you shall betraye me. And they were exceeding sorrowful / and beganne every one of them to saye vnto hym: Spyr / is it I? He answered and sayde: He that dyppeth hys hade with me in the dyshe / the same shall betraye me. The sonne of man goeth forth / as it is wyrtten of hym. But who vnto that man **by whome**

by whome the sonne of man shalbe betrayed: It had bene better for that man yf he had neuer ben bozne. Then Judas that betrayed hym / answered and sayde: Master is it? He sayde vnto hym: Thou hast sayde it.



C * And as they dyd eate / Jesus toke the bread / gaue thākes / brake it / and gaue it to the dyscyples / and sayde: Take / eate / thys is my body. And he toke the cuppe / and thanked and gaue it them / and sayde: Drynke ye all therof / thys is my bloude of the new testament / that shalbe shed for many for the remission of synnes. I saye vnto you: I wpll not drynke hence forth of thys fruyte of the vyne tree / vntyll that daye that I shal drynke it new with you in my fathers kyngdome. * And whē they had sayde grace / they wēt forth vnto moũte Oliuete. Then sayd Jesus vnto thē: Thys night shal ye all be offended in me. For it is wrytten: + I wpll smyte the shepherde: and the shepe of the flocke shalbe scatred abrode. * But after that I ryse agayne + I wpll go before you in to Galile. Peter answered & sayde vnto hym: * Though all men shuld be offended in the / yet w ill I neuer be offended. Jesus sayde vnto hym: Werely I saye vnto the: This same nyght before the cock crowe / shalt thou denye me thryse. Peter sayde vnto hym: And though I shulde dye with the / yet w ill I nor denye the. Lyke wyse also sayde all the dysciples. * Then came Jesus with thē in to a feld which is called Gethsemane / & sayde vnto the dysciples: Spt ye here whyle I go vnder / & praye. And he toke with hym Peter & the two sonnes of Zebede / & begā to waite so sorowfull / & to be in an agony. Then sayd Jesus vnto thē: * My soule is heuy euē vnto the death. Tary ye here / & watch with me.

L. 11.

* And

Mar. 14. c
Luch. 22. b
1. Cor. 11. c

Mar. 14. d
Luch. 22. c
Jhon. 13. a
+ Jac. 12. b
* Mat. 26 f
Mar. 14. d
Joh. 16. d
+ Act. 1. a
Marc. 14. e
* Lu. 22. c
Jhon. 13. d
Mar. 14. e

Jhon. 12. c



Luch. 22. c. *And when he wente forth a litle/ and fell flat vpon hys face/ and prayed/ sayenge: O my father/ yf it be possible/ let thys cuppe passe fro me: neuerthelesse not as I wyll/ but as thou wylt. And he came to hys dyscyples/ & founde them asleepe/ and sayde vnto Peter: What: coulde ye not watch wpyth me one houre? Watch and praye/ that ye fall not in temptacon.

Gala. 5. c. *The spyrite is wpyllynge/ but the flesch is weake. *Agayne/ he went the seconde tyme/ and prayed/ sayenge: O my father/ yf thys cuppe can not passe awaye

Marc. 14. e fro me (except I dryncke of it) thy wyll be fulfilled. And he came/ & founde them asleepe agayne/ and thei eyes were heup. And he left them/ and went forth agayne/ & prayed the thyrde tyme/ sayeng the same wordes. Then came he to hys dyscyples/ and sayde vnto them: Slepe on now/ & take poure rest. Beholde/ the houre is come/ that the sonne of man shalbe deliuered in to the handes of synners: Arise/ let vs be going/ beholde/ he is at hande that betrayeth me.

Matc. 14. e *Whyle he yet spake/ lo/ Judas one of the twelue came/ **Luch. 22. d** and with him a greate myltitude with stewartes & slaues. **Joh. 18. a.** Sent from the hys prestes and elders of the people. And he that betrayed hym/ had geuen the a token/ sayenge: Whoso euer I kysse/ that same is he/ lape handes vpon hym. And forth wpythall he came to Iesus/ & sayde: Gode maste: & kysed hym. And Iesus sayde vnto hym: Frende/ wherfoze art thou come: Then came they/ and layed handes vpon Iesus/ & toke hym. And beholde/ one of them/ that were with Iesus/ stretched out hys hande/ & drue out hys stearde/ & broke a seruauit of the hys prestes/ & smote of hys care.

Then



Then sayde Iesus vnto hym: Out bp thy swearde into hys place. * For 2 all that take the swearde / shall perishe wth the swearde. Or thynkest thou that I can not praye my father now to sende me more then twolue 3 legions of angels? But how then shoulde the scrpatures be fulfilled? * For thus must it be.

+ In the same houre sayde Iesus vnto the myltitude: ye are come out as it were to a murtherer wth sweardes & staves for to take me: I sat dayly teachynge in the temple amonge you / & ye toke me not. * But all thys is done / that the scrpatures of the pphetes might be fulfilled. + Then all the dyscyples left hym / and fled.

* But they that toke Iesus led hym to Cayphas the hie prest / where the scribes and the elders were gathered to gether. * As for Peter he folowed hym a farre of vnto the hie prestes palace / and wnt in and sat with the seruautes / that he myght se the ende. * But the hie prestes & the elders & the whole councell sought false witnesse agaynst Iesus / that they might put him to death / & founde none / & though many false witnesses stepte forth: yet founde they none. At the last there stepte forth two false witnesses & spake: he sayd:

I ca bryake downe the temple of God / & builde it agayne in thre dayes: * And the hie prest stode by / & sayde vnto hym: Answerest thou nothyng: vnto it that these testifie agaynst the? Neuertheles Iesus helde his tange * and the hie prest answered & sayde vnto hym: I charge the by the lyving God that thou tell vs yf thou be Christ the sonne of God: Iesus spake: Thou hast sayd it. Neuertheles I save vnto you: * fro

L. iij.

thys

Gene. 9. 8
Ezhe. 11. b
Apoc. 13. b

Luck. 22. 8
+ mar. 14.
Luc. 22. 8.

Esa. 35. d.
Isal. 21.
and. 69

+ mar. 2. 66
* mar. 14. 8

Joh. 18. b

Mar. 14. 3.
Mat. 26. b.

Joh. 2. c.

Mar. 14. 8

Luc. 22. c.

Joh. 6. e

frō At. 1. b. 76

Mar. 14. g
Luch. 22. c

Lent. 24. c
+ Esa. 50. b
Jhon. 18. b

this tyme forth it shal come to passe that ye shal see the sonne
of man sytting vpon the ryght hande of the power of God/
and cōmyng in the cloudes of the heaue. * Then the hye
pōest rent his clothes/ & sayde: He hath blasphemed/ what
nede we any mo tynnes? No/ no w haue ye hearde hys
blasphemy/ what thynke ye? They answered & sayde: * He
is giltye of death. Then + spitted they in his face/ & smote
hym with fystes. Some smote hym vpon the face/ & sayde:
Prophesy vnto vs thou Christ/ who is it/ that smote the?



Mar. 14. g * As for Peter/ he sat without in the palace. And ther came
Luch. 22. d vnto hym a damsell/ and sayde: And thou wast with Iesus
Jhon. 18. b of Galile also? Neuertheles he denyed befoze them all/ and
sayde: I can not tell what thou sayest. But when he wente
out at the doze/ another damsell sawe hym/ and sayde vnto
them that werethere: Thys was also with Iesus of Naza-
reth. And he denyed agayne/ and swore also: I knowe not
the mē. And after a lytle whyle/ they that stode there/ slepte
forth/ and sayde vnto Peter: Of a trueth thou art one of the
also/ for thy speche bewrayeth the. Then begāne he to curse
& to sweare: I knowe not the man. And immediatly the cock
crew. Then thought Peter vpon the wordes of Iesus/ which
sayde vnto him: * befoze the cock crew/ thou shalt denye me
thryse. And he wente out/ and wepte bitterly.

¶ Close vpon the .xxvi. Chapter.

1 A good worke. Here they that haue eue to se maye see that farth one
ly by the approbacion of God/ maketh the worke good: for all naturall
reason wolde haue condēpned thys worke of Mary Magdalene/ as the
Apostles dyd hymselfe in very dede: for those are truly the best workes
whych no man knoweth how good they be.

2 All that take the swearde. cc. Here doth oure Sanyour confirme
the temporall swearde: so that whosoener vsed it/ except he be an orde-
nate

hate officer of the same for the punishment of euill doers / he taketh
the rowme of God vpon hym / and is sedycious.

3 Legyon. A legyon after some mens rekenyng is a nombre of fyve
thousande or there aboute.

¶ Christ is deliuered vnto Pilate. Judas hangereth
hym self. Christ is crucified amonge theues / he dyeth
and is buried. Watch men kepe the graue.



The xxvii. Chapter.

A **U**pon the morow / all the prestes & elders of the peo
ple helde a coucell agaynst Iesus / that they myght
put hym to death / and bounde him / & led him forth
and deliuered hym vnto Pontius Pilate the de-
bire. When Judas which betrayed hym / sawe this that he
was condemned vnto death / it repented hym / & he brought
agayne the thirtie syluer pens to the hie prestes and the el-
ders / and sayde: I haue done euill / in that I haue betrayed
innocēt blood. They sayde: wher haue we to do with that
Se thou therto. And he cast the syluer pens in the temple /
and gat hym awaye: * & went / & hanged hym selfe. So the
hie prestes toke the syluer pens / & sayde: It is not law-
full to put this in to the Gods chest / for it is blood money.
Nevertheless they helde a counsell / & bought with them a
potters feld / for to bury straingers in. Wherefore the same
felde is called the blood feld vnto this daye. Then was that
fulfilled / whych was spoken by Ieremy the prophete /
sayenge: * And they toke thirtie syluer pens / the pryce of
hym that was so lde / whom they bought of the chyldren of
Israel: and these they gaue for a potters felde / as the Lord
command

Mar. 15. a commanded me. *As for Jesus / he stode before the de-
 Luck. 23. a byte / & the debyte asked hym / and sayde: Art thou the kynge
 Joh. 18. b of the Jewes? And Jesus sayde vnto hym: Thou sayest it.
 And when he was accused of the hye Priestes and elders /
 he answered nothyng. Then sayde Pilate vnto hym: Hea-
 rest thou not / how soze they accuse the? And *he answered
 Esai. 53. b. hym not one worde: in so moch that the debyte maruapled
 exceedingly. *At that feast the debyte was wonte to de-
 Mar. 15. a lyuer a prisoner fre vnto the people / whō they wolde. And
 Luck. 23. b at the same tyme he had a notable prisoner / called Barra-
 Joh. 18. e. bas. And when they were gathered together Pilate sayde
 vnto the: whether will ye that I geue lo tise vnto you? Bar-
 rabas or Jesus / whych is also called Christ. For he knew
 well that they had deliuered hym of enuy. And when he sat
 upon the iudgement seate / his wyfe sent vnto hym / saye-
 g: Haue thou nothyng to do wyth that ryghtuous man / for
 I haue suffred many thynges this daie in a dreame be-
 cause of hym.



Mar. 15. a *But the hye Priestes and the elders perswaded the peo-
 Luck. 23. b ple / that they shulde aske Barrabas / and destroye Jesus.
 Act. 3. b *Then answered the debyte / and sayde vnto them: Whi-
 +Mar. 15 b ther of these two wyl ye that I geue lo tise vnto you?
 *They sayde: Barra bas. +Pilate sayde vnto them: What
 shall I do then wyth Jesus / whych is called Christ? They
 sayde all: Let hym be crucified. The debyte sayde: What
 euell hath he done then? Neuertheles they cryed yet more /
 & sayde: let hym be crucified. So when Pilate sawe that
 he coulde not helpe / but that there was a greater byroure /
 he toke

he toke water/ & washed hys handes befoze the people/ & sayde: I am vngilty of the bloude of this ryghteous man. Se ye therto. Then answered all the people/ and sayde: *His bloude come vpon vs/ and vpon oure chylde. +Then gaue he Barrabas lo tose vnto them/ but caused Iesus to be scourged/ and deliuered hym to be crucified.

D *Then the debytes souldyours toke Iesus into the comune hall/ and gathered the whole myltitude ouer hym/ strypped him out of hys clothes/ and put a purple robe vpon hym/ and platted a crowne of thornes/ and set it vpon hys heade/ and a reede in hys hande/ and kneeled befoze hym/ & mocked hym/ & sayde: haille kyng of the Jewes. And sprected vpon hym/ & toke the reede/ & smote hym vpon the head. And when they had mocked hym/ they toke the robe of hym agayne/ and put hys awne clothes vpon hym/ and led hym forth/ that they myght crucifye hym. *And as they were goinge out/ they founde a man of Cyren called Symon/ hym they compelled to beare hys crosse.

* And when they came vnto the place called Golgatha (that is to saye by interpretacyon/ a place of dead mens skulles) they gaue hym to drynke vyneser myxt with gall: And when he had tasted therof/ he wolde not drynke.

*So when they had crucified hym/ they parted his garments/ & cast lottes therfore/ that the thyng might be fulfilled/ which was spoke by the Prophete: *They haue parted my garments amonge them/ & cast lottes vpon my vesture. And there they sat/ & watched hym. * And aboute ouer hys head/ they put by the cause of hys death in writinge/ namely: Thys is the kyng of the Jewes. +Then

E were there two murtherers crucified wth hym/ the one on the ryght hande/ and the other on the left. * They that went by/ reuyled hym/ and wagged theyr heades & sayde. Thou that breakest downe the temple of God/ & buyldest it in thye dayes/ helpe thy selfe. Yf thou be the sonne of God/ come downe from the crosse. The hye Priestes also in lyke maner wth the Scribes & elders/ laughed hym to scozne/ and sayde: he hath helped other/ & can not helpe hym selfe: *Yf he be the kyng of Israel/ let hym come downe now from the crosse/ and we wyl beleue hym. * He trusted in God/ let hym deliuer hym now/ yf he wyl haue hym. For he hath sayde: I am the sonne of God. The murtherers also that were crucified wth hym/ cast the same in hys teeth.

*And from the syxte houre/ there was darckenesse ouer the whole earth vnto the nyynth houre. And aboute the nyynth houre/ Iesus cryed wth a loude voyce/ & sayde: Eli/ Eli Lamma asabthani: That is: *My God/ my God/ why hast thou forsaken me: But some of them that stode there/ whiche they hearde that/ sayd: He calleth Elias. +And immeppatip

E. b. one

Act. 5. d
+ Mar. 15. d
Luch. 23. c.
Joh. 19. a
* Mar. 15. b
Joh. 19. a

Mar. 15. c
Luch. 23. c.

Joh. 19. b

Mar. 15. c
Joh. 19. c

Psal. 21. b
Luch. 23. d
Joh. 19. b
+ Esa. 53. b

Mar. 15. c
Luch. 23. d

Sapt. 2. d
Psal. 21. a.
38. and. 69

Mar. 15. d.
Luch. 23. d
Psal. 21. a
+ Mar. 15. d
Joh. 19. c



one of them ranne/ and toke a sponge/ and filled it with
vinegar/ and put it upon a reed/ and gaue hym to drinke.
But the other sayde: holde/ let se whether Elzas will come
and deliuer hym. Iesus cryed agayne with a loude voyce/
and gaue by the goost.

And beholde/ the bayle of the temple was rent in two pe
ces/ from aboue tyll beneth/ and the earth quaked/ and the
stones rent/ and the graues opened/ & many bodies of the
sayntes that slepte/ arose/ & went out of the graues/ after
his resurreccō/ & came into the holy citie/ & appeared vnto
many. * But the Captayne & they that were with hym/

Mat. 15. d.

Luck. 23. e

Marc. 15. c

watching Iesus/ whē they saw the earthquake & the thiges
that were done/ they were sore afrayed/ and sayde: Were-
ly this was Gods sonne. * And ther were many women
there lookinge to as farre of/ whiche had folowed Iesus frō
Galyle/ and hadde mynystrid vnto hym/ amonge whom
was Mary Magdalene/ and Mary the mother of James &
Joses/ and the mother of the chyldren of Zebede.

Math. 15. c

Luck. 23. c

Joh. 19. c.

* At euen ther came a ryche man of Arymathya/ called
Ioseph/ whych was also a dysciple of Iesus. He wente vnto
Pylate/ and asked the body of Iesus: Then commaunded
Pylate/ that the body shulde be geuen hym. And Ioseph
toke the body/ and wrapped it in a cleene linnen cloth/ and
laid it in his awne new sepulchre/ whych he hadde hewed
out in a rocke/ and rolled a great stone to the doore of the se-
pulchre/ and went hys waye. * And there was Mary Mag-
dalene and the other Mary/ syttinge ouer agaynst the se-
pulchre.

Marc. 15. e.

The

The nexte dape that foloweth the dape of preparynge/
the hye Priestes and Wharpsles came together vnto Wylate/
and sayde: Saye we haue called to remembraunce/ that thys
deceauer sayde whyle he was yet alpyue: * After the dayes
I wyll ryle agayne. * Commaunde therfore that the Se-
pulchre be kepte vnto the thyrde dape/ lest peradventure hys
discypples come/ and steale hym awaye/ and sayde vnto the
people: He is rysen fro the dead/ & so shall the last erroure
be worse then the fyrst. Wylate sayde vnto them: There
haue ye watchmen/ go your waye and kepe it as ye can.
They wente and kepte the sepulchre wryth watchmen/ and
sealed the stone. R

Math. 26
and. 17. c.
a. ar. 9. d.
Luch. 19. d

The resurreccyon of Christ. The hyghe Priestes geue
the souldyers large money/ to saye that Christ was sto-
len oure of hys graue. Christ appeareth to hys discy-
ples /and tenderth them forth to preache & to baptise.

The xxviii. Chapter.

A **U**pon the euenynge of the Sabbath holy dape/
which datoneth the morow of the fyrst dape of the
Sabbathes came Mary Magdalene and the other
Mary to se the sepulchre. And beholde/ there was
made a great earthquake: for the angell of the Lorde descen-
ded from heauen/ and came and rolde back the stone from
the doore/ and sat vpon it. And hys countenaunce was as
the lychtenynge/ and hys clothyng whyte as snowe.
But the watchmen were troubled for feare of him/ and be-
came as though they were dead. * The angell answered/
and sayde vnto the womē: Be not ye afrayed. I knowe that
ye seke Iesus that was crucified. He is not here. He is ry-
sen as he sayde. Come/ & se the place/ where the Lorde was
layed/ and go your waye soone/ and tell his discypples/ that
He is rysen from the dead. And beholde/ he wyll go before
you into Galile/ there shal ye se him. Lo I haue told it you R
✠ * And they departed from the graue in all the hast wryth
feare and greate ioye/ and ranne to byrnyng hys discypples
wynde. And as they were goynge to tell hys discypples/ be-
holde/ Iesus met them/ and sayde: God spede you. And they
wente vnto him/ and helde his fete/ and fell downe before
hym. Then sayde Iesus vnto them: be not afrayed/ go your
waye and tell my brythren that they go in to Galile/ * ther
shall they se me. And when they were gone/ beholde cer-
taine of the watchmen came in to the cyrte / and tolde the
hye Priestes every thyng that had happened.

Mar. 16. a
Luch. 24. a
Joh. 20. a.

Marc. 16. a
Luch. 24. a

Mar. 16. b
Luch. 24. a

Actu. 1. b.

C And they came together wryth the elders/ and helde
a counsell/ and gaue the souldyers money pnowgh/ and
sayde: Saye ye: hys discypples came by nyght/ & stole hym
awaye

atwaie / whyle we were allepe. And yf thys come to the de-
bytes eares / we wpll spyll hym / and brynge it so to passe /
that ye shalbe safe. And they toke the money / & dyd as they
were taught. And thys sayeng is nopsed amōge the Jewes
vnto thys dape. ¶



✠ The eleuen dyscypples went vnto Galile into a moun. **D**
rayne / where Iesus had appoynted them. And when they
satwe hym / they fell do wne befoze hym : but some of them
douted. And Iesus came vnto them / talked wth them / and
sayde : * Vnto me is geuen all po tuer in heauen & in earth.
Mat. 11. c + So ye poure wape therfoze / and teache all nacpons / and
Jho. 17. a. baptyse them in the name of the fater / and of the sonne /
Phil. 2. a. and of the holy goost : And teache them to kepe all thynges /
4 mar. 16 b whatso euer I haue commaunded you. * And lo / I am with
Jo. 14. b. you euery dape vnto the ende of the worlde. ¶

Close vpon the. xlviii. Chapter.

1 The eneynge. The scripture begynneb the dape at the eneynge
and the ende of the same eneynge is the morow after. So sayeth S.
Mathew here / that Christ rose on the morow / wherch was the ende of
the eneynge / and the dawnyng of the fyrst holy dape / which folowed
the hre Sabbath. for the same dape that we call Easteren / was the
pryncpall Sabbath amonge the Jewes : and the next dape folowynge
the same was called Prima Sabbatorum / and that weke they kepte
holy dape.

The ende of the Gospell
of saynt Mathew.



¶ A Prologe bpon saynt Marke.



ff Marke ye reade Act. xij. how Peter after he was loosed out of prison by the angell came to Markes mother house / where many of the dysciples were prayeng for hys deluyraunce. And Paul & Barnabas toke hym wpth them fro Jerusalem / & brought hym to Antioche. Actu. xij. And Actu. xliij. Paul and Barnabas toke Marke with the / when they were sent out to preache: from whome he also departed / as it appeareth in the sayde Chapter / & returned to Jerusalem agayne. And Act. xij. Paul & Barnabas were at barpaunce about hym / Paul not wyllynge to take hym wpth them / because he forsoke them in theyr fyrst iorney. Notwithstanding yet / whē Paul wrote the epistle to the Colossians / Marke was with hym / as he sayth in the fourth Chapter: of whom Paul also testifyeth both that he was Barnabas sisters sonne / and also hys felowe worcker in the kyngdome of God. And. ij. Timo. iij. Paul commaunderth Timothe to bynge Marke with hym / assympte that he was nedefull to hym / to mynster to hym. And when he wrote to Philemon Marke was wpth hym: specially / he was also wpth Peter when he wrote hys fyrst epistle: & so samplier that Peter calleth him his sonne. Wherof yese / of whome he learned hys Gospell / euen of the very Apostles / wpth whome he had hys contynnall conuersacion / and also of what auctoryte hys wyrtynge is / and how worthy of credence.

The Gospell

off saynt Marke.

¶ The offyce of Ihon the Baptyst. The baptyme of Christ/hys fastynge/hys preaching/& the callinge of Peter/Andrew/James and Ihon. Christ healeth the man with the vnclene spyre/ helperth Peters mother in la we/ and clenseth the leper.



The fyrst Chapter. ✠

Mal. 3. a.
Mat. 11. b.
Luc. 7. c.
+ Esa. 40. a.
Math. 3. a.
Luc. 3. a.
Ihon. 1. b.
* Joh. 3. d



Ihesus is the begynnynge of the Gospell of Iesus Christ the sonne of God/ as it is wrytten in the prophetes: * Beholde/ I sende my messenger before thy face/ which shall prepare thy waye before the. ✠ The voyce of a cryer in the wyldernesse: Prepare the waye of the Lord/ make hys pathes straght.

Math. 3. a.

Math. 3. b.
Luc. 3. c.
Johan. 1. c

* Ihon was in the wyldernesse / & baptysed/ and preached the baptyme of amendement for the remission of synnes. And ther wnt out vnto hym the whole lande of Iewry/ & they of Ierusalem/ & were all baptysed of hym in Iordane/ & knowledged theyr synnes. * Ihon was clothed wth camels heer/ & with a letherē gyrdell about his loynes/ & dyd eate locustes & wyld honye/ & preached/ and sayde: * Ther cometh one after me/ whych is stronger then I/ before whome I am not worthy to stoupe downe/ and to louse by the lacher of hys

hys Gne. I baptise you with water/ but he shall baptise you wth the holy goost. ¶

* And it happened at the same tyme/ that Iesus came out of Galyle from Nazareth/ and was baptised of Ihon in Jordan. And as soone as he was come oute of the water/ he sawe that the heavens opened/ and the goost as a dove commynge downe vpon hym. And ther came a voyce from heauen: Thou arte my deare sonne & in whom I delyte. Math. 3. b
Luch. 3. c.
Jhon. 1. d
Some read: in whos I am pacified.

B * And immediatly the sperte droue hym in to the wylder nesse: and he was in the wyldernesse fortye dayes/ & was tempted of Sarhan/ and was wth the wyld beasts. And the angels mynystred vnto hym. Mat. 4. a.
Luch. 4. a.

* But after that Ihon was taken Iesus came in to Galyle/ and preached te Gospell of the kyngdome of God/ and sayde: The tyme is fulfilled/ & the kyngdome of God is at hande: Amende poure selues: and beleue the Gospell. Math. 4. b
Luch. 4. a.
+ mar. 6. b

* So as he walked by the see of Galyle/ he sawe Symō and Andzew hys brother/ casting theyr nettes in the see/ for they were fyshers. And Iesus sayde vnto them: folowe me/ & I will make you * fyshers of men. And immediatly they lefte theyr nettes/ and folowed hym. Math. 4. c
Luch. 5. a.
Jere. 16. c.
Eze. 47. b

And when he was gone a lytle farther from thence/ he sawe James the sonne of Zebede/ and Ihon hys brother/ as they were in the Myppe/ mēdyng theyr nettes. And anone he called them. And they lefte theyr father Zebede in the Myppe wth the hyred seruauntes/ and folowed hym.

* And they wente in to Capernaum/ & immediatly vpon the Sabbathes/ he entred in to the synagoge/ and taught. Math. 4. b
Luch. 4. d
Jhon. 2. b.
+ Mat. 7. c
* Luc. 4. d

C * And in theyr synagoge ther was a man possessed wth an vnclane spyrte/ whych cryed & sayde: Oh/ what haue we to do wth the/ thou Iesus of Nazareth? Arte thou come to destroye vs? I knowe that thou arte that holy one of God. And Iesus reprovēd hym and sayde: hold thy turgē/ and depart out of hym. And the vnclane spyrte tare hym/ & cryed wth a loude voyce/ & departed oute of hym. And they were all astonied/ in so moch that they asked one another amōge thē selues/ & sayde: What is this? What newe learning this? for he comaundeth the vnclane spyrtes with power & they are obediēt vnto hi. And immediatly the fame of him was noyled roundabout in the coastes & borders of Galyle. Mat. 8. b.
Luch. 4. d

* And forthwth they wente oute of the synagoge/ and came in to the house of Symon and Andzew/ wth James and Ihon. And Symons mother in law/ laye and had the fevers/ and anone they told hym of her. And he came to her/ & set her vp/ and toke her by the hande/ and the feuer lefte her immediatly. And he mynystred vnto them.

Mat. 8. b. * At enē when the Sōne was gone do tōne they brought
 Luk. 4. c. vnto hym all that were syck / and possessed / & the whole
 cytye was gathered together at the doze / and he healed
 many that were dysseased wth diuerse syknes / & cast
 oute many deuils / and suffred not the deuils to speake / be
 cause they knetwe hym.

And in the mornynge befoze dape / he arose / and wente D
 oute. And Iesus departed in to a deserte place / and prayed
 there. Peter also & they that were wth hym / folo wed after
 hym. And when they had founde hym / they sayde vnto hym:
 Every man seeketh the. And he sayde vnto them: Let vs go in
 the nexte towne / that I maye preach there also / for therto
 am I come. And he preached in theyr synagoges / in all Ga
 lile / and droue out the deuyls.



Math. 8. a. * And ther came vnto hym a leper / whych besoughte
 Luk. 5. b. hym / and kneled befoze hym / and sayde vnto hym : yf thou
 wilt / thou canste make me cleane. And it pytyed Iesus / and
 he stretchyd forth the hys hande / and touched hym / and sayde:
 I wlll be thou cleane. And whē he had spokē / immediatly
 the leprosy departed from hym / & he was cledsed. * And Je
 sus forbadde hym strayely / & forthwith sent hym awaye /
 and sayde vnto hym: Take hede / that thou saye nothyng to
 any man / * but go thy waye / and shewe thy selfe vnto the
 prest / and offre for thy clesying what moyses comaunded /
 for a wytnesse vnto them. But he when he was departed /
 beganne to speake moche of it / and made the dede knowne:
 in so much that Iesus could no moze go in the cytye openly /
 but was with out in desert places / and they came vnto hym
 from all quarters.

¶ The healeth the mā of the palsy / calleth Leui the custo-
mer / eaterh wth opē synners / & excuseth his disciples.

The. ii. Chapter.

After certayne dayes * he wente agayne vnto Ca-
pernaum / & it was noyed that he was in the house.
And immediatly ther was gathered a great multitu-
de / in so moche that they had no roome / no nor wyth-
oute the doze. And he spake the word vnto them. And ther
came vnto hym certayn / whych broughte one synke of the
palsey bozne of foure. And when they coulde not come nye
hym for the people / they oncouered the rofe of the house
where he was. And when they had made a hole / they let
downe the bed (by coardes) wheryn the synke of the palsey
laye. But when Iesus sawe theyr saythe / he sayde vnto the
synke of the palsey: My sonne / thy synnes are forgeuen the.

Math. 9. a
Luch. 5. c.
Johan. 5. a

Neuerthelesse ther were certayn Scrybes whych sat there
and thought in theyr hartes: How speaketh thys mā soche
blasphemy? * Who can forgeue synnes / but onely God?
& immediatly Iesus knew in hys sprete / that they thought
so in thē selues / and sayde vnto them: Why thynke ye soch
thynges in poure hartes? Whether is easier to saye to the
synke of the palsey: Thy synnes are forgeuen the / or to saye:
Arise / take vp thy bed / and walke: But that ye may knowe
that the sonne of man hath power to forgeue synnes vpon
earth / he sayde vnto the synke of the palsey: I saye vnto the:
Arise take vp thy bed / and go home.

Esa. 43. d
and. 4. d

B * And immediatly he arose / toke hys bed / and wente forth
before them all: in so moche that they were all astonnyed / &
praised God / and sayde: We neuer sawe soche.

Actu. 9. e.

* And he went forth agayne vnto the see / and all the peo-
ple come vnto hym / & he taught them. And as Iesus passed
by / he sawe Leui the sonne of Alpheus / sittynge at the re-
ceate of custome / and sayde vnto hym: folowe me. And he
arose / and folowed hym. And it came to passe as he sat at the
table in hys house / ther sat many Iublycans and synners
at the table wyth Iesus and hys dyscyples: for ther were
many that folowed hym. And when the Scrybes and Iha-
ryses sawe that he dyd eate wyth Iublycans and synners /
they sayde vnto hys dyscyples: Why doth he eate & dryncke
wyth the Iublycans and synners? Whē Iesus hearde that /
he sayde vnto them: The whole nedē not the whyssyp / but
they that are synke. * I am not come to call the ryghtrous /
but the synners to repentance.

Math. 9. a
Luch. 5. b.
and. 15. a.

1. Tim. 1. a

* And the dyscyples of Ihon and of the Iharyses fasted.
And ther came certayne whych sayde vnto hym: Why fast
the dyscyples of Iho / and of the Iharyses / & thy dyscyples
fast not? And Iesus sayd vnto them: How can the weddyng
chyliden faste / whyle the byrdgrome is wyth them? So
longe

Math. 9. b
Luch. 5. b.

longe as the bydegrome is wpth them / they can not taste. But the tyme wpll come / that the bydegrome shall be take from them / & then shall they fast. No man so weth a pece of new clot vnto an olde garmete / for els he taketh awaye the newe pece frō the olde / and so is the rente worse. And no man putterh newe wyne in to olde vessels / els the newe wine breaketh the vessels / & the wyne is spylt / & the vessels perishe: but newe wyne must be put in to newe vessels.



Mat. 12. a.

Luk. 6. a.

p. 132. 21. b

* And it chaunced that vpon the Sabbath he wente thorow the corne felde / & hys dysciples beganne to make a waye thorowe / & to plucke the eares of the corne. And the Pharyses sayde vnto hym: Beholde / what thy dysciples do whych is not lawfull vpon the Sabbath. And he sayd vnto the: Haue ye neuer red what Dauid dyd / when he had nede / and was anhungred: bothe he & they that were wpth hym / & howe he wente in to the house of God / 1 in the tyme of Abiathar the hys priest / & dyd eate the 2 shew breades (which was lawfull for no man to eate / but for the priestes) and he gaue them vnto hym / and to them that were wpth hym: and he sayd vnto them: The Sabbath was made for mans sake / and not man for the Sabbathes sake. Therfore is the sonne of man Lord euen ouer the Sabbath.

Close vpon the ii. Chapter.

1 In the tyme of Abiathar. The scripture. 1. Reg. 21. saith / that this was done vnder Abimelech. How is it all one / for Abiathar was Abimelechs sonne / and they were both prestes at one tyme.

2 Shewbreades. In the Hebrew it is called Panis factum / Bread that is euer in sight vpon a table / and signifieth the worde of God / whych ought euer to be before the eyes of our hartes. As the xxii. psal. saith: Thou preparest or hast prepared / a table before me agaynst mine enemies.

The

He helpeth the man wth the dyed hande/ choseth
hys Apostles/ & casteth out the unclene sp^{ir}ete / wh^{ch}
the Wharpsles ascrib^e vnto the deuell. The brother/
sp^{ir}er/ and mother of Christ.

The.iii. Chapter. ✠

A Twente agayne also * in to the synagoge / and
ther was a man that had a wthzed hāde. And they
marked hym / whether he wolde heale hym on the
sabbath / that they myght accuse hym. And he sayd
vnto the mā wth the wthzed hāde: Steppe forth here. And
he sayde vnto them: Is it lawfull to do good on the Sab-
bath? Or is it lawfull to do euell? to saue l^{if}e / or to kyll?
But they helde they^r tūge. And he loked rounde about
bpō them wth wrath / and was so^ry for the harde hartes
of them / and sayde vnto the man: Stretch out thyne hande.
And he stretched it out / and * hys hande was made whole
l^{ik}e as the other. ✠

Mat. 12. b.
Luk. 6. a.

Re. 13. b

* And the Wharpsles went out / and strayght waye they
helde a coucell wth Herodes officers agaynst hym / ho to
they myght destroe hym. But Iesus departed awayne wth
hys discyples vnto the see. * And ther folowed hym moch
people out of Galyle / & frō Iewy / & from Ierusalē / & out
of Idumea / & frō beyonde Iordane / & they that dwelt about
Tyre & Sydon / a great multitude wh^{ch} had heard of hys
noble actes / and came vnto hym: And he spake vnto hys dy-
scyples / that they shulde kepe a myppe for hym because of
the people / lest they shulde thronge hym: for he healed many
of the / in so moche / that all they wh^{ch} were plagued / prayd
vpon hym / that they myght touch hym. * And whē the
foule sp^{ir}etes saw hym / they fell do wⁿe before hym / & cryed
and sayde: Thou art the sonne of God. And he charged the
stratly / that they shulde not make hym knowen. * And he
wente by in to a mountayne / & called vnto hym whom he
wolde / & they came vnto hym: And he ordeyned the twelfe /
that they shulde be wth hym / & that they myght sende the
out to preach / & that they myght haue potver to heale syk-
nesses / and to cast out deuels. And vnto Symon he gaue the
name Peter / & James the sonne of Zebede / & Ihon the bro-
ther of James / and gaue them the name Bonarges / that is
to saye / the chyldre of thonder: and Andrey / and Philippe
and Bartholomew / and Mathew / & Thomas / and James
the sonne of Alpheus / and Thadeus / and Symon of Cana /
and Judas Iscarioth wh^{ch} betrayed hym.

Mat. 12. b.
Ihon. 10. d

Math. 4. c
Luk. 6. b.
Math. 1. a

Luk. 4. e

Mat. 10. a.
Luk. 6. b.
Actu. 1. b.

And they came to house. Then assembled the people toge-
ther agayne / in so moche that they had no leasure to eat.
And whē they that were about hym hearde of it / they went
out to holde hym. For they sayde: * he taketh to moche bpō
hym. But the scribes that were come do wⁿe frō Ierusalē

Some reas-
de: he wyl
go out of
hys wyte

Mat. 9. d. sayde: + He hath Beelzebub / and thow to the chiefe denell ca
and. 12. c. steth he out deuels. And he called them together / and spake
Luch. 11. b. vnto them in synplytudes.

How can one Sathan dꝛyue out another? And yf a realme
be opꝛyded in it selfe / how can it endure? And yf a house be
dꝛayded agaynst it selfe it can not cōtynue. Yf Sathā now
ryse agaynst hym selfe / and be at vꝛypaūre wꝛth hym selfe
he can not endure / but is at an ende. No man can entre in to
a stronge mans house / and take awayne hys goodes / except
he fyrst bꝛynde the stronge man / & then spolve hys house.

Verely I saye vnto you: All synnes shalbe fōrguēen the
chylde of men / and the blasphemy also wherwꝛth they bla-
Mat. 12. c. sp heme. * But who so blasphemeth the holy goost / hath ne
Luch. 12. a. uer fōrguēenesse / but is gylty of the euertastyng iudgemēt.
I. Jo h. 5. c. fōr they sayde: he hath an vnclene spꝛete.

* And ther came his mother & 1 hys brethꝛen / and stode
Mat. 12. c. wꝛthout / and sent vnto hym / and called hym. And the peo-
Luch. 8. c. ple sat about hym / and sayde vnto hym: Beholde / thy mo-
ther & thy brethꝛen are after the wꝛthout. And he answered
& sayde: Who is my mother and my brethꝛen? And he looked
rounde aboute hym vpon hys dꝛscyples / whꝛch sat rōunde
in compasse aboute hym / and sayde: Beholde my mother &
my brethꝛen. fōr who so euer doth the wꝛll of God / the sa-
me is my bꝛother / and my syster / and my mother.

Close vpon the. iiii. Chapter

I Hys brethꝛen. The maner of the scripture is / to call them brethꝛen /
whꝛch are of one kynred / as thou readeſt Gene. xiii. Deute. xxi. Ruth. iiii.
Mat. xii. Marc. xii. Luc. viii. x. lyke as they are called somtyme sy-
sters also / that are of one kynred / Mar. vi. Els yf thou take not hede to the
circumſtance of scripture / how dyuersly and sondꝛe wayes thys worde
brother / and many other wordes mo / are taken therin / thou shalt not one
ly blaspheme and ſare / that the vꝛgyn Mary had no chyldeꝛen then
Christ / but that the scripture is contrary to it selfe / whꝛch God forbꝛd
any Chꝛyſten man to asſerme.

The parable of the ſower. Chꝛiſt ſpyllet the tempeſt
of the ſee / whꝛch obeyeth hym.

The. iiii. Chapter. ✠

Mat. 13. a. And * he beganne agayne to teache by the ſee ſyde.
Luch. 8. a. And ther gathered moch people vnto hym / ſo that he
went in to a ſhypp / & ſat: vꝛo the water. And all peo-
ple ſtoode vpon the lande by the ſee ſyde. And he prea-
ched longe vnto them by parables / and ſayde vnto them in
hys doctryne: Herken to / behold / ther went out a ſower to
ſowe: & it happened whyle he was ſowynge / the ſome fell
by the waye ſyde. Then came the ſowles vnder the heauen /
& dꝛyde eate it vp. Some fell vpon the ſtony grounde / where
it had not moche earth / & anone it came vp / becauſe it had
not depe earth. Now whē the Sūne aroſe / it caught heate /
and in ſo moche as it had no roote / it wꝛthꝛed awayne. And
ſome



some fell amonge the thornes / and the thornes grew vp / & choked it / and it gaue no frute. And some fell vpon a good grounde / whych gaue frute / that came vp and grew. And some bare thyrtie folde / and some lxix folde / and some an hundred folde. And he sayde vnto them: Who so euer hath eares to heare / let hym heare. ¶

* And when he was alone / they that were aboute hym wyth the twelue / asked hym concernyng thys parable. And he sayd vnto the: Vnto you it is geuen / to knowe the myste- ry of the kyngdome of God: but vnto the that are wythout / all thynges happen by parables / * that wyth seynge eyes they may se / & not dyscerne: and that wyth hearynge eares they may heare / and not vnderstande / lest at any tyme they turne / & they synnes be forgeuen them. And he sayde vnto them: Vnderstande ye not thys parable / ho w wyll ye then vnderstande all other parables?

Mat. 13. 34.
Luch. 8. 8.

Esa. 6. 9.
Joh. 12. 40.
Actu. 28. 2.
Rom. 11. 8.

B * The sower soweth the worde. These be they that are by the waye syde: where the worde is sowne / & as soone as they haue hearde it / immediatly cometh sathan / and taketh a waye the worde that was sowne in they hartes. And lyke wyse are they that are sowne on the stony grounde: whych when they haue hearde the worde / because it wyth- toye / & haue no roote in them: but endure for a tyme. When trouble & persecucion aryseth for the wordes sake / imme- dyatly they are offenderth. And these are they that are sowne amonge the thornes: whych heare the worde / & the careful- nesse of thys worlde / & the deceitfulnes of ryches / & many other luses entre in / & choke the worde / and so is it made vnfrutefull. And these are they that are sowne vpon a good

Mat. 13. 20.

ff. 14. grounde

grounde: whiche heare the worde and receaue it / & brynge forth frute: some thyrty folde / and some sixty folde / & some

Math. 5. b. a hundred folde.

Luck. 8. b. * And he sayde vnto them : Is a candle lyghted to
and .11. c. put vnder a bushell / or vnder a table? Is it not lyghted / to
+ Mat. 10. d set vpon a candellsticke? + For ther is nothyng hpyd / that
Luck. 8. b shall not be openly shewed: and ther is nothyng secrete /
and .12. a. that shall not be knowen. Who so hath eares to heare / let
hym heare. And he sayde vnto the: Take hede what ye heare.

Math. 7. a * Wpith what measure ye meete / wpyth the same shall it be
Luck. 6. d. measured vnto you agayne. And vnto you that heare thys
+ Mat. 13. b shall moze be geue. + For who so hath vnto hym shal be geue
and .25. c. & who so hath not / fro hym shal be takē away / euen that he
Luck. 8. b. hath. And he sayde. The kyngdome of God is after thys ma-
and .19. c. ner / as when a man casteth seede vpon the lande / & slepeth /
and standerth by nyght and day / & the seede spryngeth by /

Math. 13. d and groweth / he not knowynge of it. (For the earth byrn-
geth forth frute of her selfe: first the grasse / afterwarde the
eare / then the full wheate in the eate.) But when he hath
brought forth the frute he putteth to the syckell / because the
haruest is come. And he sayde: Where vnto wpll we lphē
the kyngdome of God? Or by what sympleude wpll we cō-
Math. 13. d pare it? * It is lyke a grayne of mustarde seede / whych whē
Luck. 13. b it is sown vpon the lande / is the leest amonge all seedes of
the earth. And when it is so wē / it groweth by / & is greater
then all herbes and getteth great bryanches / that the foules
vnder the heauen make dwell vnder the shadowe thereof.

Mat. 13. e * And by many soche parables he spake the worde vnto
the / ther after as they myght heare it / & wpythout parables
spake he nothyng vnto them: but vnto hys dyscyples he ex-

Math. 8. c pounded all thynges pryuately. * And the same daye at euen
Luck. 8. c. he sayde vnto them: let vs passe ouer. And they let the people
go / & toke hym as he was in the shyppe / and ther were mo
shyppes wpyth hym And ther arose a great storme of wynde
and dashed the waues in to the shyppe / so that the shyppe
was full. And he was behynde in the shyppe / & slepte vpon
a pillowe. And they awoke hym / & sayde vnto hym: Master /
carest thou not that we perishe? And he arose / and rebuked
the wynde / & sayde vnto the see: Peace / & be styll. And the
wynde was laped / & ther folowed a great calme: & he sayde
vnto them: Why are ye so fearfull? How is it / that ye haue
no fayth? And they feared exceedyngly / & sayd one to ano-
ther: What is he thys? For wynde and see are obedyent
to hym.

He deliuereth the possessed fro the unclene sperte / the
woman from the bloudye issue / and rayseth the capti-
ues daughter.



The. v. Chapter. ✠

And * they came ouer vnto the other syde of the see in to the contry of the Gadarenptes. And when he went out of the myppe/ ther met hym a man possessed of an vnclene sprete/ whych had hys dwellinge in the graues. And no man coulde bynde hym / no not wpyth cheynes: for he was oft bounde wpyth fetters and cheynes & pluckte the cheynes in sunder / and brake the fetters in peces / and noman coulde tame hym. And he was all way both daye and nyght vpon the mountaynes / and in the graues cpyenge / and beatynge hym selfe wpyth stones. But when he sawe Iesus asarre of / he rane / & fell do wne before hym / and cryed loude / and sayde: * What haue I to do wpyth the O Iesus thou sonne of the myest God: I charge the / by God / that thou torment me not. Neuerthelesse he sayde vnto hym: Go out of the man thou vnclene spret. And he asked hym: What is thy name? And he answered and sayde: My name is Legion / for ther be many of vs. And he prayed hym instantly / that he wolde not sende them awayne out of that contry.

Mat. 8. d.
Luch. 8. c

Actu. 16. c.

* And enen there in the mountaynes ther was a greatche heard of swyne fedynge / and all the deuels prayed hym / & sayde: Let vs departe in the swyne. And in one Iesus gaue the leue: Then the vnclene spretes wete out / and entred in to the swyne / and the heard of swyne ranne headlynge in to the see wpyth a noyme. They were about a two thousand swyne / and were drownded in to the see.

Mat. 8. d.
Luch. 8. c.

f. iij. And

And the stwynerherdes fled / and tolde it in the cytpe / and in the country. And they wente out for to se what had happened / and came to Iesus / & saw hym which was possessed & had the legion / that he satte / and was clothed / and in hys ryght mynde / & they were afraped. And they that had sene it / tolde them what had happened to the possessed / and of the stwyne.

And they began to praye hym / that he wolde departe out of thes coastes. And when he came into the shippe / the possessed prayed hym / that he myght be with hym.

Neuerthelesse Iesus wolde not suffre hym / but sayde vnto hym: Go in to thy house and to thyne a wone / and tell them how great benefytes the Lord hath done for the / and how he hath had mercy vpon the. And he wente hys waye / and began to publish in the ten cytys / how great benefytes Iesus had done for hym. And euery man maruailed.

Math. 9. c
Luch. 8. e.

* And when Iesus passed ouer agayne by Cyppe / ther gathered moche people vnto hym / and was by the see syde. And beholde / ther came one of the rulers of the synagoge / whose name was Jairus. And when he sawe hym / he fell downe at his fete: and besought hym greatly: and sayde: My doughter is at the poynte (of deathe) let it be thy pleasure to come & laye thyne hande vpon her: that she maye be whole and lue. And he wente with hym: and moche people followed hym / and thronged hym.

Math. 9. c
Luch. 8. e.

* And there was a woman / which had the bloude yssue twelue yeares / and had suffred moche of many phisicians / and spente all that she had / and was not helped / but rather in worse case. When she heard of Iesus / she came behynd amonge the people / and touched hys garment. For she sayde: If I maye but touche hys clothes / I shall be whole.

And immediatly the fountayne of hys bloude was dryed vp / and she felte in hys bodye / that she was healed of the plague. And forth with Iesus felt in hym selfe the power that was gone oute of hym / and turned hym about amonge the people / and sayde: Who hath touched my clothes? And hys disciples sayde vnto hym: Thou seest that the people trulleth the / & sayest: Who hath touched me? And he looked aboute to se her / that had done it.

Luch. 7. e.

As for the woman / she feared & trembled / for she knewe what was done in her / and came and fell downe before him / & told hym the whole truerth. And he sayd vnto her: Doughter / * thy fayth hath made the whole: go thy waye in peace and be whole of thy plague.

Math. 9. c
Luch. 8. f.

* While he yet spake / ther came certayne from the ruler of the synagoges house / and sayde: Thy doughter is dead / why troubleste thou the master any more? But Iesus herde ryght soone the worde that was spoken / and sayde vnto



vnto the ruler of the synagoge: Be not thou afrayed/ be,
leue onclpe.

E And he suffred no man to folowe hym / but Peter and
James and Jhon hys brother. And he came in to the ruler of
the synagoges house / and satwe the busynesse / and the that
twepte and wayled greatly: and he wente in / & sayde vnto
them: Why make ye thys ado / and wepe? The mayden is
not dead / but * slepeth.

And they laughed hym to scozne. * And he drowe them
all oute / and toke the father and mother of the mayde / and
them that were with hym / and wente in to where the mayden
laye. And he toke the mayden by the hande / and sayde vnto
her: Thabita Cumi / which is by interpretacyn / Mayden:
I saye vnto the: aryse. * And immediately the mayden arose
and walked. She was twolue yere olde / and they were
astonnyed oute of measure. And he charged them straitlye /
that no man shuld knowe of it / and sayde vnto them / that
they shuld geue her to eate.

Joh. n. b.

* 4. re. 40

Jhon. 5. c.

Actu. 9. 8.

¶ Christ preacheth at home / and is not regarded. He
sendeth out hys discyples. Jhon baptist is taken and
headed. Christe fedeth spue thousande men with spue
loaves and two spmes. He walketh vpon the see.

The. vi. Chapter. ¶

A And * he departed thence / and came in to hys a toun Mat. 13. 5.
contry / and hys disciples folowed hym. And when Luk. 4. 40
the Saboth came / he begane to teache in the syna
goge. And many that hearde it / maruailed his lear-
nyng / and sayde: From whence hath he these thynges?

f. b. And

And what wylsome is thys / that is geuen hym / and
soche actes as are done by hys hādes? Is not thys the Car-
penter the sonne of Mary / and the brother of James & Jo-
ses / and of Jude and Symon: Are not his sisters here with
vs also: and they were offended at hym. But Iesus sayde
vnto them: * A prophet is no where lesse set by / then in his
owne contrie / and at home among hys owne. And he coude
not shewe one myracle there / but layed hys handes vpon a
few syncke / and healed them. And he maruailed at theyr vn-
beleefe. **I**

Math. 9. d. * And he wente aboute in the towne on every syncke / &
Luch. 13. b. taught them. And called the twolue / and beganne to sende **B**
+ Mat. 10. a. them two and two / and gaue them power ouer the vncleane
Luch. 9. a. spytes. And comaunded them that they shuld take nothing
with them towarde theyr iourneys / save onely a rodde: no
scrippe / no bread / no monye in the girdell / but shulde be
shod with sandales / and that they shuld not put on two cos-
tes. And he sayde vnto them: Wher soeuer ye shall entre in
to an house / there abyde / tyll ye go thence. And whoso-
euer wyll not receaue you: nor heare you / departe out from
thence / and make of the duste from your fete / for a wytnes
vnto them. * I saye vnto you verely: It shall be easer for
Sodome and Gomorra in the daye of iudgement / then for
that ctyte.

Math. 11. d. * And they wente forth / and preached / the men shulde
Luch. 9. a. amende them selues / and they cast out many deuyles: & many
that were syncke * anoynted they with oyle / and healed the.
Math. 11. d. * And it came to kyng Herodes eares (for hys name was
Luch. 10. a. a knowne / and he sayd: Jhon the baptiste is rysen agayne fro
the dead / and therefore are hys dedes so myghtye. But some
sayde: It is Elias. Some sayde: It is a prophete / or one of
the prophetes. But when Herode herde it / he sayde: It is
Jhon / whome I beheaded / he is rysen agayne fro the dead.

Math. 10. a. * And they wente forth / and preached / the men shulde
amende them selues / and they cast out many deuyles: & many
that were syncke * anoynted they with oyle / and healed the.
Jaco. 5. c. * And it came to kyng Herodes eares (for hys name was
a knowne / and he sayd: Jhon the baptiste is rysen agayne fro
the dead / and therefore are hys dedes so myghtye. But some
sayde: It is Elias. Some sayde: It is a prophete / or one of
the prophetes. But when Herode herde it / he sayde: It is
Jhon / whome I beheaded / he is rysen agayne fro the dead.

Thys Herode had sent forth / and taken Jhon / and putte
hym in prison / because of Herodias hys brother Philippes
wyfe for he maryed her. Neuerthelesse Jhon sayde vnto He-
rode: * It is not lawfull for the to haue thy brothers wyfe.
But Herodias layed wayte for hym / and wolde haue slayne
hym / and coude not. Notwithstandyng Herode feared Jho
for he knewe that he was a iuste and holy man: and he kepte
hym / and herkened vnto hym in many thynges / and herde
hym gladly.

* And ther came a conuenient daye / that Herode on hys
+ Mat. 14. a. + byrth daye made a supper to the lordes / & capraynes and
+ Se. 40. c. chefe estates of Galile. The daughter of Herodias came
in / and daunced / & pleased Herode / & them that sat at the ta-
ble. Then sayde the kyng vnto the damsel: Aske of me what
thou wilt / I wyll geue it the. And he swaie vnto her: what
soeuer



foener thou shalt aske of me I wyl geue it the / eue bnto the
 one halfe of my kyngdome. She wente forth / & sayde vnto
 hyr mother: What shall I aske? She sayde: Ihon baptystes
 heade. And immediarly she towe in vnto the king with hys
 & sayde: I wyl that thou geue me straghte waye in a plat-
 ter the head of Ihon the baptyst. Then the kyng was sorry.
 Yet for the othes sake & them that sat at the table / he wolde
 not save her naye. And immediarly he sent the hangeman /
 & commaunded hys heade to be brought in. So he wente / &
 beheaded hym in the prison / & brought hys heade in a plat-
 ter / and gaue it vnto the dāsell / & the damsell gaue it vnto
 hyr mother. And whan hys disciples herde that / they came
 and toke hys body / and layed it in a graue.

D * And the Apostles came together vnto Iesus and tolde
 hym all / & what they had done & taught. And he sayde vnto
 them: Let vs go out of the waye in to the wyldernesse / and
 rest a lytle. For there were many commers and goers / & they
 had not tyme ynough to eate. And then he passed by thyppe
 oute of the waye in to a deserte place. And the people sawe
 them departynge awaye / and many knewe of it / and ranne
 thither together on foote oute of all cytyes / & came befoze
 them / & came vnto hym. * And Iesus went oute / and sawe
 moche people / & had compassion vpon them: for they were /
 * as the shepe / that haue no shepherde / & begā a lōg sermō.
 Now when the daye was farre past / hys disciples came
 vnto hym / and sayde: Thys is a deserte place / * let them de-
 parte / that they maye go in to the byllages and to townes
 roūd about / & bye thē selues bread / for they haue nothynge
 to eate

Mat. 14. b
 Luk. 9. b

Math. 9. d

Eze. 34. a

Math 14. b

to eate. But Iesus answered and sayde vnto them: geue ye them to eate

And they sayde vnto hym: Shall we go then/ and bye two hundzeth penyworth of bread/ and geue them to eate? **Mat. 14. c.** **Marc. 6. a.** He sayde vnto them: * Howe many loaves haue ye? So & se. And when they had searched /they sayde: ffyue/ and two fyshes. And he commaunded them all to syt dootwne by table fulles vpon the grene grasse. And they sat dootwne here a rowe and there a rowe by hundzethes and by fifties. And he toke the fyue loaves/ and two fyshes /and lokyd vp vnto heauen /and gaue thanks /and brake the loaves / & gaue to the disciples /to set befoze them. And the two fyshes parted he amonge them all. And they all dyd eate/ and were satisfied. And they toke by twolue baskettes full of the broken peces and of the fyshes. And they that dyd eate / were aboute fyue thousande men. * And anone he caused hys disciples to go in to the shyppe/ and to passe ouer befoze hym vnto Bethsayda/ whyle he sente awaye the people. And when he had sent them awaye/ he wente by in to a mountayne to make hys prayer. † And at euen was the shyp in the myddest of the see /and he alone vpon the lande. And he sawe that they were in perell with rowynge /for the wind was agaynst them.



And aboute the fourth watch of the nyght /he came vnto them/ and walked vpon the see/ and wolde haue gone ouer by them. And when they sawe hym walkynge vpon the see/ they thought it had bene a spere/ & cryed out/ for they sawe hym all/ and were afraied. But immediatly he talked with them/

Y them / & sayde vnto them: Be of good conforzte / it is I / be not afrayed. * And he went vnto the into the Myppe / & the wynde ceased. * And they were astonied / & maruailed / excea dyngly: for they had forgotten the * loaves / & they hart was blinded. When they were passed ouer / they came into the lande of Genesareth / & dize vp in to the haue. And whē they were come oute of the Myppe / immediatly they kneto hym / and ranne thozowte oute all the regyon aboute / and began on eüery syde to bynge vnto hym in beddes soch as were sycke / where they hearde that he was. And whither soeuer he entred in to towne / ctytes oz byllages / there layed they the sycke in the marker place / and prayed hym / that they myght but touch the hēme of hys garmente. And as many as touched hym were made whole.

The Pharises are not contēte that the disciples eate with vntowhen handes: but Chyriste rebuketh them selues for breakyng the commaundementes of God / healeth the womā of Canaans doughter / and maketh the domme to speake.

The. vij. Chapter. ✠

A And there came vnto hym * the Pharises and certayn of the scribes / that were come from Jerusalem. And when they saw certayne of his disciples / eate bread with i commune (that is / with vntowhen handes) they complayned. For the Pharises and all the Jewes eate not / excepte they walsh theyr handes of tymes: obseruinge to the tradicions of the elders. And when they come from the marker / they eate not / excepte they walsh. And many other thynges there be / whiche they haue taken vpon them to obserue / as the washynge of cuppes / & cruces / and brasen vessels / and tables.

Then the Pharises & scribes asked hym: Why walke not thy disciples after the tradicions of the elders / but eate bread wyth vntowhen handes? But he answered & sayde vnto the: Full well hath Esay prophced of you ypocrites / as it is wytten: * Thys people honoureth me wpyth theyr lyppes / but theyr hart is farre fro me. But in dayne do they serue me / whyle they teache soch doctrynes as are nothing but the commaundementes of men. Ye leaue the commaundement of God / & kepe the tradycions of men / as the waschyng of cruces and cuppes / & many soch thynges do ye.

B And he sayde vnto them: How goodly haue ye cast asyde the commaundement o God / to manteyne youre tradycions. For Moyses sayde: * Honour father and mother. Exo. 20. 5. And who so curseth father & mother / shall dye the death. But ye saye: A man shall saye to father oz mother / Cozban: that is / the thyng that I mulde helpe the with all / is geuen to God. And thus ye suffre hym no moze to do ought for hys father

ther o: his mother / and make Gods worde of none effecte /
 tho: w your awne traditiōs that ye haue set vp And many
 Mat. 15. b. such thinges do ye *. And he called vnto hym all the people /
 and sayde vnto thē: Herken vnto me ye all / and vnderstande
 me. There is nothyng wthout a man that can defyle hym /
 when it entreth in to hym. But that goeth out of hym / that
 is it that maketh the man vncleane / yf any man haue cares
 to heare / let hym heare. And when he came from the people
 in to the house / hys disciples asked hym of this similitude. G
 And he sayde vnto them: art ye so then without vnderstan-
 dyng? Perceauē ye not that euery thyng which is wyth
 out / & goeth in to the man / can not defyle hym: for it en-
 treth not in to hys harte / but in to the bely / & goeth out in
 to the draught / that pourgeth all meates. And he sayde: The
 thyng that goeth out of the mā / that defyleth the man. For
 fro within out of the hart of man procede euell thoughtes
 aduoutry / whoredome / murthur / theft / couetousnesse / wy-
 kednesse / deceate / vncleannesse / a wycked eye / blasphem /
 pryde / folyshnesse. All these euell thynges go from within /
 and defyle the man.



Mat. 15. c. * And he arose / and went from thence in to the borders
 of Tyre & Sydon / and entred in to an house / and wolde let
 no man knowe of it / and yet coude he not be hyd: for a cer-
 tayne woman (whose daughter had an vncleane spyrte)
 hearde of hym / and came and fell downe at hys fete / and it
 was an Iewen womā of Syrophenyces) & she besought
 hym / that he wolde dryue out the deuill from her daughter.
 But Iesus sayde vnto her: Let the chyldren be fed first. It is
 not meet to take the chyldrens bread / and to cast it vnto
 dogges,

Dogges. She answered and sayde vnto hym: yee Lord/ neuertheles the whelpes also eate vnder the tables of the chyl-
drens crömes. And he sayd vnto her: because of this sayeng:
go thy way/ the deuell is departed out of thy daughter.
And she went vnto her house/ & founde that the deuell was
departed/ and her daughter lyeng at the bed.

✠ And when he went out agayne from the coastes of Tyre and Sydon/ he came vnto the see of Galile/ thow to the middes of the coastes of the ten cities. And they brought vnto hym one that was deafe/ and had impedymēt in hys speach. And they prayed hym that he wolde laye hys hande vpon hym. And he toke hym asyde from the people/ and put hys fyngers in hys eares/ and dyd spyt / and touched hys tunge/ and loked vp vnto heauen syghed/ & sayd vnto hym: Ephata/ that is/ be opened. And immediatly his eares were opened/ and the boñde of hys tung was loosed/ & he spake ryght. ✠ And he charged them/ that they shulde tell no man: But the moze he forbad thē/ the moze they published it/ & maruayled out of measure/ and sayde: ✠ He hath done all thynges well. The deafe hath he made to heare/ & the dumme to speake.

Math. 9. d
Luc. 11. d

Marc. 1. d
and .9. a.
Gen. 1. d.
Eccl. 39. c

Clofe vpon the vii. Chapter.

I Commune what so euer was taken out for the seruyce of God/ the lawe called it holy: Agayne what so euer was vncleane or vmete to Gods seruyce/ it was called holy.

¶ He fedeth foure thousande men with. viii. loaves/ reproveth the pharises that are so despyous of tokēs/ warneth hys dysciples to beware of theyr leuen/ maketh a blynd mā to se/ asketh hys dysciples what men holde of hym reproveth Peter/ telleth hys dysciples of hys passyon: and exhorteth them to folowe hym.

The. viij. Chapter. ✠

At the same tyme/ whē ther was moche people there/ & had nothyng to eate/ Iesus called hys dysciples to hym/ & sayde vnto them: I haue compassyon vpon the people / for they haue tarped with me now thre dayes/ & haue nothyng to eate. And yf I let them go home fro me fasting / they shulde saynte by the waye. ✠ For some of them were come from farre. And hys dysciples answered hym: Where shulde we get bread here in the wyldernesse to satisfie them?
And he asked thē: how many loaves haue ye? They sayde: Seuen. And he commaunded the people to syt downe vpon the grounde. And he toke the seuen loaves/ and gaue thākes/ and brake them / and gaue them vnto hys dysciples and let them befoze the people. And they had a few small fyshes/ and when he had geuen thankes/ he bad set the same befoze the people. They dyd eate/ were satisfied/ and toke by seuen baskettes full of the broken meate that was left.

Math. 15. d

Tob. 13. b.
Esa. 66. a.

Marc. 6. c

And



And they that dyd eate/ were vpon a foure thousande. And he sent them awaye. **K**

Mat. 16. a And forth wth he wente in to a Synagoge wth hys dyscyp- **B**
Johā. 6. d ples/ and came in to the coastes of Dalmanurtha. * And the

Pharyses wente out/ & beganne to dyspute wth hym/ and
Mat. 12. d temptred hym/ & despyred a token of hym from heauen.

Luc. 11. e And he syged in hys spere/ and sayde : * Why doth thys
generacyon seke a token? Werely I saye vnto you:ther shal
no token be geuen vnto thys generacyon. And he lefte them
Mat. 15. a and wente agayne in to the Synagoge/ and passed ouer.

Luc. 12. a * And they forgat to take bread wth them/ and had no
more wth them in the Synagoge but one loafe. And he comaū-
ded them/ and sayde: Take hede/ and beware of the leuen
of the Pharyses/ and of the leuē of Herode. And they myn-
des wauered here and there/ and sayde amōge them seluest
Thys is it/ that we haue no bread. And Iesus vnderstode
that/ and sayde vnto them: Why trouble ye youre selues/
that ye haue no bread? Are ye yet wthout knowledg & vn-
derstandynge? Haue ye yet a blynded harte in you? Haue ye
eyes and se not? and haue ye eares/ & heare not? & remēbre
ye not/ * that I brake fyue loaves amonge fyue thousande/
Mat. 6. e how many bakkettes full of brokē meate toke ye then vp?
Jhon. 6. a They sayde: Twolue. And * when I brake the seven amōge

the foure thousande/ how many bakkettes full of broken
meate toke ye then vp? They sayde: seue. And he sayde vnto
them: Why are ye then wthout vnderstandynge? **C**
Mat. 15. d **Mar. 8. a**

And he came to Bethsayda/ and they brought oue blynde
vnto hym/ and prayed hym to touche hym. And he toke the
blynde

blinde by the hande/ and let hym out of the towne / & spat in hys eyes / & layed hys handes vpon hym/ and asked hym whether he sawe ought. And he looked vp/ & sayde: I se men goynge as yt I sawe trees. After thys he layed hys handes vpon his eyes agayne/ & made him to se. And he was brought to syght agayne/ & sawe all clearly. And he sent hym home and sayde: So not in to the towne/ and tell it also vnto no man therin. **¶**

D * And Iesus wente out & hys dyscyples into the towne Mat. 16.1
of the ctrye of Cesarea Philippi. And in the waye he asked Luch. 9
hys dyscyples & sayde vnto them: What do men saye/ that I am? They answered: They saye/ thou arte Jhon the Baptiste: Some saye thou art Elias/ some/ that thou art one of the Prophetes. And he sayde vnto them: But whome saye ye that I am? Then answered Peter and sayde vnto hym: *Thou art very Christ. And he charged them stratelye/ that Jhon. 6. g
they shoulde tell no man of hym. * And he beganne to teach them: The sonne of man must suffre many thynges/ and be cast out of the elders/ and hys prestes and scribes/ and be put to death/ & after thre dayes rlyse agayne. And the word spake he fre opely. And Peter toke hym vnto hym/ & began to rebuke hym. But he turned hym aboute and looked vpon hys dyscyples/ and reprovoued Peter/ and sayde: Go after me thou Sathan/ for thou saourest not the thynges that be of God/ but of men.

E * And he called vnto hym the people wth hys dyscyples & sayde vnto them: Who so euer wll folowe me / let hym Mat 16. d.
denye hym selfe / and take vp hys crosse / and folowe me. Luch. 9. c.
* For who so euer wll saue hys lyfe / shall lose it/ & who so euer loseth hys lyfe for my sake and the gospel/ the same shall saue it. Who helpeth it a man though he wanne the whole worlde / & yet toke harne in hys soule? Or what can a man geue/ to redeme hys soule with all? * Who so euer is ashamed of me / & of my wordes amonge thys aduoute- Mat. 10. d.
rous & synfull generacyn / of hym shall the sonne of man Lu 9. c 12 g
also be ashamed/ when he cometh in the glorie of hys father wth the holy angels. And he sayd vnto them: * Verely Mat. 16. d.
I say vnto you: Ther shalde here some / whych shall not taste Luch. 9. c.
of death/ tll they se the kyngdom of god come with power.

¶ The transfiguracyn of Christ/ whych healeth the chyldre that was possessed of a domme spere / teacheth hys dyscyples to be lowly/ and to auoyde occasyons of euell.

The. ix. Chapter.

A And after. vii. dayes * Iesus toke vnto hym Peter/ James & Jhon/ & brought the vp in to a mountayne oute Mat. 17. g.
of the way alone/ & was transfigured before them/ Luch. 9. d.
& hys clothes were byght & very whyte as the snowe
¶ as whyte



as whyte as no fuller can make vpon earth. And ther appeared vnto them Elvas wth Moses / and they talked wth Iesus. And Peter answered / & sayde vnto Iesus: Rabby / here is good helynge for vs. Let vs make thre tabernacles: one for the / one for Moses / and one for Elvas. For he knewe not what he sayde / and they were very fearfull. And ther was a cloude / whych ouer shadowed them. And out of the cloude ther came a voyce / & sayd: *Thys is my deare sonne + he are hym. And immediatly they looked aboute them / and sawe no man moze then Iesus onely wth them.

Matt. 3. b.
Marc. 1. a.
Luch. 3. c.

*d eu. 18. c
+ Mar. 1. d
and. 9. d.

*But when they wente downe from the mountayne. Iesus + charged them / that they shulde tell no man what they had sene / tyll the sonne of man were rysen agayne fro the dead.

B

And they kepte that sayenge by them: and asked one another: What is that rysenge agayne from the dead? And they asked hym / and sayde: Why saye the Scribes then: that Elvas muste fyrst come? He answered and sayd vnto the: Elvas shall fyrst come in dede / and helynge all thynges to ryght agayne. The sonne of mā also shall suffre many thynges / and be despyled / *As it is wyrtten. But I saye vnto you: Elvas is come / & they haue done vnto hym what they wolde / accordyng as it is wyrtten of hym.

Mal. 3. d

Esa. 53. a
Ios. 21. a.

Mat. 17. b.
Luch. 9. d.

*And he came to hys dyscyples / and sawe moche people aboute them / and the Scribes dysputyng wth them. And as soone as the people sawe hym they were astonnyed / and ranne vnto hym / & saluted hym. And he asked the Scribes: What dyspute ye wth them? And one of the people answered

red

red/ and sayde: Master/ I haue brought vnto the my sonne/
whych hath a domme spete: & when so euer he taketh hym/
he teareth hym/ and he cometh/ & gnaweth wpyth the theth/
and pyneeth awayne/ and I haue spokē to thy dyscyples that
they shulde cast hym out/ and they coulde not.

C He answered hym/ and sayde: O thou vnfaithfull gene-
racyon/ how longe shall I be wpyth you: How longe shall
I suffre you: Bynge hym hyther to me. And they brought
hym vnto hym. And as soon as the spete satve hym/ he tare
hym/ and fell vpon the earth/ & weltered and comed. And he
asked hys father: How longe is it / sence thys happened
vnto hym? He sayde: Of a chyldre/ and of tymes hath he cast
hym in to the fyre and water / to destroye hym: but yf thou
canste do any thyng/ haue mercy vpon vs / & helpe vs. Je-
sus sayde vnto hym: Yf thou couldest beleue. * All thynges
are possyble vnto hym that beleueth. And immediatly the fa-
ther of the chyldre cryed wpyth teares/ and sayde: Lord / I
beleue: O helpe thou my vnbelefe.

Luck. 11. c.
and. 18. c.

Nowe when Jesus satve that the people ranne to/ he re-
buked the vnclene spete/ & sayde vnto hym: Thou dōme and
deaf spete/ I charge the departe out of hym/ and entre no-
more in to hym from hence forth. And he cryed/ & rent hym
soze/ & departed. And he was as though he had bene dead/
in so moch that many sayde/ he is dead. But Jesus toke hym
by the hande/ and set hym vp: and he arose. * And when he
came home/ hys dyscyples asked hym secretly: Why coul-
de not we cast hym out? And he sayde: Thys kynde can go
out by no meanes/ but by prayer and fastyng.

Mat. 17. c.

D * And they departed thence/ & toke theyr iourney tho-
ro the Galyle/ & he wolde not that any man shulde knowe
of it. But he taughte hys dyscyples/ and sayde vnto them:
The sonne of man shalbe deliuered in to the handes of men:
and they shall put hym to death: & when he is put to death
he shall ryse agayne the thyrde dawe. But they vnderstode
not that woꝛde/ and were afrayed to aske hym.

Mat. 17. d.
Marc. 8. d.
and. 10. d.
Luck. 9. c.
and. 18. d.

* And he came to Capernaum. And when he was at home
he asked them: What dysputed ye amonge your selues by
the waye? But they helde theyr tungen: * For they had dy-
sputed by the waye amongethem selues / who shuld be the
greatest. And he sat do wne/ & called the twolue / & sayde vn-
to them: * Yf any mā wyll be the fyrst/ the same shall be the
last of all / & the seruaunt of all. And he toke a chyldre/ & set
hym in the myddest of them/ and toke hym in hys armes / &
sayde vnto them: * Who so euer receaueth soch a chyldre in
my name/ receaueth me / and who so euer receaueth me/ re-
ceaueth not me/ but hym that hath sent me.

Mat. 18. a.

Mar. 10. c.

Mat. 20. d

Luck. 9. c

and. 10. b.

Jhon. 13. c

Jhon answered hym/ and sayde: * Master / we sawe
one dyue out deuels in thy name / but he folowed not vs/

¶ and

and he forbad hym because he solo weth not vs. But Iesus
 2. Cor. 12. a sayd: forbyd him not/ for * ther is no man that doth a myra
 cle in my name and can soone speake euell of me. for who so
 Mat. 10. e. euer is not against vs / the same is for vs. * And wo so enen
 geueth you a cuppe of water to drynke in my name / because
 ye belonge vnto Christ / verely I saie vnto you: he shall not
 Mat. 13. a. lose hys rewarde. * And who so offended one of these litle
 Luch. 17. a. ones that beleue in me / it were better for hym / that a myl
 stone were hanged aboute hys neck / and he be caste into the
 Mat. 5. d. see. * yf thy hande offende the / cut hym of. Better it is for
 and. 18. a. the to entre into lyfe lame / then hauynge two handes to go
 in to hell in to the euerlastynge fyre / where their * woyme
 dpyeth not / and their fyre goeth not out.
 Esa. 66. d. yf thy foote offende the / cut hym of. Better it is for the
 Ezech. 20. f. to entre in to lyfe crepel / then hauynge two fetes to be caste
 in to hell in the fyre euerlastynge / where they woyme dpyeth
 not / and they fyre goeth not out. yf thyne eye offende the /
 cast hym from the. Better it is for the to entre in to the kynge
 dome of God with one eye / then hauynge two eyes to be
 cast in to the fyre of hell: where they woyme dpyeth not / and
 they fyre goeth not out. for euery man i muste be salted
 with fyre / and * euery offerynge shalbe seasoned with salt.
 Yenni. 2. d. + Mat. 5. b The salt is good: but yf the salt be vnfauey / where with
 Luch. 14. d all shall it be salted: haue salt in you / & peace amonge youe
 selues one with another.

Close vpon the. ix. Chapter.

1. Must be salted. In the olde Testament euery sacryfice was salted /
 and of euery sacryfice ther was somewhat brete with fyre / which Christ
 both here expounde after a spirytual maner: namely: that thorow the
 Gospell as thorow a fyre and salt / the body / whych is called the olde
 man / must be mortified / seasoned / and well salted. for the offerynge vp
 of oure body is the right sacryfice. Rom. xii. But where the salt is vnfa
 uery / and the gospell destroyed with mens doctrynes / there can the olde
 man be no more seasoned. But salt bryeth / and therefore is it necessary
 to haue pacyence and peace in the salt.

Christ geueth hys answeere concernynge mariage / &
 that it is harde for the ryche to come in to heauen: repro
 ueth the dyspayn of hys disciples / learneth them to be
 meke and restozeth blynde Barthimeus to hys syght.

The. x. Chapter.

He rose by / and came from thence in to the places
 A of Ieruzalem beyonde Jordan. And the people wente a
 gayne vnto hym by heapes / and (as his maner was)
 he taught them agayne. And the pharises came vnto
 hym / & axed hym / yf it were lawfull for a man to put away
 hys wyfe / and tempted hym withall. But he answered and
 sayd: What hath Moses commaunded you? They sayde:
 * Moses suffred to wyte a testimoniall of deuocemēt / and
 Mala. 2. c. to put her a waye. Iesus answered / and sayde vnto the. Be
 Math. 5. d. cause of the hardnesse of youre harte byd Moses wyte you
 thys

Deu. 24. a

Mala. 2. c.

Math. 5. d.

thys commaundement. But fro the fyrst creation God made then man and woman. * For thys cause shall a man leaue hys father and mother / and cleue vnto hys wyfe / and they two shalbe one flesh. Nowe are they not twayne then / but one flesh. Let not mā therfoze put asunder that / which God hath coupled together.

Gene. 2. d.

And at home hys disciples asked him agayne of the same. And he sayde vnto them: * Who so euer puttereth awaye hys wyfe / & marryeth another / breaketh wedlocke to her toward. And yf a woman forsaake hyr hus bande / and be marryed to another / she committeth adoultre.

Math. 5. d.

and. 19. b.

Luck. 16. 6



* And they broughte chyldren vnto hym / that he mighte touche them. But the disciples reprovied those that brought them. Neuertheles when Iesus sawe it / he was displeased: and sayde vnto them: Suffre the chyldren to come vnto me / and forbyd them not / for of such is the kyngdome of God. Verely I say vnto you: Who so euer receaueth not the kyngdome of God as a chyld / he shall not entre therin. And he toke them vp in hys armes / and layed hys handes vpon the / and blessed them.

Mat. 19. b

Luck. 18. 17

* And when he was gone forth vpon the waye / there came one runnyng / and kneled vnto him / & asked hym: Good master / what shall I do / that I maye inheret euerlastyng life: But Iesus sayde vnto hym: why callest thou me good? * Ther is no man good / but God onely. Thou knowest the commaundementes: + Thou shalt not breake wedlocke / thou shalt not kyll / thou shalt not steale / thou shalt not beare no false wytnesse / thou shalt begyle no man: Honour thy fa-

Mat. 19. c.

Luck. 18. 2

Deut. 32. 6

+ Exo 20. 6

ther and mother. But he answered / & sayd vnto him: Master all these haue I kepte fro my pouth bp. And Iesus behelde hym / and loued hym / & sayde vnto hym: Thou wantest one thyng: So thy waye / and *sell all that thou hast / & geue it vnto the poore: so shalt thou haue a treasure in heauen / and come and folo we me / and take the crosse vpon the. And he was discomforted at that sayenge / and wente awaye sorow / for he had great possession.

Actu. 2. c. And. 4. d. * And Iesus looked aboute hym / and sayde vnto hys discy-
ples: O ho w hardly shal the ryche come in to the kyngdome of God: And the discyples were astonnyed at hys wordes. But Iesus answered agayne / and sayde vnto them: Deare chyl-
dren / ho we harde is it for them that truste in ryches to come in to the kyngdome of God: It is easyer for a Camell to go thorow the eye of a nedle / then for a ryche man to entre in to the kyngdome of God. Yet were they astonnyed the more / and sayde amonge them selues: Who can then be sa-
ued: But Iesus beheld them / and sayd: With men it is vn-
possible / but not with God: for * with God all thynges are possible.

Mat. 19. d. Then sayde Peter vnto hym: Beholde / we haue forsak-
ken all / and folowed the. Iesus answered and sayd: Verely I saye vnto you: There is no man that forsaketh house / or
Luch. 18. c. brethren / or sisters / or father / or mother / or wyfe / or chyl-
dren / or landes for me sake and the Gospels / that shall not receaue an hundred fold now in thys tyme / houses / & bre-
thren / and sisters / and mothers / and chyl-
dren / and landes with persecutions / & in the worlde to come euerlastynge lyfe. * But many that are fyrst / shall be the last: and the last: the fyrst.

Mat. 20. b. * They were in the waye goynge bp to Ierusalem / and
Luch. 18. d. Iesus went before them. And they were astonnyed / & folo-
wed hym / and were afraied. And Iesus toke the twolue agayne / and tolde them what shoulde happen vnto hym. Be-
holde / we go bp to Ierusalem / and the sonne of man shal be deliuered vnto the hye prestes & scribes / and they shal con-
demne hym to death / and deliuer hym vnto the thetphen. And they shal mocke hym / & scourge hym / & spyt vpon hym / and put hym to death / and on the thyrde daye shal he ryse agayne.

Mat. 20. c. * Then wente vnto hym James and Iohn the sonnes off
Zebede / & sayde: Master / We desyre / that what soeuer we aske of the / thou wilt do it for vs. He said vnto them: What
desyre ye that I shal do to you: They sayd vnto hym: Graunt vs that we maye syt one at the right hande / & one at thy left
hande in thy glozy. But Iesus sayd vnto them: Ye wote not what ye aske: Maye ye drynke the cuppe / that I shal drynke
and be baptysed with the baptisme that I shal be baptysed with: shall

Withall: They sayde vnto hym: Yee that we mape. Iesus sayde vnto the: The cuppe that I drynke: Shall ye drynke in dede; & be baptysed with the baptisme that I shall be baptysed withall. Neuertheles to syt at my right hāde & at my left is not mine to geue you: but vnto the for whō it is prepared.

E And when the ten herde that/ they dysdayned at James & Iohn. But Iesus called them/ & sayd vnto them: * Ye know that the pynces of the woꝛlde haue dominacion of the people: & the myghtye exercise authozite among the. So shall it not be amōge you: but who so euer will be great amōg you shall be poure mynister: & who so wyll be chefest amōg you shall be seruant of all. For the sonne of man also came not to be serued/ but to do serupce/ and * to geue hys lyfe to a re dempcion for many.

Mat. 20. d
Marc. 9. d
Luch. 9. c.
and. 21. b. j
Jho. 11. c. b



* And they came to Jericho. And wan he wote out of Jericho/ & his disciples/ & moche people/ ther sat one blynde Bartimeus the sonne of Thimeus by the waye/ & begged. And whē he hearde that it was Iesus of Nazareth/ he began to crye & saye: Iesu thou sonne of Dauid haue mercy vpon me. And many reprovēd hym/ that he shulde holde hys tūge. But he cryed moche more: Thou sonne of Dauid haue mercy vpon me. And Iesus stode still: & bad call hym. And they called the blinde/ & sayd vnto hym: Be of good conforte/ aryse: he calleth the. And he cast awaye hys garmente from hym/ stode vp/ & came to Iesus. And Iesus answered/ & said vnto hym: What wilt thou that And vnto the: The blynd sayde vnto hym: Master: that I myght se. Iesus sayd vnto him: So thy waye: thy fapth hath helped the. And immediatly he had hys sight: and folowed hym in the waye.

Mat. 20. d
Luch. 18. b

Christ rydeth in to Jerusalem / dyvnerh the marche
tes out of the temple / curseth the figge tree / and cofoun-
deth the Pharyses.

The. xi. Chapter.

Mat. 21. a
Luch. 13. c

And * when they came nye Jerusalem to Bethpaze &
Bethanpe vnto mounte Olpacte / he sent two of hys A
discyples / and sayde vnto them: Go into the towne
that lieth befoze you / & as soone as ye come in ye shal
fynde a foale bounde / where vpon no man hath spred: lo use
it / and brynge it hyther. And yf any man saye vnto you: where
fore do ye that? Then saye ye: The Lorde hath nede ther of / &
fourth wth he shall sende it hyther. They wote the. 2. waye /
& founde the foale tyed by the doze wthout at the parrage
of the waye / and lo used it. And certayne of those that
rode there / asked th: What do ye / that ye lo use the foale?
But they sayde vnto them / lyke as Iesus had comman-
ded them. And so they lei them alone: and they brough the
foale vnto Iesus / & layed they clotes ther on / & he sat theron.

Jhon. 12. b

* But many spred they garments in the waye / some cut
downe bzaunches from the trees / and strowed them in the
waye. And they that went befoze / and that folowed after /
cryed / and sayde: Hosanna / * Blessed be he that cometh
in the name of the Lorde: blessed be the kyngdome of oure fa-
ther Dauid / whych cometh in the name of the Lorde: Ho-
sanna in the heghyt.

Ysa. 117. c

And the Lorde entred in to Jerusalem / and wente in to B
the temple / and looked vpon all. And at euen he wente out vn-
to Bethanp wth the twolue: and on the morowe whē they
departed fro Bethanpe / * he hongred / & saw a figgetree
Mat. 21. b
+ Luch. 13. a
afarre of whych had leaues. Then came he nye (to se yf he
coude fynde any thyng theron. And when he came to it /
he founde nothyng but leaues for the tyme of figges was
not yet. And Iesus answered / and sayd vnto it: Neuer man
eate frute of the for euermore. And hys discyples hearde it.

Mat. 21. b.

Luch. 19. d

Jhon. 2. b.

* And they came to Jerusalem / and Iesus went in to the
temple / & beganne to dyue out the sellers & buyers in the te-
ple / & ouerthrewe the tables of the money chaungers / & the
stooles of the doue sellers / & suffred not any man to cary a ves-
sell thorow the temple. And he taught & sayd vnto thē: Is it not
wrytē: * My house shalbe called a house of prayer for all
people? But ye haue made it a denne of murtherers. + And
the Scribes & hye prestes hearde of it: and they sought how C
they myght destroye hym / but they were afrayed of hym /
for all the people maruailed at hys doctryne. And at eue he
went out of the cyte / and * on the morowe they passed by / &
saw the figge tree / that it was withered vnto the roote.
And Peter thought theron / & sayde vnto hym: Master / be-
hold / the figge tree that thou cursedest / is withered a waye.

Esa. 56. b.

Jere. 7. a.

3. Reg. 8. d

+ Mat. 21. e

Jhon. 7. d.

Mat. 21. b

Iesus

Jesus answered & sayde vnto them: *I haue sayd in God.
 *Werely I saye vnto you: Who so ever sayeth vnto thys
 mountayne: Auoyde/ & cast thy selfe into the see/ & *douteth
 not in his hart/ but beleueth that the thynges shall come to
 passe/ whych he sayeth/ then loke what he sayeth/ it shall
 come to passe. Therfoze I saye vnto you: *Whatsoeuer ye
 desyre in your prayer/ beleue that ye shall receaue it/ and ye
 shall haue it. + And when ye stande and praye/ fo: geue ye
 D haue ought agaynst any man/ that your father also in hea-
 uen may fo: geue you your trespasses. *And they came
 agayne vnto Ierusalem/ & when he wente in the temple/
 there came vnto hym the hye Priestes and Scribes/ and the
 elders/ and sayde vnto hym: By what autho:pte doest thou
 these thynges? and who gaue the this autho:pte to do such?
 But Jesus answered and sayde vnto them: I wyll aske you
 a wo:de also: answer me/ & I wyll tell you by what autho-
 rpte I do these: The baptyme of Ihon/ was it from heauen
 or of men: answer me. And they thought in them selues: ye
 we saye: it was from heauen/ then shall he saye: why dyd ye
 not then beleue hym: But ye we saye: it was of men/ then
 feare we the people: fo: they all helde that Ihs was a true
 Prophet. And they answered/ and sayde vnto hym: we can
 not tell. And Jesus answered/ and sayde vnto them: Nother
 tell I you by what autho:pte I do these thynges. K

Thy rebuketh: he synne and vnthankfulness of the
 Iowes with a goodly symplytude/ taketh the in theyr
 a wne deceitful questio: / exhorteth to beware of theyr
 do:ctryne and lpyng: / and commendeth the good will
 of the pooze wydo we.

The. xij. Chapter.

A And he beganne to speake vnto them by parables: A
 certain man * planted a vyneparde / and made a
 hedge about it/ and dygged a wyne presse/ and buyl-
 ded a tower/ and let it out vnto husbände men/ and
 went into a straunge countrey. And when the tyme was come/
 he sent a seruaunt to the husbände men/ that he myght re-
 ceauē of the husbände men/ of the frute of the vyneparde.
 But they toke him/ and bete him/ and sent him awaye emp-
 tye. Agayne/ he sent vnto them another seruaunt: whome
 they stoned/ & brake hys head/ & sent hym awaye shameful-
 ly dealt with all. Agayne/ he sent another whō they slewe/
 and many other: some they bete/ & some they put to death.

Then had he yet one sonne onely/ whome he loued/ hym
 he sent also vnto them at the last/ & sayd: They wyll aske in
 a wye of my sonne. But the same husbāndmen sayde amonge
 them selues: Thys is the heyre/ * Come/ let vs kyll hym/ so
 shall the inherytaunce be ours. And they toke hym/ & slew
 hym/ & cast hym out of the vyneparde. What shall now the

G. b.

Lo: do

Mat. 17. c.

Luch. 17. c.

*. Jac. 1. a

Ihon. 14. b

15. a. 16. c.

+ Mat. 6. b

and. 18. c. d

Luch. 17. a

* Mat. 21. c

Luch. 20. a

Mat. 21. d.

Luch. 20. a

Gen. 37. d.

¶ Christ rydeth in to Jerusalem / dꝛyuerh the marche ſettes out of the tēple / curſerh the figge tree / and cōfounbeth the Pharyles.

The.xi. Chapter.

Mat. 21. a
Luch. 13. c

AND * when they came npe Jerusalem to Bethphage & Bethanye vnto mounte Olpuere / he ſent two of hys **A** dyſcyples / and ſayde vnto them: Go into the towne that lieth befoze you / & as ſoone as ye come in ye ſhal fynde a foale bounde / where vpon no man hath ſpꝛe: looſe it / and bꝛyng it hꝛther. And yf any mā ſape vnto you: where fore do ye that: Then ſape ye: The Lorde hath nede therof / & forth wꝛth he ſhall ſende it hꝛther. They wote the. 12. waye / & founde the foale tyed by the doze wꝛthout at the pꝛtyage of the waye / and looſed it. And certayne of thoſe that rode there / aſked thē: What do ye / that ye looſe the foale? But they ſayde vnto them / lyke as Jeſus had commaunded them. And ſo they lei them alone: and they bꝛough the foale vnto Jeſus / & layed the. 12. clothes ther on / & he ſat therō.

Jhon. 12. b

* But many ſpꝛed the. 12. garmentes in the waye / ſome cut downe braunches from the trees / and ſtrowed them in the waye. And they that went befoze / and that folowed after /

Wſa. 117. c

cryed / and ſayde: Hoſanna / * Blessed be he that cometh in the name of the Lorde: blessed be the kyngdome of oure father Dauid / whych cometh in the name of the Lorde: Hoſanna in the heyghe.

Mat. 21. b
+ Luch. 13. a

And the Lorde entred in to Jerusalem / and wente in to the tēple / and ioked vpon all. And at euen he wente out vnto Bethany wꝛth the twolue: and on the morowe whē they departed frō Bethanye / * he hongred / & ſaw a figgetree aſarre of whych had leaues. Then came he npe / to ſe yf he coulde fynde any thyng theron. And when he came to it / he founde nothyng but leaues for the tyme of figges was not yet. And Jeſus answered / and ſayd vnto it: Neuer man eate frute of the for euermore. And hys dyſcyples hearde it.

Mat. 21. b.
Luch. 19. d
Jhon. 2. b.

* And they came to Jerusalem / and Jeſus went in to the temple / & beganne to dꝛyue out the ſellers & byers in the tēple / & ouerthrowe the tables of the money chaungers / & the ſtooles of the doue ſellers / & ſuffred not any mā to carpe a beſell thoroꝝ the tēple. And he ſaught & ſayd vnto thē: Is it not wyꝛte: * My houſe ſhalbe called a houſe of pꝛayer for all people: But ye haue made it a denne of murtherers. + And the ſcrybes & hye pꝛeſtes hearde of it: and they ſought how they myght deſtrove hym / but they were afrayed of hym / for all the people maruailed at hys doctryne. And at eue he went out of the cyte / and * on the morowe they paſſed by / & ſaw the figge tree / that it was wythered vnto the roote. And Peter thought theron / & ſayde vnto hym: Maſter / behold / the figge tree that thou curſedeſt / is wythꝛed a waye.

Mat. 21. b

Jeſus

Jesus answered & sayde vnto them: *Haue sayth in God.
 ¶ Werely I saye vnto you: Who so ever sayeth vnto thys mountayne: Auoyde/ & cast thy selfe into the see/ & *douteth not in his hart/ but beleueth that the thynges shall come to passe/ whych he sayeth/ then loke what he sayeth/ it shall come to passe. Therfore I saye vnto you: *What soeuer ye desyre in your prayer/ beleue that ye shall receaue it/ and ye shall haue it. ¶ And when ye stande and praye/ for: geue ye ye haue ought agaynst any man/ that your father also in heauen may forgive you your trespasses. ¶ And they came agayne vnto Jerusalem/ & when he wente in the temple/ there came vnto hym the hye Priestes and Scribes/ and the elders/ and sayde vnto hym: By what authoꝛyte doest thou these thynges? and who gaue the this authoꝛyte to do such? But Jesus answered and sayde vnto them: I wyl aske you a worde also: answer me/ & I wyl tell you by what authoꝛyte I do these: The baptyme of Ihon/ was it from heauen or of men: answer me. And they thought in them selues: ye we saye: it was from heauen/ then shall he saye: why dyd ye not then beleue hym? But ye we saye: it was of men/ then feare we the people: for they all helde that Iho was a true Prophet. And they answered/ and sayde vnto hym: we can not tell. And Jesus answered/ and sayde vnto them: Nother tell I you by what authoꝛyte I do these thynges. ¶

¶ He rebuketh the synne and vnthankfulness of the Iewes with a goodly symplytude/ taketh the in theyr a wyne deceptful questios/ & exhorteth to beware of theyr doctryne and lypunge/ and commendeth the good will of the poore wydo we.

The xij. Chapter.

And he beganne to speake vnto them by parables: ¶ Accertayne man *planted a vyneyarde/ and made a hedge about it/ and dygged a wyne presse/ and buyl ded a towre/ and let it out vnto husbände men/ and went into a straunge countr. And when the tyme was come/ he sent a seruaunt to the husbände men/ that he myght receaue of the husbände men/ of the frute of the vyneyarde. But they toke him/ and bete him/ and sent him away emptye. Agayne/ he sent vnto them another seruaunt: whome they stoned/ & brake hys head/ & sent hym away shamefull ydealt with all. Agayne/ he sent another whō they slewe/ and many other: some they bete/ & some they put to death.

¶ Then had he yet one sonne onely/ whome he loued/ hym he sent also vnto them at the last/ & sayd: They wyl aske in awe of my sonne. But the same husbādmē sayde amonge them selues: Thys is the heyre/ *Come/ let vs kyll hym/ so shall the inheritaunce be ours. And they toke hym/ & slew hym/ & cast hym out of the vyneyarde. What shall now the

¶

Loꝛds

Mat. 17. c.
 Luch. 17. c

*. Jac. 1. a

Ihon. 14. b
 15. a. 16. c.

+ Mat. 6. b
 and. 18. c. d

Luch. 17. b
 * Mat. 21. c

Luch. 20. a

Mat. 21. d.
 Luch. 20. a
 Gen. 17. d

- Lorde of the byneparde do? He shall come and destroye the
 husbandmē / and geue the bynepard vnto other: haue ye not
 red this scripture: * The same stone whych the buylde-
 Mat. 22. b. red this scripture: * The same stone whych the buylde-
 Luc. 20. b. red this scripture: * The same stone whych the buylde-
 And they left hym / and went theyr waie. * And they sent
 Luc. 20. c. vnto hym certayne of the Pharyses and Herodes officers /
 to take hym in his wordes. And they came / and sayde vnto
 hym: Master / we knowe that thou art true and carest for no
 man. For thou regardest not the outward appaunce of
 men / but teachest the waie of God truly. Is it lawfull to
 geue tribute vnto the Emperour or not? Ought we to geue
 it / or ought we not to geue it? But he perceaued theyr ppo-
 crysse / & sayde vnto them: Why tempte ye me? Bynge me
 a peny that I may se it. And they brought it hym. Then sayd
 he: Whose ymage and superscrypeon is this? They sayde
 vnto hym: The Emperours. Then answered Iesus & sayde
 Mat. 17. d. vnto the: * Geue therfore vnto the Emperoure that which
 Rom. 13. b. is the Emperours / and vnto God that which is Gods.
 And they maruailed at hym.
 * Then came vnto hym the Saduces (whych holde that
 there is no resurreccyon) these asked hym / and sayde: Ma-
 ster / Moses + wrote vnto vs: yf a mans brother dye / & leaue
 Act. 23. a. a wyfe / & leaue no chyldre / his brother shall take hys wyfe:
 + Deu. 25. a. & rapse by sede vnto his brother. Now were there seuen bre-
 thre yf stroke a wyfe / & dyed / and left no sede: and the secōd
 toke her / and dyed / and left no sede also / the thyrde in lyke
 maner. And they all seuen toke her / and left no sede. At the
 laste after them all / the wyfe dyed also. Now in the resurrec-
 tion when they shall ryse agayne whose wyfe shall she be
 of them? For seuen had her to wyfe. Then answered Iesus
 and sayde vnto them: Do not ye erre / because ye knowe not
 the scriptures nor the power of God? Whē they shall ryse
 agayne fro the dead / they shall nother mary nor be maryed /
 but they are as the angels in heauē. As touchyng the dead /
 that they shall ryse agayne / haue ye not red in the booke of
 Moses / howe God spake vnto hym in the bush / and sayde:
 * I am the God of Abraham / and the God of Isaac / and the
 God of Jacob: ye is not God a God of the dead / but of the
 luyunge. Therfore ye erre greatly.
 * And ther came vnto hym one of the Scrybes / that had
 herkened vnto them how they dysputed together / & sawe
 that he had answered them well / and asked hym: Whych is
 the cheifest commaundement of all? Iesus answered hym: The
 cheifest commaundement of all commaundementes is this:
 Deu. 6. b. * Heare O Israel / the Lorde oure God is one God / & thou
 and 30. b. * Maile

Thalt loue the Lorde thy God wryth all thy harte / wryth all thy soule wryth all thy mynde / and wryth all thy strenght. This is the cheffest commaundement / and the second is lyke vnto it. * Thou shalt loue thy neyghboure as thy selfe. Ther is none other greater commaundement then these. Lent. 19. a
Ro. 13. b.

And the Scribe sayde vnto hym: Master / verely thou hast sayde ryght: for ther is but one God / and ther is none other wrythout hym / and to loue hym wryth all the harte / wryth all the mynde / wryth all the soule / and wryth all the strenght / & to loue a mans neyghboure as hym selfe / is moze the bryet sacryfice and all offrynges. But when Iesus sawe that he answered discretely / he sayd vnto hym: Thou arte not farre fro the kyngdome of God. And after thys durst no mā aske any mo questyons.

D * And Iesus answered and sayde / when he taught in the temple: How saye the Scribes / that Christ is the sonne of Dauid? But Dauid hym selfe sayeth thowto the holy goost: * The Lorde sayde vnto my Lorde: Syt thou on my ryght hande / tyll I make thyne enemyes thy foote stoole. There Dauid calleth hym hys Lorde. How is he then hys sonne? And many people herd hym gladly. Mat. 22. b
Luch. 20. e
psal. 109. a

And he taught them and sayde vnto them: * Beware of the Scribes / that loue to go in longe garmentes / and loue to be saluted in the market / & syt gladly aboue in the synagoges and at the table: they deuoure wydowes houses / and vnder a coloure they make longe prayers. These shall receaue the moze damnacion. Mat. 23. a.
Luch. 20. e

* * And Iesus sat ouer agaynst the + Gods chest / and he held how the people put moncy in to the Gods chest. And many that were ryche / put in moche. And ther came a pooze wydowe / and put in two myres / whych make a farthyng. And he called vnto hym hys dyscyples / and sayd vnto them: Verely I saye vnto you: i thys pooze wydowe hath put moze in to the Gods chest / then all they that haue put in. For they all haue put in of theyr superfluyte / but she of hys pouerte hath put in all that she had / enē hir whole liuing. Luch. 21. e
+ +. 12. b

Close vpon the xlii. Chapter.

i Thys poore wydowe hath put more in the Gods chest: God regardeth the harte. and not the outwarde dede / how glorious so euer it do appeare.

He warneth hys dyscyples to beware of false teachers and deceauers / conforteth them agaynst the trouble for to come / tellynge them of the horrible destruction of Ierusalem / of hys commynge / & of the world.

And

The. xlii. Chapter.

Mat. 24. a
Luch. 21. a

And * when he went out of the temple / one of his diſciples ſayd vnto hym: Maſter ſe / what ſtones and what a buyldynge is this? And Jeſus answered and ſayd vnto hym: Seiſt thou al thys great buyldynge? Ther ſhall not one ſtone be leſte vpon another / that ſhall not be broken downe.

Eſai. 19. a

And when he ſat vpon mounte Olpucte ouer agaynſte the temple / Peter and James / and Jhon and Andze to asked him priuaty: Tell vs. When ſhall all theſe come to paſſe? And what ſhall be the token / when all theſe ſhall be fulfilled? Jeſus answered them / and began to ſape: Take hede / that no man deceaue you / for ther ſhall many come vnder my name: and ſape: I am Chyiſte / & ſhall deceaue many. But when ye ſhall heare of the noyſe of warres / be not ye afrayed: for ſo muſt it be / but the ende is not yet. * One people ſhall ryſe agaynſt another / and one realme agaynſt another / and ther ſhall be earthquakes here and there / and dearth ſhall ther be and troubles. Theſe are the begynnynge of ſozowes.

Mat. 10. b.
Some rea-
de: counſel
dones.

* But take ye hede to your ſelues. for they ſhall delpuee you vp to the *councels / & ſynagoges / and ye ſhall be beaten / and ſhall be brought before prynces and kyngeſ for my names ſake / for a wytnelle vnto the. And the Goſpell muſt fyrſt be preached amonge all people.

Mat. 10. c.
Luch. 12. b
and. 21. b.

* Now when they ſhall leade you / & delpuee you vp / take ye no thought afore what ye ſhall ſape: and ymagyne ye no thyng afore hande / but what ſo euer ſhall be geuen you at the ſame houre / that ſpeake: for it is not ye that ſpeake / but the holy gooſt. One brother ſhall deliuer another vnto death and the father the ſonne / & the chyldren ſhall aryſe agaynſt their fathers and mothers / & ſhall helpe them to death / and ye ſhall be hated of all men for my names ſake. But who ſo endureth to the ende / ſhall be ſaued. * When ye ſhall ſe the abhomy nacyon of deſolacyon (whereof it is ſpoken by + Daniel the Prophete) ſtande where it ought not (who ſo readeſt it / let him marke it wel) then let the which be in Jetywp ſte vnto the mountaynes: and let hym that is on the houſe toppe not deſcende into the houſe / nor come therein / to fetch any thyng out of the houſe. And let hym that is in the felde not turne backe to fetch hys clothes.

Mat. 24. b
Luce. 21. c.
+ Dan. 9. c

But two vnto them that are wvth chyldre / and to the than geuſucke in thoſe dayes. Neuertheles praye ye / that your flight be not in the wynter. for in thoſe dayes ther ſhall be ſoch trouble as was not frō the begynnynge of the creatures which God created / vnto thys tyme / nother ſhall be. And yf the Lorde had not ſhortened thoſe dayes / ther ſhuld no man be ſaued. But for the electes ſake whom he hath choſen / he hath ſhortened thoſe dayes.

* Amen

* Now yf any man shal save vnto you at that tyme: Lo/ here is Christ: lo/ he is there/ beleue it not. For there shall aryse false Christs/ and false prophetes/ which shall do to hens and wonders/ to deceaue euen the very chosen / yf it were possible. But take ye hede. Behold/ I haue tolde you al before. * But at the same tyme after this trouble / the sunne & moone shall lose theiꝝ lyght/ & the starres shall fall from heauen/ and the powers of the heauens shall moue: & then shall theiꝝ see the sonne of man comming in the cloudes with great power and gloꝝy. And then shall he sende hys angels/ & shall gather together hys chosen from the foure wyndes/ from one ende of the earth to the other.

Mat. 24. b
Luch. 17. c

Mat. 24. c
Luch. 21. c
Joel. 2. b
4. Da. 7. p

D * Learne a similitude of the fygge tree: When hys bꝛaunch is yet tender/ and hath brought forth leaues/ ye knowe that the Sommer is nye. So lykethe wise whan ye see all these thynges come to passe/ be ye sure / that it is nye euē at the doꝝes. Werely I save vnto you this generation shall not passe tyll all these be fulfilled. Heauen and earth shall perperish/ but my wordes shall not perperish.

Mat. 24. c
Luch. 21. d

* But I of that dape and houre knoweth no man/ nother the angels in heauen / no nor the sonne hym selfe / but the father onely.

Actu. 1. a.

* Take hede / watch / and praye / for ye know not when the tyme is. Lyke as a man that wente in to a straunge countrey / and left hys house / and gaue his seruañtes authoꝝite vnto euery one his woꝝke / & commaunded the porter / that he shulde watch. Watch ye therfoꝝe / for ye knowe not whe the master of the house cometh / whether he cometh in the euenynge / oꝝ at mydnyght / oꝝ aboute the cockcrowynge / oꝝ in the moꝝnyng / that he come not sodenly / & fynde you slepyng. Loke what I save vnto you / that save I vnto all. Watch.

Mat. 24. d
and. 25. a.
Luch. 12. d
and. 19. a.

Close vpon the xliii. Chapter.

1 Of that dape. x. no not the sonne hym selfe. Lyke as oure sayuour Christ / by his wonderfull power and myrracles declared hym selfe to be very God / and sayde that all power was geuen hym in heauen and earth. Mat. xxiij. and that the father and he were all one. Jho. x. Enē so by his outwarde woꝝkes / as by eatynge and drynkyng / wepyng. &c he sheweth hym self to be very man: And oft tymes he confirmeth the same by his worde as when he sayeth: that the father is greater then he. Jho. xiiij. and that he knoweth not of the last dape / whych wordes he speaketh as men / and not as God.

The Magdalene anoynteth Christ. They ate the Easter lambe / and the supper of the Lord. Christ is taken / and brought in to Cayphas house. Peter denyeth hym.

The. xliij. Chapter. A

A * After two dayes was Easter / and the dayes of fete bread. And the hye Priestes & Scrybes sought how they myght take hym with deceate / & put hym to death. But they sayde: Not in the feast dape / lest they

Mat. 26. a.
Luce. 22. a.
Joh. xi. c

there be an bproutre in the people.

Mat. 26. a
Luch. 7. d.
Jhon. 12. a

* And when he was at Bethanpe in the house of Symō the leper/ and sat at the table/ ther came a woman/ whiche had a boxe of pure & costly Nardus opntment. And she brake the boxe/ & poured it vpo his heade. Then were there some/ that disdayned and sayde: Wherto serueth thys wastfe. Thys opntment myghte haue bene solde for mo then thre hū dzerth pens/ and bene geuen to the pooze. And they grudged agaynst her.

But Iesus sayd: let her be in rest. Why trouble ye her? She hath done a good worke vpon me. Ye haue alwaye the pooze with you/ and when so euer ye wyll/ ye may do them good: but me haue ye not alwaye. She hath done what she could/ she is come before/ to anoynte my body for my buryall. Werely I saye vnto you: Where so euer thys Gospell shalbe preached in all the worlde/ there shall thys also/ that she hath now done/ be tolde for a remembraunce of her.

Mat. 26. b
Luch. 22. a
Jhon. 13. a

* And Judas Iscarioth one of the twelke went vnto the hys prestes/ to betraye hym vnto them. When they herde that/ they were glad/ and prompyed that they woloe geue hym monye. And he soughte howe he myghte conueniently betraye hym.

Ezo. 12. c.

Mat. 26. b
Luch. 22. a

* And vpon the fyrst daye of stwere bread/ when the Easter lambe was offred/ hys disciples sayd vnto hym: Wher wyll thou that we go & prepare/ that thou mayeste eate the Easter lambe? And he sent two of his disciples/ & sayd vnto them: Go youre waye in to the cyrpe/ and there shall mete you a man bearyng a pytcher with water/ folow hym/ and where so euer he goeth in/ there saye ye to the goodman off the house: The Master sendeth the worde: Where is the guesthouse/ wherein I maye eate the Easterlambe/ with my disciples? And he shall shewe you a great parlour/ which is paved and prepared/ there make readye for vs. And the disciples wente forth/ & came in to the cyrpe/ & founde it as he had sayd vnto them. And they prepared the Easter lambe.

Mat. 26. b

Luch. 22. b

Joh. 13. c.

* At euen he came with the twelke. And as they sat at the table & dyd eat/ Iesus sayd: Werely I say vnto you: One off you that eateth with me/ shall betraye me. And they were sorow and sayde vnto hym one after another: Is it I? & another sayde: Is it I? He answered & sayde vnto them: One of the twelke/ euen the same that dyppeth wyth me in the platter. The sonne of man truly goeth forth/ as it is wyrtte of hym. But wo vnto that man/ by whom the sonne of man is betrayed. It were better for the same man/ that he had neuer bene bozne.

Mat. 26. b

Luch. 22. b

1. Cor. 11. c

* And as they dyd eat/ Iesus toke the bread: gaue than- kes/ & brake it/ and gaue it them/ and said: Take/ eate/ this is my body. And he toke the cuppe/ thanked/ & gaue it them: and



and they all dranke therof. And he sayd vnto them: Thys is my bloud of the new Testament / which shalbe shed for many. Werely I say vnto you / that from hence forth I wyl not drynke of the frute of the vyne / tyll the day that I drynke it new in the kyngdome of God. And whē they had said grace they wente forth vnto mount Oliuete.

D * And Iesus sayd vnto them: This nyght shal ye all be offended in me / for it is writtē: + I wyl smyte the shepherd; & the shepe shalbe scattered abroad. neuerthelesse after that I am rysen agayn / * I wyl go before you in to Galile. But Peter sayd vnto hym: And though all mē shulde be offended yet wolde not I be offended, And Iesus sayde vnto hym: We rely I saye vnto the: To day in this same nyght / before the cock crowe twayne / shalte thou denye me thysse. But he sayd yet more: Yee though I shulde dye with the / yet wyl I not denye the. So sayd they all in lyke maner. * And they came in to the felde called Bethsemane / & he sayd vnto hys disciples: Syr ye here / tyll I go yōder / & praye. And he toke with hym Peter & James / & Jhon / & began to waxe fearful / & to be in an agonie / & sayde vnto thē: * My soule is heuy euen vnto the death: tarre ye here & watch. And he wēt forth a lytle / fell vpon the ground & prayed / that (yf it were possible) the houre myghte passe from hym / & sayde: Abba / my father / all thynges are possible vnto the / take thys cup awaye frō me: neuertheles not what I wyl / but what thou wylt. And he came vnto them / & founde them slepyng / and sayde vnto Peter: Symon / slepest thou? Coudest thou not watch with me one houre: watch & pray that ye fal not in to temptation

Mat. 26. c.

+ 3ach. 13. b

Actu. 1. a.

Mat. 26. d.

Luch. 22. c

Joh. 18. a.

Jhon. 12. c.

emptacpō. The spere is wyllyng / but the fleſhe is weake.
 * And he wente forth agayne & prayed / and ſpake the ſame
 wordes / and returned / and funde them ſlepyng agayne: for
 they eyes were heuy / and they knew not what they ſhulde
 anſwere hym. And he came the thyrde tyme / and ſayde vnto
 them: Slepe on now / and take your reſt. It is ynough the
 houre is come; Behold / the ſonne of man ſhal be deliuered
 in to the handes of ſynners: arſe / let vs be goyng. Beholde
 he is at hande / that betrayeth me.



* And immediatly whyle he yet ſpake / came Judas one of
 the twelve / & with him a great multitude / with ſwearde
 and ſtaues from the hye preſtes & ſcrybes & elders. And the
 raptoure had geuen them a token / & ſayde: Whom ſo euer
 I kyſſe / the ſame is he / laye handes vpon hym / & lede hym
 awayne ſeuerely. And when he was come / he went ſtraghte
 waye vnto hym / and ſayde vnto hym: O maſter / maſter / &
 kyſſed hym. Then layde they theyr handes vpon hym / and
 toke hym. But one of the that ſtoode by / drew out his ſward
 & ſmote the hye preſtes ſeruaunte / & cut off his eare.
 * And Jeſus anſwered / & ſayde vnto them: Ye are come
 forth as it were to a murthurer wth ſwearde and wth
 ſtaues to take me. I was dayly wth you in the temple / and
 taught / & ye toke me not. * But this is done / that the ſcrip-
 ture may be fulfilled. And all the diſciples forſoke hym / &
 fled. And ther folowed hym a yōg man / which was clothed
 in linnen vpon the bare ſhynne: and the yonge men toke
 holde of hym. But he let the linnen go / & fled naked fro the.
 * And they led Jeſus vnto the hye preſt / where all the hye
 preſtes



Prestes and elders & Scribes were come together. As for Peter / he folowed him a farre of into the hye prestes palace. And he was there / and sat with the scruautes / and warmed hym. * But the hye prestes and the whole counsell soughte wytnesse agaynst Iesus / that they myght brynge hym to death / and they founde none. Many gaue false wytnesse agaynst hym / but they wytnesses agreed not together. And some stood bp / & gaue false wytnesse agaynst hym / & sayde: We hearde hym saye: * I will breake downe thys temple that is made wyth handes / & in thre dayes builde another not made wyth handes: but they wytnesse agreed not together.

Mat. 26. f.

Jhon. 2. c.

G * And the hyghe prest stood bp amonge them / and asked Iesus / & sayde: Answerest thou nothyng vnto it / that these testyfy agaynst the? But he helde hys tunge / & answered nothyng. * Then the hyghe prest asked hym agayne / and sayde vnto hym: Art thou Christ the sonne of the blessed? Iesus sayde: I am. And * ye shall se the sonne of man syt at the ryght hande of powver / and come in the cloudes of heauen. * Then the hyghe prest rente hys clothes / & sayde: What nede we any mo wytnesses? Ye haue herd the blasphemyp. What thynke ye? They all condemned hym / that he was giltye of death. Then beganne ther some to spyt vpon hym / and to couer hys face / and to smyte hym wyth fistes / and to sape vnto hym: Prophesy vnto vs: * And the scruautes smote hym on the face.

Math. 26. f.

Luc. 22. c.

Jhon. 6. g.

Mat. 26. g.

3. reg. 22. d.

Job. 16. b.

+ mat. 26. g.

Luc. 22. d.

Jhon. 18. b.

+ And Peter was beneth in the palace. Then came one of the wenches of the hyghe prest: And whan she sawe Peter warminge hym / she looked vpon hym / and sayde: And thou wast

wast with Iesus of Nazareth also. But he denyed / and sayd
I know hym not / nother can I tell what thou sayest.

And he wente out in the fore courtte / and the cocke crewe.
And a damfelle sawe hym / and beganne agayne to save vnto
them that stode by: Thys is one of them. And he denyed it
agayne. And after a lytle whyle they that stode by / sayde
agayne vnto hym: Of a truerhe thou arte one of them: for
thou arte a Galilean / and thy spech foundeth euen alke.

Mat. 11. d

But he beganne to curse and sweare: I knowe not the man /
that ye speake of. And the cock crewe agayne. Then thought
Peter vpon the woꝝ that Iesus sayde vnto hym: * Befoꝛe
the cock crowe two tymes / thou shalt denye me thryle. And
he beganne to wepe.

¶ The crucyfyng of Christ / & howe he was buryed.



The .xv. Chapter.

Jo. 8. 2. a.

Mat. 27. a.

Luck. 23. a.

3 hon. 18. d

4 mat. 27. b

AND soone in the mornynge * the hyghe prests helde a
councell with the elders and scribes and the whole A
councell / and bounde Iesus / and led hym awaye / &
delyuered hym vnto Pilate: + and Pilate asked him
Arte thou the kyng of the Iewes? he answered sayde vnto
hym: Thou sayest it. And the hyghe prests accused him soze.
But Pilate asked hym agayne / and sayde: Answerest thou
nothyng: Beholde / howe soze they laye to thy charge. Ne-
uertheles Iesus answered nomoze / in so moch that Pilate
maruayled.

Mat. 17. b.

* At the feaste of Easter he was wonte to delyuer vnto
the a prisioner / whom soeuer they wold delyue. There was
in prision with the sedicious / one called Barrabas; whiche
in the

Of saynt Marke.

Lha. 15.

In the byprou had committed murther. And the people went by / & prayed hym / that he wold do as he was wont. Pilate answered the: wylle ye that I geue lo tise vnto you the king of the Jewes? for he knew that the bygh prestes had deliuered hym of eny. * But the bygh prestes moued the people that he shuld rather geue Barabas lo tise vnto them.

Mat. 27. c.
Luch. 23. b

Pilate answered agayne / & sayde vnto them: What wylle ye then that I do vnto hym / tohome ye accuse to be kyng of Jewes? They cryed agayne: Crucifixe hym. Pilate sayde vnto them: What euell hath he done? But they cryed moche moze: Crucifixe hym. So Pilate thoughte to satisfie the people / and gaue Barabas lo tise vnto them / & deliuered them Iesus / to be scourged and crucifixed.

* And the souldiers led hym in to the comune hall / & called the whole multitude together / & clothed hym with purple / & plated a crowne of thorne / & crowned hym withall / & beganne to salute hym: Hail kyng of the Jewes. And smote hym vpon the heade with a rede / & spytte vpon hym and fell vpon the kne / & worshipped hym. And when they had mocked hym / they toke the purple of him / & put hys clothes vpon hym / & led hym out / that they myght crucifie him.

Mat. 27. d
Joh. 19. a.

Joh. 19. b.



* And they compelled one that passed by / called Symon of Cyren (whiche came from the felde / & was the father of Alexander & Rufus) to beare hys crosse. And they broughte hym to the place Golgatha / whiche is by interpretacion: a place of dead mens skulles. And they gaue hym wyne myrre with myrre to drynke / & he toke it not. * And when they had crucifixed hym / they parted hys garments / & cast lottes therfore / what enery one shoulde take. And it was aboute the

Mat. 27. f
Luch. 23. c

Isai. 53. b
Mat. 27. d.
Joh. 19. b.

In the thyrde



thyrde houre / and they crucified hym. And the title of his cause was wyrtten ouer aboue hym (namely:) The kyng of the Jewes. And they crucified hym with two murderers / one at the right hande / and one at the left hande. Then was the scripture fulfilled / whiche sayeth: * He was counted amonge the euell doers.

+ And they that wente by / reupled hym / & wagged theyr heades / and sayd: fyve yppō the / holwe goodly breakest thou downe the temple / and buyldest it agayne in thre dayes? **D** Helpe thy selfe now / and come downe from the crosse. The hyghe prestes also in lyke maner laughed hym to scoorne / amonge them selues / wyth the scribes and sayd: He hath helped other / hym selfe can he not helpe. Yf he be Christ and the kyng of Israel / let hym come downe now from the crosse / that we maye se it / and beleue. And they that were crucified with hym / checked hym also.

* And when it was aboute the fyrte houre / there was a darcknesse ouer the whole lande / tyll about the. ix. houre. And aboute the nyenth houre Iesus cryed loude / and sayde: Elp / Elp / lamma asabathani: which is interpreted: * My God / My God / why hast thou forsaken me? And some that stode by / when they hearde that / they sayd: Beholde / he calleth Elias. * Then ranne ther one / and filled a sponge with byneger / & speker it vpon a rede / & gaue hym to drynke / & sayde: Holde styll / let se / whether Elias will come / & take hym downe. But Iesus cryed loude / and gaue vp the goost. And the bayle of the temple rente in two peces; from aboue tyll beneth,

* The

Mat. 23. b.

Mar. 14. f.

+ Mat. 17. c.

Luck. 23. d.

Mat. 27. c.

Luck. 23. d.

Psal. 21. a.

Mat. 27. e.

Jhon. 19. c.

* The caprayne that stode there by ouer agaynst hym / when he sawe that he gaue by the goost with soche a crye / he sayde: Werely thys man was Gods sonne. Mat. 27. 8.
Luch. 23. c.

E And ther were twemen there also / whych behelde thys asafarre of / amōge whom was Mary Magdalene / and Mary of James the lytle / and the mother of Ioses / and Salome / * which had folowed hym when he was in Galile / & ministred vnto hym: and many other that wente by with hym to Jerusalem. Jhon. 19. 6
Luch. 8. b.



* And at euen / for so moche as it was the dayes of preparynge / whiche is the fore Sabbath: ther came one Ioseph of Arimathia / a worshipfull Senatoure / whiche looked also for the kyngdome of God / and wente in boldely vnto Pilate: and asked the body of Iesus. But Pilate / marvelled that he was dead all ready / & called the Caprayne / and asked hym / whether he had longe bene dead. And when he had gotten knowledg of the caprayne / he gaue Ioseph the bodye. And he bought a linnen clothe / toke hym downe / and wrapped hym in the linnen clothe / and layed hym in a sepulcre / whiche was hewen oute of a rocke / and rolled a stone before the doore of the sepulcre. * But Mary Magdalene and Mary Ioses behelde / where he was layed. Mat. 27. 9.
Luch. 23. e.
Jhon. 19. d
Mat. 27. 9

E The resurreccyon of Chyrste / whiche appeareth vnto Mary Magdalene and to hys dyscyples / whome he sendeth forth in to the worlde to preach the gospel / and ascenderh vp in to heauen hym selfe.

The. xvi. Chapter. ✠

Ep. iii. And



Mat. 28. a.
Luch. 24. a.
Jhon. 20. a

And *whan the Sabbath was paste/ Mary Magda-
lene/ and Mary James/ & Salome/ boughte spycer:
that they myght come/ and anoynte hym. And they
came to the sepulcre bypon a dape of the Sabbathes
bery early whā the Sunne arose/ & sayde one to ano-
ther: Who shall rolle vs the stone from the doze of the sepul-
cre? And when they looked / they sawe that the stone was rol-
led awaye: for it was a very great one. And they went in to
the sepulcre/ and on the ryght hande they sawe a ponge mā
sytting / which had a long whyte garmēt bypon hym / & they
were abashed. *But he sayde vnto chē: Be not ye afrayed:
ye seeke Iesus of Nazareth which was crucified: he is rysen:
he is not here. Behold / the place / where they layed hym.
But go ye your waye / & tell hys disciples and Peter / that
he wyll go before you in to Galile. there shall ye see hym /
as he sayde vnto you. And they went forth in all the
hast / and fled from the sepulcre: for ther was a trembling
and feare come bypon them / nother sayde they any thyng to
any man: for they were afrayed.

Mat. 28. a.
Luch. 24. a.
+ 1. cor. 15. a

Luc. 24. b.

*But Iesus / whan he was rysen by early bypon the
spite dape of the Sabbathes / + he appeared first vnto Ma-
rye Magdalene / oute of whome he had caste seven deuils.
And she went and tolde them that were with hym / as they
mourned and wepte. And whā they hearde that he lyued / &
had appeared vnto her / they beleued it not. *Afterward as
two of them were walkyng he shewed hym selfe vnder ano-
ther figure / whā they were goyng bypon the feld. And they
went / and tolde the other: these they beleued not also.

At the

* At the lasse / as the eleuen sat at the table / he shewed hym selfe vnto them / and rebuked theyr vnbelefe / and the hardnesse of theyr hart / because they beleued not the which had sene hym ryse. And he sayde vnto them: * So ye poure waye in to all the worlde / and i preache the Gospell vnto all creatures. Who so beleueth and is baptysed / shall be saued: But 2 who so beleueth not / shall be damned.

Luck. 24. c

Mat. 28. c.

Jhon. 20. c

Actu. 5. b.

and. 8. a.

16. c. 19 a.

+ Actu. 2. a

* Lu. 10. b.

Actu. 28. a.

+ Actu. 14. b

and 28. a.

* Lu. 24. b

As for the tokens / which shall folowe them that beleue / these are they * In my name shall they cast out deuils: * Speake with new tunges: + dyue away serpentes: and if they drynke any deadly thyng / it shall not hurte them: * They shall laye theyr handes vpo the sycke / and they shall recouer.



* And the Lord / after that he had spokē vnto them / was taken vp in to heauen / and sitteth at the ryght hāde of God. And they wente out and preached euery where. + And the Lord wrought with them / and confyrmed the worde with tokens folowynge. ¶

* Act. 1. b.

and. 7. g.

+ Heb. 2. a

¶ Close vpon the. xvi. Chapter.

1 Preache the Gospell vnto all creatures. That is / openly and euery where / both vnto the Jewes and Gentyles.

2 Who so beleueth not / shall be damned. Infydelite is the synne wherof the holy goost shall reprove the worlde. Jhon. xvi. But as for them that repente and turne vnto Christ / though God hath closed them vp vnder vnbelefe in tymes past / yet will he now haue mercy vpon them.

¶ The ende of the Gospell of
Saynte Marke.





¶ A Prologe bpon saynt Luke.



Lucas was Paulus companion / at the leaste
 waye from the. xvi. of the actes forth & with
 hym in all hys tribulacion. And he wēt with
 Paule at hys laste goringe by to Jerusalem.
 And from thēce he folowed Paul to Cesarea /
 where he laye two yeaeres in pryson. And frō
 Cesarea he wēt with Paul to Rome where /
 he laye two other yeaeres in pryson. And he was with Paul
 when he wrote to the Colossyans / as he testifieth in the
 fourth chapter sayenge: the beloued Lucas the physician sa
 luted you. and he was with Paul when he wrote the secōd
 Epistle to Timothe / as he sayth in the fourth Chapt. sayēg:
 Onely Lucas with me. And lyke wylse when he wrote to Phi
 lemon / Lucas was with hym. Wherby ye se the authorite
 of the man / and of what credence and reuerence hys wryt
 tyng is worthy of / and therto of whome he learned the sto
 ry of hys Gospel / as he hym selfe sayth / howe that he lear
 ned it and searched it oute with all diligence of them that
 sawe it and were also partetakers at the doyng. And as for
 the Actes of the Apostles / he hym selfe was at the doyng of
 them (at the leaste) of the mooste parte / and had hys parte
 therin / and therfore wrote of hys awne experience.



The Gospell

Chap. 1

of S. Luke.



Or so moche as many haue taken in hande / to set forth the wordes of the actes that are come to passe amōge vs / lyke as they deliuered them vnto vs / which frō the begynnyng saw them they selues / and were mynisters of the worde / I thought it good (after that I had diligently searched out all from the begynnyng) to wyrite the same orderly vnto the good Theophilus that thou myghtest knowe the certēte of the wordes wherof thou art informed.

The concepciō & byrth of Ihon the Baptist. The conception of Chryste. The songes of Mary and Zachary.



The first Chapter.

A



Here was in the dayes of Herode the kynge of Iewrye / a priest named Zachary / * of the course of Abia: & his wyfe of the daughters of Aaron / & hys name was Elizabeth. They were bothe ryghtuous before God / & walked in all the cōmaundementes & statutes of the Lorde unproucably. And they had no chyldre / for Elizabeth was bare / & they were

1. par. 5. b

both well stryken in age. And it came to passe as he executed

h. b.

ted

ted the priestes offyce before God / whē hys course came (as
 cordyng to the colūme of the priesthode) it fell to hys lot
 to burne incense. And * he went in to tēple of the Lorde / &
 the whole multitude of the people was wpythout in prayer
 whyle the incense was aburnyng. And the angell of the
 Lorde appeared vnto hym / & stode on the ryght syde of the
 altare of incense. And when Zachary sawe hym / he was
 abashed / and ther came a feare vpon hym.

But the angell sayde vnto hym: feare not Zachary: for
 thy prayer is herde. And thy wyfe Elizabeth shall beare
 the a sonne / whose name thou shalt call Jhon / & thou shalt
 haue ioye & gladnesse: & many shall reioyce at hys byrth /
 for he shall be great before the Lorde. Wyne & strōge drynke
 shall he not drynke. And he shall be fylled with the holy goost
 euen in hys mothers wombe. And many of the chyldren of
 Israel shall he turne vnto the Lorde theyr God. And he shall
 go before hym in the spiryte & power of * Elzas / to turne
 the hartes of the fathers vnto the chyldre / & the vnfaithfull
 vnto the wyse dome of the ryghtuous / to make the people
 ready for the Lorde. And Zachary sayde vnto the angell:
 Wherby shall I knowe thys: * for I am olde & my wyfe
 well stryphē in age. The Angell answered & sayde vnto hym:
 I am Gabryel that stāde before God / & am sent to speake vnto
 the / and to shewe the these glad tydynges. And beholde /
 thou shalt be donne / & not able to speake / vntill the daye
 that thys come to passe / because thou hast * not beleued
 my wordes / whych shall be fulfilled in the season.

And the people wapyed for Zachary / & maruayled / that
 he raryed so longe in the temple. And when he wente out /
 he coulde not speake vnto the. And they perceaued / that he
 had sene a vpyso in the tēple. And he beckened vnto them / &
 remayned spechelesse. And it fortunēd whē the tyme of hys
 offyce was out / he wente home in to hys house. And after
 those dayes Elizabeth hys wyfe conceaued / & hys her selfe
 sūe monethes / & sayde: Thus hath the Lorde done vnto me
 in the dayes / where in he hath lohed vpo me: to take awaye
 fro me my rebuke amonge men.

* And in the syxte moneth was the angell Gabryell
 sent fro God in to a cytye of Galyle / called Nazareth / vnto
 a virgyn that was sponised vnto a mā / whose name was Jo
 seph / of the house of Dauid / & the byrgyns name was Ma
 ry. And the angell came in to her / & sayd: Hail thou full of
 grace / the Lorde is wpyth the: blessed art thou amōg wemē.

When she sawe hym she was abashed at hys sayēge / &
 thought: What maner of salutacon is thys: & the angell
 sayde vnto her: feare not Mary / for I thou hast founde grace
 wpyth God. * Beholde / thou shalt cōceiue in thy wombe / and
 beare a sonne: * & shalt call hys name Iesus: he shall be great
 and shall be called the sonne of the Highest. And the Lorde God
 shall

Exod. 30. b.
 Heb. 9. a.
 Mala. 3. b.
 Mat. 21. b.
 Gene. 17. &
 and. 18. b.
 Judi. 13. b.
 4. Re. 7. a.
 Math. 1. c.
 Isa. 7. &
 Math. 1. &
 Luc. 2. &

B

C



Shall geue hym the seate of Dauid hys father / * he shal be
kyng over the house of Jacob for ever / + & ther shal be no
ende of hys kyngdō. Then sayd Mary vnto the angell: How
shall this be / seynge I knowe not a mā: The angell answe-
red / & sayde vnto her: The holy goost shall come vpon the /
& the power of the hvest shall ouershadowe the. Therfore
that holy also which shal be borne (of the) shal be called the
sonne of God. And beholde / thy cosyn Elizabeth she also
hath conceaued a sonne in hys olde age / & this is the sygne
moneth of her / whych is reported to be baren / * for wth
God is nothyng impossible. And Mary sayde: Beholde /
here am I the handmayden of the Lorde / be it vnto me / as
thou hast sayde: And the angell departed from her. ¶

D ¶ And Mary arose in those dayes / & wete in to the moun-
taynes wth hys / 2 in to the cytye of Ierusalem / & came in
to the house of Zachary / & saluted Elizabeth. And it fortun-
ned as Elizabeth herde the salutation of Mary / the babe
sprange in hys wōbe. And Elizabeth was fylled wth the
holy good / & cryed loude / & sayde: Blessed art thou amonge
women / & blessed is the frute of thy wōbe. And how happe-
neth this to me / that the mother of my Lorde cometh vnto
me? Beholde / when I herde the voyce of thy salutation / the
babe sprange in my wōbe wth ioye. And blessed art thou
that hast beleued: for the thynges shal be perfourmed / which
were tolde the from the Lorde. And Mary sayd:

M ¶ soule magnifyeth the Lorde.

And my spere reioyceth in God my Saviour. ¶

For he hath looked vpo the lowe degre of his hāde maydē. Beholde / fro hēce forth shall all generacyōs call me blessed

For

Esa. 9. 6.
+ Da. 7. 13.
Mich. 4. 2.
Heb. 1. 1.

Marc. 9. 6.
Luch. 13. 6.

Esa. 61. 2.

For he that is myghty / hath done great thynges vnto me / and help is hys name.

And hys mercy endureth thorow out all generacyōs / vnto them that feare hym.

He sheweth strength wth is arme / & scattereth them that are proude in the ymagynacyon of theyr harte.

1. Reg. 2. a * He putter downe the myghty fro the seate / & exalterth them of lowe degre.

Ecc. 10. c He filleth the hungrye wth good thynges / and letterth the ryche go emptye.

He remembreth mercy / & helpeth by hys seruante Israel.

Euen as he promysed vnto our father / * Abraham & to hys sede for euer.

Gene. 22. c And Mary abode wth her aboute thre monethes / & then returned home agayne. ¶



¶ And Elizabeths tyme was come / that he shulde be deliuered / & she brought forth a sonne. And hys neighbours & kynnsfolkes hearde / that the Lorde had shewed great mercy vpon her / & they rejoyced wth her. And it fortunied vnto the eyght daye / * they came to circumcise the chylde / and called hym Zachary after hys father. And hys mother answered / and sayde: No / but he shal be called Ihon. And they sayde vnto her: Ther is none in thy kynne / that is so called. And they made signes vnto his father / howe he wold haue hym called. And he asked for wytyng tables / wrote and sayde: Hys name is Ihon. And they maruailed all. And immediately was hys mouth and hys tounge opened / and he spake / & prayled God. And ther came a feare vpon all theyr neighbours. And al these actes were noyed abrode thorow oute

Gen. 17. b
Leuit. 12. a.

oute all the hyll contry of Jewrye: And all they that hearde
therof/ roke it to harte/ and sayd: What maner of mā wyl
thys chyld be? for the hande of the Lorde was wth hym.

And Zachary hys father was fylled wth the holy goost
and prophced/ and sayde:

Blessed be the Lorde God of Israel/ for he hath vrsyted
and redemed hys people. **R.**

And hath set vp an *horne of saluacion in the house of
hys seruaunte Dauid.

Euen as he promysed afore tyme / by the mouth of hys
holy Prophetes.

That he wolde deliuer vs from oure enemyes/ and from
the hande of all soche as hate vs.

And that he wolde shewe merce vnto our fathers / and
thynke vpon hys holy *conuenaunte.

Euen the oth that he sware vnto oure father Abraham /
for to geue vs.

*That we deliuered oute of the hande of our enemyes/
myghte serue hym wthoute feare all the dayes of our lyfe:
in soch holynesse & ryghteousnesse as is accepte before him.

And thou chyld shalt be called a Prophet of the hyghest:
for thou shalt go before the Lorde to prepare hys wayes.

And 3 to geue knoweledge of saluacion vnto hys people
for the redemption of theyr synnes.

Therfore the tender merce of our God / wherby + the
daye sprynge from on hyght hath vrsyted vs.

That he myght geue lycht vnto the that spt in darknesse
and shadowe of death / & to geue oure feet in to the waye
of peace. **R.**

And the chyld grew/ and waxed stronge in sperte / and
was in the wyldernesse/ tyll the tyme that he shulde shewe
hym selfe vnto the people of Israel.

Close vpon the .i. Chapter.

1 Thou hast founde grace with God/ that is/ thou hast a gracyous
and mercifull God.

2 In to the cytye of Jewrye: By this cytye Luke meaneth Ierusalem.

3 To geue knoweledge of saluacion vnto hys people: That they maye
knowe how they must be saued/ not by the workes of the lawe/ but by
the forgiveness of synnes/ wherof cometh only of the merce of God.

4 The daye sprynge from on hyght. Christ in hys godheade is the
daye sprynge from on hyght.

The byrth and cōciscyō of Christ. How he was re-
ceaued in to the temple/ how Symeon and Anna pro-
phce of hym/ and how he was founde in the temple
amonge the doctours. **The .ii. Chapter. R.**

A **F**ortuned at the same tyme/ that ther wente out a
commaundement from Augustus the Emperoure/
that the whole worlde shulde be tared. And thys tar-
ynge was the fyrst that was executed/ when Syre-
nus was

The song
of Zacha-
ry.
p sal. 31. b

Gene. 22. c

Isai. 38. b
Heb. 9. c



nus was leſtrenaunt in Syria. And they went all/ enery
 one to his awne ctype/ to be taxed. Then Joſeph gat hym by
 alſo from Galile/ out of the ctype of Nazareth in to Jewry/
 to the ctype of David/ *whyche was called Bethleem (be-
 cauſe he was one of the houſe and lynage of David) that he
 myght be taxed with Mary his ſpouſed wyfe/ whyche was
 with chylde. *And it fortuneth while they were there/ the
 tyme was come / that the Mulde be deliuered. And ſhe
 brought forth hys fyrſt begotten ſonne/ & wrapped hym in
 ſwadlynge clothes/ and layed hym in a maunger : for they
 had els no roome in the inne.

And ther were in the ſame regyō ſhepherdes in the felde/
 by the foldes / & watchynge theyr ſtocke by nyght. *And be-
 holde/ the aungell of the Lorde ſtoode by them/ & the bryght-
 neſſe of the Lorde ſhone rounde about the/ & they were ſore
 afrayed. And the aungell ſayde vnto them: Be not afrayed.
 Beholde/ I brynge you tydyngeſ of great ioye/ which ſhall
 happen vnto all people/ for vnto you thys daye is bozne the
 Sauoure/ euen Chriſt the Lorde/ in the ctype of David.
 And take thys for a token: ye ſhall fynde the babe ſwadled/
 & layed in a maunger. And ſtraight waye there was by the
 aungell a multitude of heauēly hoſtes/ whyche prayſed God
 and ſayde: Gloꝛie be vnto God on hyghe / and peace vpon
 earth/ and vnto men a good wyll.

And it fortuneth when the angels were gone from them in
 to heauē: & the ſhepherdes ſayde one to another: let vs go
 now euen vnto Bethleem/ and ſe thys thyng that is hap-
 pened/ which the Lorde hath ſhewed vnto vs. And they came
 with

C wth hys / & founde both Mary and Joseph / and the babe
laped in the maunger And when they had sene it / they pu-
blished abroad the sayd / that was tolde the of thys chylde.
And all they that herde it / wondred at the wordes / which
the shepherdes had tolde the. But Mary kepte all these say-
enges / and ponozed them in hys harte. And the shepherdes
returned / praisyng & laudyng God for al that they had herd
and sene / euen as it was tolde them. ✠



D ✠ * And when eyght dayes were ended / that the chylde Gene 17b
shulde be circumcised / hys name was called Iesus: * which
was named of the angell / befoze he was conceaued in hys Luk. 1. c.
mothers wombe. ✠ * And when the dayes of theyr purp-
caciō / * after the lawe of Moyses / were come / they brought Act. 12. b.
hym to Jerusalem / that they myght presente hym vnto the + 1 Reg. 1. b.
Lorde / as it is wrytten in the lawe of the Lorde: * Euery mā * Exo. 13. a.
childe that first openeth the Matri / shall be called holy vnto Name. 8. c.
the Lorde / & that they might geue the offering as it is wry-
ten in the lawe of the Lorde: namelpe a payre of turtle doves
oz two yonge pygeons. And beholde / at Jerusalem ther was
a man whose name was Simeon / & the same man was iust
& feared God / and longed for the consolacyon of Israel / &
the holy goost was in him / & an answere was geuen hym
of the holy goost / that he shulde not se death / befoze he had
sene the Lordes Christ. And he came by inspiration in to the
temple. And when the elders brought the chylde Iesus in to
the temple / to do for him after the custome of the * lawe / Leut. 12. b.
then toke he hym by in his armes / & praysed God / & sayde:
Lorde

Lozde/ now lettest thou thy seruauit departe in peace/ accordinge to thy promesse.

For myne eyes haue sene the sauour / whom thou hast prepared before all people.

Esa:49.b * A lyght for the lyghtenyng of the wepthen/ and for the
Actu.13.e. people of the people of Israel. **R**

R And hys father and mother marueyled at the thynges that were spoken of hym. And Symeon blessed them/ and sayde vnto Mary hys mother: Beholde/ thys chyldre shalbe set to a fall/ and to an vpryng agayne of many in Israel/ and for a token/ wherby shal be spoken agaynst. And the swearde shal pearce thy soule/ that the thoughtes of many hartes maye be opened. And ther was a Prophetesse/ one Anna/ the daughter of Phanuel/ of the tribe of Aser/ which was of a greate age: and had lyued seven yeres wryth hys husbnde from hyr virginite/ and had now bene a wedowe aboute foure score & foure yeres/ whiche came neuer fro the temple/ seruyng God wryth fastyng and prayenge / daye & nyght/ the same came forth also the same houre / & prayed the Lozde/ and spake of hym vnto all that looked for the redempcyon at Ierusalē. And when they had perfourmed all accordinge to the lawe of the Lozde/ they returned into Galile/ to theirowne cytie Nazareth. And the chyldre grew & waxed strong in spere/ full of wysedome/ and the grace of God was wryth hym. **R**



Exo.33.b
Leui.23.a.

And hys elders wente to Ierusalē every yere at the feast of Easter: **R** And when he was twelue yere old/ they went wryth hym to Ierusalem/ * after the custome of the feast. And whē they

they had fulfilled the dayes/ and were gone home agayne/
the chylde Iesus abode still at Jerusalem. And hys elders
knew it not/ but thought he had bene in the companye/ and
they came a dayes pournep/ and sought her amonge theyr
kynfolkes & acquayntaunce. And when they founde hym
not/ they went agayne to Jerusalem/ and sought hym.

C And it fortunied after thre dayes/ that they founde hym in
the temple/ sytting amonge the teachers/ hearing them/
and opposyng them. * And all they that heard hym/ won-
dered at his vnderstandynge & answers. And whē they sawe
hym/ they were astonnyed. And his mother sayde vnto him:
My sonne/ why hast thou done thys vnto vs? Beholde/ thy
father & I haue sought the so:owing. And he sayde vnto the:
* What is it that ye haue sought me? Wyl ye not/ that I
must go about my fathers busynesse? And they vnderstode
not the sayng that he spake vnto them. And he went do:ne
with them/ & came to Nazareth/ & was obeyent vnto the.
+ And hys mother kepte all these wordes in hys harte. * And
Jesus increased in wysedome/ age/ and fauoure tryph God
and men. **K**

Math. 7. c
Mar. 1. b.
Luch. 4. d.

Jhon. 2. a.
Luch. 9. c
and. 18. d.
+ Ge. 37. b
* 1. reg. 2. e

C Close vpon the. ii. Chapter.

1 Vnto men a good wyll. That men maye desyre and reioyce therof in
loue towards God and amonge themselues/ and not onely to recase
thys goodnesse of God thankfully/ but to be contente ioyfully to suffre
trouble for the same.

2 Now lettest thou thy seruante departe. That is/ now am I well con-
tent to dye.

A The preaching/ baptyme/ & p:sonmēt of Jhon/ the
baptyme of Christ/ and a rehearsall of the generacyon
of the fathers.

The. iij. Chapter. **K**

In the fyrtyenth yere of the raygne of Tyberius the
Emperour/ when Poncius Pilate was lestenant
in Jewry * and Herode one of the foure Dynces in
Galyle/ and hys brother Phylp/ one of the foure

Luch. 23. a

Dynces in Iturea: & in the coastes of Traconitis/ & Lysani
as one of the four Dynces of Aulene/ whē Annas and Cap-
phas were hyghe Priestes/ then came the worde of God vn-
to Jhon the sonne of Zachary in the wyldernesse. * And he
came into all the coastes aboute Jordane/ and preached the
baptyme of repentaunce for the remission of synnes. As it is
wrytten in the boke of the sayenges of Esay the Prophet/
which sayeth: + The voyce of a cryer in the wyldernesse: pre-
pare the waye of the Lorde/ and make hys pathes straght.

Math. 3. a
Mar. 1. a.
Jhon. 1. b

B Every halleve shalbe fylled/ and euery mountayne & hyll
shalbe brought lowe/ and what so is croked/ shall be made
straght: & what rough is shall be made smooth/ & all flesch
shall se the saluacyon of God. * Then sayde he vnto the peo-
ple/ that went out to be baptysed of hym: ye generacyon of

Esa. 40. a.

Math. 3. a

3 byppers

bypers/ who hath certifyed you / that ye shall escape the
wrath to come: Take hede/ and brynge forth the due frutes of
repentaunce/ and begynne not to saye. We haue Abraham
to oure father. For I saue vnto you. God is able of these
stones to rase vp chyldre vnto Abraham. The axe is put vnto
the tre already: so * that euery tree whych bryngeth not
forth good frute/ shall be hewē downe/ & cast in to the fyre.
And the people asked hym/ and sayde: * What shall we do
then: He answered / & sayde vnto thē: Yet hat hath two coa
res / let hym part wryth hym that hath none: and he that hath
meate / let hym do lyke wyse. The Doublcā came also / to be
baptysed / & sayde vnto hym: Master / what shall we do? He
sayde vnto them: Requyre nomaſe / then is appoynted you.
Then the souldiers asked hym lyke wyse / & sayde: What
shall we do then? And he sayde vnto them: Do no man byo
lence nor wyonge / & be contente wryth your wages.
But whē the people were in adoute / & thoughte all in theyr

C

Mat. 3. b.

Mar. 1. a.

Jhon. 1. c.

+Eze. 36 d

* Mar. 3 b

hertes / whether he were Christe / Jhon answered & sayde
vnto them all: * I baptysse you wryth water / but after me
ther cometh one stronger then I / whose shoe lachet I am
not worthy to loſe: + he shall baptysse you wryth the holpe
gooste & wryth fyre. * Whose fanne is in hys hande / & he
shall pource hys flooze / & shall gather the wheate it to hys
barne / & shall burne the chaffe wryth vnquenchable fyre.
And many other thynges moze exhorted he / & preached vnto
the people. * But Herode Terrarcha (when he was re
buked of hym / because of Herodias hys brothers wyfe / &
for all the euels that Herode dyd) besydes all thys / he laped
Jhon in prelson. * And it fortunēd when all the people re
ceaued baptysme / & whē Iesus also was baptysed / & prayed
that heauen opened / & the holy goost came downe in a bode
lye shape lyke a doue vpo hym. And out of heauen ther came
a voyce / whych sayde: thou art my deare sonne / in whō I de
lyte. And Iesus was aboute thyrtye yeres when he be
ganne. * And he was taken for the sonne of Ioseph / whych
was the sonne of Elip / whych was the sonne of Mathar.

Mat. 14. a

Mat. 3. b.

Mar. 1. a

Jhon. 1. d

Mat. 13. g.

Mar. 6. a.

Luck. 4. c.

Jhon. 1. e.

Whych was the sonne of Melch.
Whych was the sonne of Ianna.
Whych was the sonne of Ioseph.
Whych was the sonne of Mathathpas.
Whych was the sonne of Amos.
Whych was the sonne of Nahum.
Whych was the sonne of Elip.
Whych was the sonne of Nange.
Whych was the sonne of Maath.
Whych was the sonne of Mathathpas.
Whych was the sonne of Symei.
Whych was the sonne of Ioseph.

Whych



Whych was the sonne of Juda.
 Whych was the sonne of Iohanna.
 Whych was the sonne of Respa.
 Whych was the sonne of Zorobabel.
 Whych was the sonne of Salathiel.
 Whych was the sonne of Nery.
 Whych was the sonne of Melch.
 Whych was the sonne of Abdy.
 Whych was the sonne of Cosam.
 Whych was the sonne of Elmadam.
 Whych was the sonne of Her.
 Whych was the sonne of Ieso.
 Whych was the sonne of Elpezer.
 Whych was the sonne of Joiam.
 Whych was the sonne of Mattha.
 Whych was the sonne of Leui.
 Whych was the sonne of Symeon.
 Whych was the sonne of Juda.
 Whych was the sonne of Ioseph.
 Whych was the sonne of Ionam.
 Whych was the sonne of Eliachym.
 Whych was the sonne of Melcha.
 Whych was the sonne of Menam.
 Whych was the sonne of Nathathan.
 Whych was the sonne of Nathan.
 Whych was the sonne of Dauid.
 Whych was the sonne of Jesse.
 Whych was the sonne of Obed.
 Whych was the sonne of Boos.
 Whych was the sonne of Salmon.
 Whych was the sonne of Naasson.
 Whych was the sonne of Amynadab.
 Whych was the sonne of Aram.
 Whych was the sonne of Elrom.
 Whych was the sonne of Iohares.
 Whych was the sonne of Juda.
 Whych was the sonne of Jacob.
 Whych was the sonne of Isaac.
 Whych was the sonne of Abraham.
 Whych was the sonne of Thara.
 Whych was the sonne of Nachor.
 Whych was the sonne of Serug.
 Whych was the sonne of Regu.
 Whych was the sonne of Peleg.
 Whych was the sonne of Eber.
 Whych was the sonne of Salach.
 Whych was the sonne of Capnan.
 Whych was the sonne of Arphachsad,

D

Whych

Whych was the sonne of Sem.
 Whych was the sonne of Noe.
 Whych was the sonne of Namech.
 Whych was the sonne of Mathusalah.
 Whych was the sonne of Enoch.
 Whych was the sonne of Jared.
 Whych was the sonne of Mahaleel.
 Whych was the sonne of Kapnan.
 Whych was the sonne of Enos.
 Whych was the sonne of Seth.
 Whych was the sonne of Adam.
 Whych was the sonne of God.

¶ Jesus is led into the wyldernesse / and fasteth all the tyme of hys temptacon / ouer cometh the deuell / goeth in to Galyle / preacheth at Nazareth and Capernaum / the Iewes despyse him / the deuells knowledg hym / he cometh into Peters house / healeth hys mother in lawe / and doth greate myracles.

The fourth Chapter.

A ¶ Jesus full of the holy goost / came agayne from Joz- Mat. 4. 8.
 dane / and was led of the sprete in to wyldernesse / & Mar. 1. 6.
 forty dayes longe was he tēpted of the deuell. * And Exo. 4. 8.
 in those dayes byd he eate nothyng. And when they 3. Re. 19. 6.
 were ended / he hongred afterwarde. And the deuell sayde Dent. 8. 6.
 vnto him: yf thou be the sonne of God / comande at his stonz Dent. 6. 6.
 that it be bread. And Jesus answered and sayde vnto hym: psal. 90. 6.
 It is wrytten: * Man shall not lyue by bread onely / but by Dent. 6. 6.
 euery word of God. And the deuell toke hym by in to an hye psal. 90. 6.
 mountayne / & shewed hym all the kynghomes of the whole Dent. 6. 6.
 worlde in the twinklyng of an eye & sayde vnto hym: All psal. 90. 6.
 thys power will I geue vnto the / & the glory therof / for it Dent. 6. 6.
 is geuen ouer vnto me / and I geue it to whō I wyl. yf thou psal. 90. 6.
 now wilt worshyppe me / they shall all be thyn. Jesus an- Dent. 6. 6.
 swered hym / & sayd: Auoyde fro me thou Satā. It is wrytten: psal. 90. 6.
 * Thou shalt worshippe the Lord thy God / & hym onely Dent. 6. 6.
 shalt thou serue. And he caried him to Ierusalē / & set him by a psal. 90. 6.
 pynacle of the temple / & sayd vnto hym: yf thou be the sonne Dent. 6. 6.
 of God / cast the selfe downe from hence. for it is wrytten: psal. 90. 6.
 * He shall geue hys angels charge ouer the / to kepe the / & Dent. 6. 6.
 mych theyr handes they shall holde the by / that thou dash psal. 90. 6.
 not thy foote agaynst a stone. And Jesus answered / & sayde Dent. 6. 6.
 vnto hym: It is sayde: * Thou shalt not tēpte the Lord thy psal. 90. 6.
 God. And when the deuell had ended all the temptacons / psal. 90. 6.
 he departed from hym for a season.

B ¶ * And Jesus came agayns in the power of the sprete Mat. 4. 6.
 in to Galyle. And the fame of hym was noysed thowtwe out Mar. 1. 6.
 all the regyon rounde aboute. And he taught in theyr syna-
 goges / and was commended of euery man.



Mat. 13. g
Mar. 6. a.

2. Cor. 3. b

Mat. 61. a

* And he came vnto Nazareth where he was nourished / and as hys costume was / he wente in to the synagoge vpon the Sabbath / and stode vp for to reade. Then was ther deliuered hym the * boke of the Prophete Esay. And whē he had turned ouer the boke / he found the place where it is wyrtē: * The sprete of the Lorde is wth me / because he hath anoynted me: to preache the Go spell vnto the poore hath he sent me: to heale the broken harted: to preache deliuerance to the captiue / and spght to the blynde: and frely to set at liberty them that are bound: and to preache the acceptable yere of the Lorde.

C

Mat. 13. g
Marc. 6. a

Thon. 6. c

And when he had closed the boke / he gaue it agayne to the mynyster / and sat hym downe. And the eyes of all that were in the Synagoge / were fastened on hym. And he beganne to saye vnto them: Thys daye is thys scrypiture fulfilled in poure eares. * And they all gaue hym wptnesse / and wondred at the gracious wordes / whych proceded out of hys mouthe. ¶ And they sayd: * Is not thys Iosephs sonne?

Mat. 13. g
Marc. 6. a
John. 4. e
+ 3. re. 17. a

And he sayde vnto them: Doubtes ye wlll saye vnto me thys prouerbe: Whylspan / heale thy selfe. For how great thynges haue we herde done at Capernaum? Do the same here also in thyne atowne cōtry. But he sayde: * Verely I say vnto you / ther is no Prophet accepted in hys atowne contrie. Neuertheles of a trueth I saye vnto you: + Ther were many wyddowes in Israell in the tyme of Elsas / whē the heauē was shut thre yeres and fyre monethes / & when ther was a great dether in all the lāde: and to none of them was Elsas sent / but onely vnto Sarepta of the Sydonians to a wyd-

owe,

do we. * And many lepers were ther in Itraell in the tyme of Elpheus the Prophete / and none of them was censed / saue onely Naaman of Syria.

And as many as were in the synagoge / when they herde that / were fylled wth wyath. And they rose vp / & thruste hym out of the cyrche / & ledde hym vp to the edge of the hylle were vpon theyr cyrche was buyled / that they myght caste hym do wne headlyng. But he went hys waye thorow the myddest of them / & came to Capernaum a cyrche of Galyle / & taught them vpon the Sabbathes. And they wondred at hys doctryne / & for hys preachynge was wth power.

Mat. 4. b.
Marc. 1. b.
Jhon. 2. b.
+ Mat. 7. c
Luch. 2. g.
* Mar. 1. s

D * And in the synagoge ther was a man possessed wth an vnclene deuell / & he cryed loude / and sayde: Let me alone / what haue we to do wth the thou Iesus of Nazareth: Art thou come to destroye vs? I knowe the who thou art / euen the Holy one of God. And Iesus rebuked hym / and sayde: Holde thy tūge / & departe out of hym. And the deuell threwe hym in the myddest amonge thē / & departed frō hym / & dyd hym no harme. And ther came a feare ouer them all / & they spake amōge them selues / & sayde: What maner of thyng is this: he commaundeth the vnclene spertes wth authorite & power / & they departe out. And the fame of hym was norysed thorow out all the places of the cōtry round about. **R**



E * And he rose vp out of the synagoge / and came in to Symons house. And Symons mother in lawe was taken wth a great feuer / & they prayed hym for her. And he wente vnto her / and commaunded the feuer. And it lefte her / and immediatly she rose vp / and mynystrid vnto them.

Mat. 8. b.
Marc. 1. c.

Mat. 3. b.

Marc. 1. c.

Marc. 3. b.

* And when the Sunne was gone do wne / all they that had such of dyuerse dysceales / broughte thē vnto hym. And he layde hys handes vpon euery one of thē / and made them whole. * The deuels also departed out of many / cryenge & sayenge: Thou art Christ the sonne of God. And he rebuked thē / & suffered thē not to speake: for they knew that he was Christe. But when it was 3 daye / he went out in to a deserte place. And the people sought hym / and came vnto hym / and kepte hym / that he shuld not departe fro them. But he sayd vnto them: I muste preach the Gospell of the kyngdome of God to other cyties also: Forther to am I sent. And he preached in the synagoges of Galyle.

¶ Christ preached in the Myppe. The dyscyples forsake all / and folowe hym. He clenseth the leper / healeth the man of the palsey / called Partheus the customer / and eateth wth open synners.



The .v. Chapter. ✠

Mat. 4. c.

Marc. 1. b.

It came to passe that the people pressed vpon hym to heare the worde of God / and he stode by the lake of Genazareth / and sawe two Myppes stande by the lake syde / but the fyshers were gone out of them / & had washed theyr nettes. Then wente he in to one of the Myppes / whych was Symōs / & prayed hym / that he wolde thrust out a lytle from the lande. And he sat hym do wne / & taught the people out of the Myppe.

And when he had lefte of talkynge / he sayde vnto Symōs: Launch out in to the depe / and let synne poure nettes to make a draught. And Symō answered and sayde vnto hym:

Maſter /

After we have laboured all the nyght / & taken nothyng.
But vpon thy woꝛde I wyl loſe forth the net. And when
they had ſo done / they toke a greate multitude of fyſhes
& they nette bꝛake. And they made ſygnys to theyꝛ felowes
whyche were in the other ſhyppes / that they ſhuld come / and
helpe them. And they came & fylled bothe the ſhyppes full /
ſo that they ſanke. When Symon Peter ſawe that / he fell
B do wne at Jeſus knees / & ſayde: Loꝛde go fro me / for I am
a ſynfull man. For he was aſtonnyed / & all that were wꝛth
hym / at thys draught of fyſhes whyche they toke / & ſo were
James & Jhon alio the ſonnes of Zebede / & whyche were Symons
cōpanyons. And Jeſus ſayde vnto Symon: Feare not /
for from hence forth thou ſhalt take men. And they brought
the ſhyppes to lande / * & lefte all / and folo wed hym.

Mat. 4. 2.

Mat. 8. a.
Mar. 1. d.

* And it fortuned as he was in a cꝛype / beholde ther was
a man full of leproſye. When he ſawe Jeſus / he fell vpon
hys face / and beſought hym / & ſayde: Loꝛde / pꝛeſthou wylt /
thou canſte make me cleane. And he ſtreched out hys hande /
and touched hym / & ſayde: I wyl / be thou cleane. And imme
dyatly the leproſy departed from hym. And he charged hym /
that he ſhulde tell no mā / but go thy way / ſayde he & whete
thy ſelfe vnto the pꝛeſte / & offere for thy cleaſyng / as * Mo
ſes commaunded / for a wꝛtneſſe vnto them. But the ſame of
hym wente out farther abrode / and ther came moche people
together / to heare hym / and to be healed by hym from theyꝛ
ſpokenesſes. And he departed in to the wylderneſſe / & gaue
hym ſelfe to prayer.

Leui. 14. a

C * And it fortuned vpon a day that he taught / & ther ſat
the wharpyes and ſcrybes / whyche were come out of all
the towneſ of Galyle / and Jetuſ / & from Jeruſalem / and
the power of the Loꝛde wente from hym / and healed euery
man. And beholde / certayne men brought vpon a bed / a mā
that had the paſſye / & they ſought howe they myght byꝛnge
hym in / and laye hym befoꝛe hym. And when they coulde not
fynde by what waye they myght byꝛnge hym in (for the
people) they climmed by op the toppe of the houſe / and let
hym do wne thꝛow the rylꝛnge wꝛth the bed / amonge thẽ
befoꝛe Jeſus. And when he ſawe theyꝛ faith / he ſayd vnto
hym: Man / thy ſynnes are foꝛgeuen the. And the ſcrybes
and wharpyes beganne to thynke / and ſayde: What is he
this / that ſpeakerh blaſphemy? * Who can foꝛgeue ſynnes /
but onely God?

Mat. 9. a.
Mat. 2. a.

Eſa. 43. d
and. 44. d

Neuertheles when Jeſus perceaued theyꝛ thoughtes / he
anſwered / and ſayde vnto them: What thynke ye in your
hartes? Whether is eaſyer to ſaye: Thy ſynnes are foꝛgeuen
the / Or to ſaye: Arꝛſe / and walke? * But that ye may knowe
that the ſonne of man hath power to foꝛgeue ſynnes vpon
earth / he ſayde vnto the ſycke of the paſſye: I ſaye vnto
the,

Mat. 9. a.
Mat. 2. a.
John. 5. a.

the: Arise / take vp thy bed / and go home. And immediatly he rose vp before them / and toke vp the bed that he had lpen vpon / and wente home / & prayesed God. And they were all astonnyed / and gaue God the prayse / and were fylled with feare / and sayde : We haue sene maruapulous thynges to daye. **F**

Mat. 9. a. * And afterwarde he went out / and satwe a publican na-
Marc. 2. b med Leui / sperryng at the reccate of custome / and he sayde
Luc. 15. a. vnto hym: ffolowe me. And he lefte all / rose vp / & folowed hym. And Leui made hym a greate feast in hys house. And many publicans and other sat with hym at the table. And the scriybes and Pharises murmured agaynst his disciples: and sayde: * Wherfoze do ye eate & drynke with publicans and synners? And Iesus answered / and sayd vnto the: The whole nede not the phisicion / but they that are sicke. * I am not come to cal the rightuous / but synners to repetaunce.

Luc. 7. e. * But they sayde vnto hym: wherfoze fast the disciples of
aud. 15. a Jhon so often / & praye so moch / & the disciples of the Phari-
1. Tim. 1. c ses lykwyse / but thy disciples eate and drynke? And he sayde vnto them: Can ye make the weddyng chyl dren fast / so loge as the bydegrome is with them? But the tyme will come / that the bydegrome shall be taken frome them / then shall they faste.

And he sayde vnto the a similitude. No man putted a pece of new cloth in to an olde garment: for els he reteth the new and the pece of the new agreeth not with the olde. And no man putteth new wyne in to olde vessels / for els the newe wyne bursteth the vessels / & runeth out it selfe / and the vessels perishe. But new wyne must be put in to new vessels / and so are thy both pze serued. And ther is no man that dryn- keth the olde / and wolde straghte waye haue the new / for he sayeth the olde is pleasaunter.

E He excuseth the disciples / that plucke the eares of corne / he healeth the man with the wythzed hande / cho- serth hys riuolue Apostles / maketh a swete sermon / & teacheth to do good for euell.

The. vi. Chapter.

Mat. 12. a **A** And it fortuneth vpon an i after principall Sabbath / **A**
Marc. 2. c. that he wente thowtwe the corne felde / & hys disci-
 ples plucked the eares of corne: and dyd eate / rubbed
 them with theyr handes. But certayne of the Pharise-
1. reg. 21. b ses sayd vnto them: Wherfoze do ye that which is not law-
Exod. 25. c full to do vpon the Sabbath? And Iesus answered / & sayde
 vnto them: Haue ye not red what Dauid dyd / * wha he was
 hongrye / & they that were with him / how he went in to the
 house of God / & toke the * weto breade / & dyd eate / & gaue
 also vnto the that were with hym / whiche was lawfull for
 no man to eate / but for the prestes onely? And sayd vnto the
 The

The sonne of man is Lorde euen ouer the Sabbath.

Mat. 12. b.

Mar. 3. a.

✠ * It came to passe vpon another Sabbath that he wēt in to the synagoge / & taught / & ther was a mā / whose right hāde was wythered. But the scribes & Pharysyes marked hym / whether he wolde heale vpon the Sabbath / that they myght fynde an occasion agaynst hym. Neuertheles he perceaued theyr thoughtes / & sayd vnto the man with the wythered hande. Arise / & steepe forth here. And he arose / & stepped forth. Then sayde Iesus vnto the; I wyl aske you a question: What is it lawfull to do vpon the Sabbath: good / or euell: to saue his lyfe / or to destroye it: And he behelde them all rounde about & sayd vnto the mā: Stretch out thyne hāde. And he dyd so. * Then was hys hande restored hym to ryght euen as whole as the other. But they were fylled ful of madnesse / and cōmuned together: what they wolde do to him. ✠

3. reg. 13. b

B * And it fortunēd at the same tyme: that he went out in to a mountayne to praye / & continued all nyghte in prayer to God. + And whan it was daye / he called hys disciples / and chose twelue of them / whome he called also Apostles: Symō / whome he named Peter: & Andrew hys brother James & Iohn / Whylippe & Bartolometw / Nathew & Thomas: James the sonne of Alphēus: Symō called Zelotes / Judas the sonne of James / & Judas Iscariot / whiche was the traitour.

Mat. 14. c

Mar. 6. c

+ Mat. 10. a

Mar. 3. b

and. 6. a.

Luck. 9. a.

Actu. 1. b.



✠ And he went downe with them / & rode vpo a playne in the felde / & the cōpany of his disciples * & a great multitude of people / from all Iewry / and Ierusalem / and from Tyre & Sydon by the se: coaste: whiche were come to heare hym: and to be healed of theyr diseases: and they that were vexed

Mat. 4. c.

Mar. 3. a

bered with bnelene spretes / were healed. And all the people sought to touch hym / for there wente vertue frome hym / & healed them all.

Mat. 5. a.

* And he l^{ft} bp hys eyes vpon hys disciples / and sayde: Blessed are ye poore / for yours is the kyngdome of God. Blessed are ye that hunger here / for ye shalbe satisfied. Blessed are ye that wepe here / for ye shal laugh. Blessed are ye when men hate you / and put you out of theyr companies / and reuyle you / and caste out youre name as an enel thong / for the sonne of man is sake. Reioyce ye then / and be glad: for beholde / youre rewarde is great in heaue. ¶ Euen thus dyd theyr fathers vnto the prophetes also.

Amos. 6. a

* But i two vnto yourche / for ye haue youre consolacion already. Woe vnto you that are full / for ye shal honger. Woe vnto you that laugh here / for ye shal wepe & waile. Woe vnto you when every man prayseth you: Euen so dyd theyr fathers vnto the false prophetes also.

Mat. 5. c.

But i save vnto you that heare: Loue youre enemyes: do good vnto them that hate you: blesse them that curse you: praye for them that wrongfully trouble you. And who so smyteth the on the one cheke / offre him the other also. * And who so taketh a waye thy cloake / forby hym not thy core also. Who so euer asketh of the / geue him: and who so taketh a waye that thine is / aske it not agayne. * And as ye wolde that men shuld do vnto you / euen so do ye vnto them lyke wyse.

Tobi. 4. c

Ecli. 31. b

Mat. 7. a.

+ Mat. 5. e

+ And ye loue them that loue you / what thanke haue ye therfore: for synners also loue theyr louers. And ye do good for youre good doers / what thanke haue ye therfore: for synners also do euen the same. And ye lende vnto them / of whome ye hope to receaue / what thanke haue ye therfore: for synners also lende vnto synners / that they maye receaue as moch agayne. But rather loue ye your enemyes / do good / & lende / loking for nothing therof agayne so shal your rewarde be greate / and ye shalbe the chyl dren of the hyst / for he is kynde / euen to the vntankefull and to the euell.

Mat. 18. c.

+ Mat. 7. a

10. 11. c.

Mat. 7. a

Marc. 4. c

Mat. 15. b.

Mat. 1. c.

+ * Be ye therfore merciful / as youre father also is merciful. Judge not / and ye shal not be iudged: condemne not / and ye shal not be condemned. For geue / and ye shal be forgiven. * Geue: and to you shalbe geuen. A good measure / pressed do wne / shaken together / and runnyng ouer shal men geue in to youre bosome. * For with what measure ye do mete / with the same shal it be measured to you agayne.

* And he sayde a similitude vnto them: Can the blynde lewde the waye to the blynde: Do they not both then fall in to the dyche? * The disciple is not aboue hys master. But who so

Who so euer is perfect / the same shalbe as his master. + But why seyst thou a moate in thy brothers eye / and consydrest not the beame / that is in thyne aune eye? Or how canst thou saye vnto thy brother: holde still brother / I wyll plucke the moate out of thyne eye / & thow thy selfe seyst not the beame in thyne aune eye? Thou ypocrite / why cast the beame out of thyne aune eye / and then shalt thou se clearly to pull the moate out of thy brothers eye. **X**

E * For it is no good tree / that bringeth forth euell frute: and no euell tree / that bringeth forth good frute. Every tree is knowen by hys frute. For men gather not fygges of thornes / nor grapes of bushes. A good man out of the good treasure of hys hart / bringeth forth that which is good: and an euell man out of the euell treasure of hys hart bringeth forth that which is euell. * For of the abundance of the harte / the mouth speaketh. **Mat. 7. d. and. 12. d.**

* But why call ye me Lorde Lorde / and do not that I saye vnto you? + Who so euer commeth vnto me / & heareth my wordes / and doeth them / I wyll shew you to whome he is lyke: He is lyke vnto a man which buyed a house / & dyged depe / and layed the fundacion vpon a rocke. When the water came / the floudes bete vpon that house / and coulde not moue it: For it was grounded vppon the rocke. But he that heareth and doth not / is lyke vnto a man that buyed hys house vpon the earth without fundacion / and the streames bete vpon it / and it fell immediatly / and greate was the fall of that house. **Mat. 7. b. and. 25. a. + Mat. 7. c. Jaco. 1. c.**

Closet vpon the vi. Chapter.

1 An after pryncypall Sabbath. The holy daies that immediatly followed the hre Sabbath / were called after sabbathes amonge the Jewes.

2 Wo vnto you ryche / for ye haue youre consolacion. Christ calleth not men vnhappy because they are ryche / but because they put their delight and comfort in their ryches / and not in God / in whom onely they ought to set all their hope and consolacion.

The healeth the capraynes seruaunte / rayseth by the tredo wes sonne from death to lyfe / enforzeth the disciplines to whom Jhon Baptist sent vnto him / & menderth Jhon / and repproueth the Jewes for their vncharitfulnesse. He eateth with the Pharise. The woman was met with hys fete with hys heares / and he forgiueth her hys synnes.

The. vii. Chapter.

A When he had ended hys talkynge vnto the people / he wente into Capernaum: & a capraynes seruaunt laye dead lyke / to whome he loued. When he hearde of Jesus / he sent the elders of the Jewes vnto him and prayed hym / that he wolde come and make his seruaunt whole. But when they came to Jesus / they besought hym instantly / and sayde: He is worthy that thou shuldest shewe this for hym / for he loneth oure people / and hath **Mat. 8. a. Jhon. 4. c.**

hath builded vs the sinagoge. And Iesus wente with them. Now when they were not farre from the house / the Cap-
 tapne sent frendes vnto hym / sayenge vnto hym: Oh Worde
 trouble not thy selfe / I am not worthy that thou shouldest
 enter vnto my roofe: And therfore / I thought not my selfe
 worthy to come to the / but speake the worde / & my seruante
 shalbe whole. For I my selfe am also a man / subiect to the
 hygher authorite: and haue soulders vnder me. And I saye
 vnto one: Go / & he goeth: & to another: come / & he cometh:
 & to my seruant: do this / & he doeth it. When Iesus hearde
 that / he maruailed at hym / & turned hym aboute / & sayde
 vnto the people that folowed hym: I saye vnto you / so great
 sayth haue I not founde no not in Israell. And when they
 that were sent / came home agayne / they founde the seruante
 that was sycke whole.



✠ And it fortuned afterwarde / that he wente in to a cy-
 tye called Naim. And many of hys Discyples wente with
 hym / and moche people when he came nye to the gate of the
 ctye / beholde / there was caried out one dead / which was
 the onely sonne of hys mother / and she was a wedotwe /
 and moche people of the ctye wente with her. And when
 the Worde sawe her / he had compassyon on her / and sayde
 vnto her: Wepe not. And he came nye / and rouched the
 Coffyn. And they that bare hym / stode still. And he sayde:
 yonge man I saye vnto the: Arise. And * the dead sat vp /
 and began to speake. And he deliuered him vnto hys mo-
 ther. And ther came a feare on them all / & they praysted God /
 and sayde: * A great prophete is risen bp amonge vs / and
 God

3. Re. 17. c

4. Re. 4. d

Actu. 9. f

and. 20. b.

Jhon. 4. c

and. 6. b.

God hath byspted his people. **K** And this fame of hym was noysed in all Jewry / & in all the regions that laye round aboute. And the disciples of Ihon shewed hym of all these thynges. * And Ihon called vnto hym two of hys disciples & sent them vnto Iesus sayeng: Art thou he that Mall come or Mall we loke for another? When the men came to hym / they sayde: Ihon the baptyste hath sent vs vnto the sayenge: Art thou he that Mall come / or Mall we loke for another? At the same hour healed he many from sykkenesses and plagues. And from euell spretes / and vnto many that were blynde / he gaue sight. And Iesus answered / and sayde vnto them: Go your waye / shewe Ihon what ye haue sene / and herde.

C * The blynde se / the halt go / the lepers are clesed / the deafe heare / the dead aryse / + the Gospell is preached vnto the poore / and blessed is he / that is not offended at me. **Mat. 11. a.**

* When the messengers of Ihon were departed / Iesus beganne to speake vnto the people concernyng Ihon: What are ye gone out for to se in the wyldernesse? Wolde ye se a reede / that is maken wryth the wynde? Or what are ye gone out for to se? Wolde ye se a man clothed in soft raiment? Behold they that are gorgeously arrayed / and lye delicately are in kynges courtes. Or what are ye gone out for to se? Wolde ye se a prophete? yee I saye vnto you / one that is more then a prophete. This is he / of whome it is wrytten:

* Beholde / I sende my messenger before thy face / which Mall prepare thy waye before the. For I saye vnto you: among them that are bozne of women / ther is no greater prophet then Ihon the Baptyst. Notwrythstandynge he that is lesse in the kyngdome of God / is greater then he. **Mat. 11. a.**

And all the people that hearde hym & the publicans iustified God / & were baptised / with the baptisme of Iho. But the pharises & scribes despyled the counsell of God agaynst them selues / and were not baptised of hym. * But the Lord sayde: Wher vnto Mall I lyken the men of this generacion? And whom are they lyke? They are lyke vnto chyl dren whych spt in the market / and crye one to another / and saye: We haue pyped vnto you / and ye haue not daunsed: we haue mourned vnto you / and ye haue not wepte. For Ihon the baptyst came / and dyd eate no bread / & dranke no wyne / and ye saye: he hath the deuell. The sonne of man is come / eateth & drynketh / & ye saye: This man is a glutton and a wynebebbler / a frende of publicans & synners. And wryldome is iustified of hyr chyl dren. **Mat. 23. a.**

* And one of the pharises despyred hym that he wolde eate wryth hym. And he wente in to the house: and sat him downe at the table. + And behold / ther was in the cytie a womā which was a synner. When she knew that Iesus sat at the table in the pharises house / she brought a bore wryth opntement / & rode behynde at hys fete / and wepte / and



and beganne to water hys fete with teares / and to dye the
with the heeres of hy: heade / and kysed hys fete / & anoynt
ed them with oynemente.

Luc. 15. D. *But whan the Pharise whiche had called hym / satwe C
that / he spake within hym selfe / & sayde: yf thys man were
a Prophet / he wolde knowe who / and what maner of wo
man thys is that toucheth hym: for she is a synner. And Je
sus answered / and sayde vnto hym: Symon / I haue some
whar to saie vnto the. He sayde: Master saie on. A certayne
leender had two detters / the one ought fyue hundred pēs /
the other fyfpe: but whan they had nothing to paye / he for
gaue them both. Tell me / whiche of them wyl loue hym
moost? Symon answered / & sayde: He (I suppose to whom
he forgau moost. Then sayde he vnto hym: Thou haste iud
ged ryghte.

And he turned hym to the woman and sayde vnto Symō:
Seyst thou thys woman: I am come in to thine house / thou
hast geuen me no water vnto my fete / but she hath watred
my fete with teares / and dyed them with the heeres of hy:
heade: Thou hast geuen me no kysse / but she (sence the tyme
she came in) hath not ceassed to kysse my fete. Thou hast not
anoynted my head with oynment / but she hath anoynted my
head with oynment. Therefore I saie vnto the: Many syn
nes are forgiven her / for she hath loved moche. But vnto
whome lesse is forgiven / the same loueth the lesse.

And he sayde vnto her: Thy synnes are forgiven the.
Then they that sat at the table with hym / beganne to saie
within the selues: What is he thys / that forgaueth synnes
also?

also? But he sayde vnto the woman: Thy faith hath saued
thee. Go thy way in peace. **R**

Close vpon the vii. Chapter.

In mynnes are forgotten her/ for he hath loued moch. Not that
her loue caused her synnes to be forgotten/ but because moch was forge-
uen her/ therefore was her loue the more.

Christ with his Apostles goeth frō to tūne to to tūne
and preacheth: he weth the parable of the sēde / telleth
who is his mother and his brother / stilleth the ragng
of the see: deliuereth the possessed / and dyspueth the de-
uels in to the heerde of swyne / helpeth the syck womā
and Jairus doughter.

The viij. Chapter.

And it fortuned afterwarde / that he went thoro to the
cittyes & towne / & preached / & shewed the Gospell
of the kyngdome of God / & the twolue wyth hym. **Luck. 13. e.**
* And certayne women also / whō he had healed frō **Luck. 24. a.**
euell spertes & infymities: Namely Mary / whych * is cal-
led Magdalene / out of whom went seven deuels / & Joāna
the wyfe of Chusa Herodes steward / & Susanna: & many
other / that mynysred vnto them of theyr substance.
* * Now when moch people was gathered together / and **Mat. 13. a.**
happed vnto him / out of the cittyes / he spake by a similitude. **Mat. 4. a.**
Ther went out a sower to sow his sēde / & whyle he was
sowing / some fell by the way side / and was troden vnder
foote: & the foules of the ayre dyd eate it vp. And some fel on
stone / & whē it was sprōge vp / it withred a waye / because
it hadde no moystnesse. And some fell amonge thornes / and
the thornes sprange by with it / and choked it. And some fel
vpon a good grounde / and sprange vp / and bare frute an
hundred fold. When he sayde thys / he cryed: who so hath
eares to heare / let him heare. * And his disciples asked him **Mat. 13. b.**
B & sayd: What similitude is this? And he sayd: Vnto you it **Mat. 4. a.**
is geuen / to knowe the mysteries of the kyngdome of God /
but vnto the other / in parables / * that though they se it / **Isai. 6. b.**
they shulde not se it / and though they heare it / they shulde
not vnderstāde it. This is the parable: The sēde is the word
of God: As for those that are by the way syde / they are they
that heare it / after warde commeth the deuell / and taketh
awaye the word out of theyr hartes / that they shulde not
beleue / & be saued. But they on the stone are soche as whē
they heare it / receaue the worde with ioye / and these haue
no roote: they beleue for a whyle / and in the tyme of tempta-
cyon they fall awaye. As for it that fell amonge the thornes
are soche as heare it / and go forth amōge the cares / ryches
& volupuousnesse of this lyfe and are choked / and brynge
forth no frute. But that on the good grounde / are they that
R heare

heare the worde / & kepe it in a pure good hart / and brynge forth frute in pacience. **K**

Mat. 5. b.

Mar. 4. b.

Luck. 11. c.

+ Mat. 10. d.

Mar. 4. b.

Mat. 13. b.

and. 25. c.

Mar. 4. c.

Luck. 19. c.

Mat. 12. e.

Mar. 3. c.

Mat. 8. c.

Mar. 4.

* No man lougheth a candell / and couereth it wth a besel / or putterh it vnder a table / but setterh it vpon a candellspike / that soche go in / may selpyght. + For ther is nothyng hys / that shall not be openly shewed: and ther is nothyng secret that shall not be knowen / & come to lyght. Take hede therfore how ye heare. * For who so hath / vnto hym shall be geuen: but who so hath not / from hym shall be taken a waie / euen the same that he thynketh to haue.

Ther wente vnto hym hys mother & hys brethren / & coulde not come at hym for the people. And it was tolde hym. * Thy mother and thy brethren stande wythout / & wolde se the. **C** But he answered / and sayde vnto them: My mother and my brethren are these / whiche heare the worde of God / & do it.

* * And it fortuneth vpon a certayne daye / that he wete in to a shyppe / & hys discyples wth hym / & he sayde vnto them: Let vs passe ouer to the other syde of the lake.



And they thrust of from the lande And as they sayled / he slepte. And ther came a storme of wynde vpon the lake / and the watres fell v^o them / and they stode in great ioeperdy. Then wente they vnto hym / and waked hym v^o / and sayde: Master / master / we perishe. Then he arose / & rebuked the wynde / and the tempest of water / and they ceased / and it wared calme. But he sayde vnto the: Where is your faythe? Neuerthelesse they were afrayed / and wondred / and sayde one to another: What is he this? For he commandeth the wyndes and the water / and they are obedyent vnto hym. **K**

* And

* And they sayled forth in to the cōtry of the Gadarenptes Mat. 8. d.
 whych is ouer agaynst Salpie. Marc. 5. a

And tohan he went out to lande / ther met hym out of the
 D cōtry a mā / whych he had a dervyll longe tyme / and dyd weare
 no clothes / and tarred in no house but in the graues. Neuer
 thelesse when he sawe Iesus / he cryed / and fell downe be-
 fore hym / & cryed loude & sayde : What haue I to do wryth
 the Iesus / the sonne of the hvest God? I beseke the / that
 thou wylte not tozmet me. For he commaundeth the vncleane
 spere / that he shuld departe out of the mā / for he had plagued
 hym a lōge season. And he was bounde wryth cheynes / and
 kepte wryth fetters / and he brake the bandes in sonder / and
 was carped of the deuell in to the wyldernesse.

And Iesus asked hym and sayde : What is thy name? He
 sayde : Legion. For ther were many deuells entred in to hym.
 And they besought hym that he wolde not commaunde the
 to go in to the depe. * But ther was there a great heer e of Mat. 8. d.
 swyne fedynge bpō the mountayne / & they besoughte hym / Marc. 5. b
 that he wolde geue them leue / to entre in to the same. And
 he gaue them leue. Then departed the deuells out of the man /
 & entred in to the swyne. And the heerde rushed headlynge
 wryth a stōme in to the lake / & were drownded. But when
 the heerdmen sawe what had chaūced / they fled / and tolde it
 in the cōtrye and in the byllages. Then wente they out / for
 to se what was done / and came to Iesus / & founde the man
 (out of whome the deuells were departed) syttinge at Iesus
 fete / clothed / & in hys ryght mynde / & they were astayed.
 And they that had sene it / tolde them how the possessed was
 healed. And the whole multytude of the cōtry of the Gada-
 renptes besoughte hym / that he wolde departe from thē : for
 ther was a great feare come bpō them. * And he gat hym in Mat. 5. 6.
 to a shyppe / and turned agayne. And the man out of whom
 E the deuells were departed / besoughte hym / that he myght be
 wryth hym. But Iesus sent hym a waye / & sayde : Go home
 agayne / & tōwe how great thynges God hath done for
 the. And he wente hys waye / & preached thowtwe out all the
 cōtrye / how great thynges Iesus had done for hym.

* And it fortunēd when Iesus came agayne the peoplerē
 reaued hym / for they waityed for hym. And beholde / ther
 came a mā named Jaryus / (& he was a ruler of the synago-
 ge) & fell at Iesus fete / & besoughte hym / that he wolde com-
 in to hys house. For he had but one doughter (bpō a twelfe
 peare of age) and she lape at the point of death. And as he
 wente the people thronged hym : * And a woman haungethe
 bloody pssue twelfe yeres (whych had spente all hys sub-
 stance vpon physycians / & coulde be healed of none) came
 behynde / and touched the hemme of hys garment / and im-
 medpatly hys pssue of bloude was strauched. Mat. 9. 9.
Marc. 5. 6.

And Iesus sayde: Who hath touched me? But when they all denyed/ Peter sayde/ & they that were wth hym: Master the people thronge the and thrust the / & thou sayest: Who hath touched me? Iesus sayde: Somme body hath touched me/ for I fele that ther is a vertue gone out fro me. But whē the womā saith that she was not h^{yd}/ she came tremblinge and fell downe before hym/ & tolde hym before all the people/ for what cause she had touched hym / & howe she was healed immediatly. And he sayde vnto her: Doughter/ be of good cōferte/ thy fayth hath made the whole/ go thy waye in peace. * Whyle he yet spake/ ther came one fro the ruler of the synagoges house & sayde vnto hym: Thy doughter is dead/ dyscease no the matter. When Iesus herde that/ he answered hym/ & sayde: feare not/ beleue onely/ & she shal be made whole. But when he came in to the house/ he suffred no man to go in/ save Peter/ & James and Iohn/ and the father and mother of the mayden. They wepte all/ & sorrowed for her. But he sayde: Wepe not/ for she is not dead/ but slepeth. And they laughed hym to scorn/ knowynge well that she was dead. But he thrust them all out/ and toke her by the hande/ & cryed and sayde: Mayd arise. And hys sperte came agayne/ and she arose straight waye. And he commaunded to geue her meate. And hys elders were astonnyed. But he charged them/ that they shulde tell no man/ what was done.

Mat. 9. c.
Mar. b. d.

Ihon. ii. b

Close vpon the viii. Chapter.

I shew how great thynges God hath done for the. Where as our Saneour forbiddeth the leper. Mat. viii. and the two blinde men. Mat. ix. to tell any man that he had helped the/ now byddeth thys mā shewe what he had done for hym/ it is not for vs to be curyous in searchynge the cause therof/ why or wherefore he so doth/ for so it is his will: like as it is his pleasure also to shewe the mysterres of hys worde vnto the babes/ and to hyde them from the wyse men of the worlde. Mat. xi.

He sendeth out the twelue apostles to preache. Where he heareth tell of hym. He fedeth fyue thousande men wth fyue loaves & two fyshes / the dyscyples cōfesse hym to be the sonne of God/ he trāsfygureth hym selfe vpon the mounte/ deliuereth the possessed/ and teacheth hys dyscyples to be lo wlp. They despyre vengeance/ but hereroueth them.

The ix. Chapter. *

Mat. ix. a.
Marc. 3. b.
and. 6. a.

Luck. 6. b.
* mar. 6. a
Luck. 10. a

And he called the twelue together/ & gaue the power and authoryte ouer all deuels/ and that they myghte heale dysceases. And he sent them out to preache the kyngdome of God/ and to heale the synke/ and sayde vnto them: * Ye shall take nothyng wth you by the waye/ * nether staffe/ nor scrpype/ nor bread/ nor money/ nor haue two coates. And in to what house so euer ye entre/ there abyde/

A



abpde / tyll ye go thence. * And who soener receaue pou not Mat. 10. 6.
 departe out of the same ctype / and make the dust from your Marc. 6. 9.
 fete / for a wytnesse ouer them. And they departed / & wente Actu. 13. 4.
 thowtwe the towne / preachynge the Gospell / & healynge
 euery where. ¶

* Herode Tetrarcha hearde of all that was done by Mat. 14. 8.
 hym. And he toke care / for so moche as it was sayd of some: Marc. 6. 16.
 Ihon is rysen agayne fro the dead: of some / Elvas hath ap-
 peared: of some: One of the olde Propheetes is rysen agayne
 And Herode sayde: Ihon haue I beheaded / who is this synen
 of whom I heare soch thynges? And he despyred to se hym.

B * And the Apostles came agayne / & tolde hym how great Mat. 14. 8.
 thynges they had done. And he toke them to hym / & wente Marc. 6. 10.
 a syde in to a solitary place by the ctype called Bethsayda. John. 6. 9.
 When the people knewe of it / they folowed hym. And he
 receaued them / and spake vnto the of the kyngdom of God /
 and healed soche as had nede therof. But the dape beganne
 to go downe. Then came the twelfe to hym / and sayde vnto
 hym: Let the people departe from the / that they maye go in
 to the towne rounde aboute / & in to the byllages / where
 they maye fynde lodginge and meate / for we are here in the
 wyldernesse. But he sayde vnto them: Geue ye them to eate.
 He sayde: we haue no moze but fyue loaves & tivo fyshes.
 Excepte we shulde go & bye meate for so moche people (for
 ther were vpon a fyue thousande men.) But he sayde vnto
 hys dyscyples: Cause them to syt downe by fyftyes in a co-
 pany. And they dyd so and made them all to syt downe. Then
 toke he the fyue loaves & tivo fyshes / & looked vp towarde to
 & iij heauen /

heauen/ and sayde grace ouer them/ and gaue them to the di-
sciples/ to set them before the people. And they dyd care/ &
were all satisfied. And they were taken by of that remayned
to them twelue baskettes full of broken meate.

Mat. 16. a. * And it fortuned when he was alone at his prayer / and
Marc. 8. d. his disciples with hym / he asked them / and sayde: Whom

saye the people that I am: They answered / and sayd: They
saye: Thou art Jhon the baptist: Some that thou art Elias:

Some / that one of the olde prophetes is risen agayne.

Jhon. 6. g. But he sayd vnto them: Whom saye ye that I am: Then an-
swered Symon. Peter and sayd: * Thou art that Christ of

God. And he charged them straitly / and commanded them

Mat. 16. c. that they shulde tel this vnto no man / and sayde: * For the

and. 20. b. sonne of man / muste suffre many thynges / and be cast out

Mat. 8. d. of the Elders / and of the hye prestes / and scribes / and be

9. d. 10. d. put to death / and rise agayne the thyrde daye.

Luck. 18. d. + Then sayd he vnto them all: * Any man wyl folowe me /

+ Marc. 8. e let hym denye hym selfe / and take by his crosse dayly / and

Luck. 17. d. folowe me. * For who soeuer wyl saue his lyfe / shall lose

it But who so loseth his lyfe for my sake / shall saue it. For

what auantage hath a man though he wanne the whole

world / & loseth hym self / or rñeth in damage of him self.

Mat. 10. d. * Who so is ashamed of me and of my sayenges / of hym

Marc. 3. e. shall the sonne of man also be ashamed when he cometh

Luck. 12. a. in his glozpe / and in the glory of his father / and of the holy

angels. * I saye vnto you of a trueth / ther be some of the

Mat. 16. d. that stande here / which shall not tast of death / tyll they se

Marc. 8. e the kyngdome of God.

* And it fortuned / that about an eyght dayes after these

Mat. 17. a. wordes / he toke vnto hym Peter / Jhon & James / and wēt

Marc. 9. a. by in to a mounte for to praye. * And as he prayed / the shape

of his countenance was chaunged of another fashion / and

2. Pet. 1. d. his garment was white / and shyned: and behold two men

talked with hym / whiche were Moses & Elias / that appea-

red gloriously / & spake of his departing / which he shulde

fulfyll at Jerusalem. As for Peter and them that were with

hym they were full of slepe: But when they awoke / they

sawe his glozpe / and the two men standynge with hym.

Mat. 17. a. * And it chaunced whē they departed frō hym / Peter sayde

Marc. 9. a. vnto Jhesus: Master / here is good helyng for vs. Let vs make

three tabernacles: one for the / one for Moses: & one for Elias:

and wylst not what he sayde. But whyle he thus spake ther

came a cloude / & ouershadowed the. And they were astraped /

when the cloude couered them. And out of the cloude ther

came a voyce / which sayd: This is my deare sonne: * heare

him. And whyle this voyce came to passe / they founde Jhesus

alone: & they kepte it close / and tolde no man in those dayes

any of the thynges which they had sene.

* And

Deut. 18. e

* And it chaunced on the nexte daye after when they came
downe from the mount/ moche people mere hym: & beholde
a man amōge the people cryed out/ & said: Master/ I beseeke
the/ loke bpō my sonne/ for he is myne onely sonne: Behold
the sprete taketh hym/ and sodenly he cryeth/ & he teareth
hym/ that he somerth/ & wryth payne departeth he from him/
whan he hath rēt hym. And I besought thy dysciples to cast
hym out/ & they coude not. Then answered Iesus/ & sayde:
Oh thou vnfaythfull & croked generacōn/ how long shall
I be with you/ & suffre you? Wrynge hether thy sonne. And
when he came to hym/ the deuell rent hym/ and tare hym.
But Iesus rebuked the vnclene sprete/ & healed the chyld/ &
dispuered hym vnto hys father agayne. * And they were all
amased at the myghty power of God.

Mat. 17. b.
Marc. 5. d.

March. 1. b.
Luch. 4. d.

D And whyle they wondred euery one at al thyn ges which
he dōd/ he sayd vnto his disciples: cōprehende these sayēges
in your cares. * For the sonne of man must be deliuered in
to the handes of men. But they wylt not what that worde
meaned and it was hōd from them/ that they vnderstode it
not. And they were afrayed to aske hym of that worde.
+ Ther came a thought also amōge them/ which of them
shulde be the greatest. But when Iesus sawe the thoughtes
of theyr harte/ he toke a chyld/ and set hym harde by hym/
and sayd vnto them: * Who so euer receaueth this chyld in
my name/ receaueth me: & who so euer receaueth me/ recea-
ueth hym that sent me. But who so is leest amōge you all/
the same shall be great. Then answered Jhon/ and sayd: Ma-
ster/ we sawe onē dyspue out deuils in thy name/ & we for-
bad hym/ for he foloweth the not with vs. And Iesus sayd vn-
to him: Forbid hi not: for he that is not agaynst vs/ is for vs.

Mat. 16. c.
and. 20. b.
Marc. 8. d.
and. 9. d.
Luch. 2. g.
and. 18. d.
+ mat. 18. a
Marc. 9. d
Luch. 22. b
* mat. 10. b
Marc. 9. d
Luch. 10. b
Jhon. 13. c.
+ mat. 20. d
Marc. 9. d
and. 10. c.
Luch. 22. b

And it fortuneth whē the tyme was fulfilled that he shuld
be receaued by from hence. he turned his face to go strayght
to Jerusalem/ & before hym he sente messaungers/ whiche
wente theyr waye/ and came in to a towne of the Samari-
tans/ to prepare ledgyngs for hym. And they wolde not re-
ceauē him/ because he had turned his face to go to Jerusale
But when hys disciples James and Jhon sawe that/ they
sayde: Lorde/ wylt thou/ that we commaunde/ that they fall
downe from heauē: and consume them. * As Elias dōd? Ne-
uerthelesse Iesus turned hym aboute: and rebuked them/ and
sayde: Kno we ye not/ what maner of sprete ye are of? The
sonne of man is not come to destroye mens soules/ but to
saue them. And they wente in to another towne.

+ Re. 1. c.

* And it fortuneth as they went by the way: one sayde vn-
to hym: I wyl folowe the whether soeuer thou goest. And
Iesus sayde vnto hym: The foxes haue holes/ & the byrdes
vnder the heauē haue nestes; but the sonne of man hath not
wheron to laye hys head.

Mat. 8. c.

Mat. 8. c.

Leut. 21. b

3. Re. 19. d.

2. Pet. 2. d.

* And he sayde vnto another: folow me: he sayde: Syr /
geue my leue fyrst to go / & burye my father. But Iesus sayde
vnto hym: * Let the dead burye theyr dead. But go thou thy
waye / and preach the kyngdome of God.

And another sayde: Syr / I wyl folow the / * but geue
me leue fyrst / to go byd them farewell / whych are at home
in my house. Iesus sayde vnto hym: * Wh ho so putteth hys
hande to the plow / & loketh backe / is not mete for the kyng
dome of God. †

¶ He sendeth the seuentye befoze hym to preache / and
geueth them a charge ho to behaue them selues / pray
seth hys heavenly father / and wereth the scripbe that
tempted hym / and (by thy exāple of the Samaritanes)
Metteth who ys a mans neyghboure / Martha recea
ueth the Lorde in to hys house. Mary Magdalene is fer
uent in hearpyng hys woꝛde.



The x Chapter. †

Afterwarde the Lorde appoynted out other seuentye /
and sent them two and two befoze hym in to euery
citty and place / whither he hym selfe wolde come /
and sayde vnto them:

Mat. 9. b.

Mat. 10. b.

+ Mat. 10. a

Marc. 6. a

Luch. 9. a.

* 4. re. + d

* The harvest is greate / but the labourers are few. Praye
therfoze the Lorde of the harveste / to send forth labourers
in to hys harveste. * So poure waye beholde / I sende you
forth as the lambes amonge the wolues. + Beare nother
wallet / noz scrippe / noz shues / and 1 * salute no man by
the waye. In to whatsoeuer house ye entre / fynde saye:
Peace be in thys house. And yf the chyld of peace be there /
pours

A

poure peace shall reste vpon hym. yf no / then shall poure peace turne to you agayne. But tarpe ye vpon in the same house / catynge and dypnyng soche as they haue. For the labourer is worthy of hys rewarde. ¶

Go not from house to house / and in to what soeuer cytpe ye entre / and they receaue you / eate soche thynges as are set befoze you. And heale the synke that are there / and saye vnto them: The kyngdome of God is come nye vnto you:

* But in to whatsoeuer cytpe ye come / & they receaue you not / go your waye out in to the stretes of the same / & saye: Euen the berpe duste whych cleueth vpon vs of your cytpe / wyppye we of vpon you. But of thys ye shall be sure / that the kyngdome of God was come nye vnto you. I saye vnto you: It shall be easer for Sodome in that daye / then for that cytpe.

Mat. 10. b.
Marc. 6. b
Luch. 9. a.
Actu. 13. e.
and. 13. a.

* Wo vnto the Chozazyn / wo vnto the Bethsayda: for yf the myracles whyche haue bene done amonge you / had bene done at Tyre and Sydon / they had done penaunce longe ago / syttinge in sackclothe and in ashes. Neuerthelesse it shall be easer for Tyre and Sydon at the iudgemente / then for you. And thou Capernaum whych arte exalted vnto the heauen / shalt be thurst downe vnto hell. * He that heareth you / heareth me: and he that despyseth you / despyseth me: but who so despyseth me / despyseth hym that sent me.

Mat. 11. d.

The seuenthe came agayne wpyth iope / and sayde: Lord / the deuels also are subdued vnto vs in thy name. But he sayde vnto them: * I sawe Sathan fall downe from heauen as a lpyghrenyng. Beholde / + I haue geuen you powte to treade vpon serpentes and scoypyons / and ouer all powte of the enemye / and nothyng shall hurte you. Neuertheles / reioyce not ye in thys / that the spyetes are subdued vnto you: but reioyce / * that poure names are wyptten in heauen.

Mat. 10. c.
Thon. 13. c
Mat. 9. d

C + At the same houre reioyced Iesus in spyete / and sayde: I prayse the O father Lord of heauen and earth / that thou hast hyd these thynges from the wyse and prudent / & hast openeth them vnto babes. Euen so father / for so it pleased the. * All thynges are geuen ouer vnto me of my father: and no man knoweth who the sonne is but onely the father: nother who the father is / saue onely the sonne / and he to whome the sonne wyll open it.

Esa. 14. b.
Apoc. 12. c
+ Mat. 16 c
Actu. 28. a

Phil. 4. a.
Apoc. 17. b
+ Mat. 11 e

Mat. 28. c.
Thon. 13. a
+ Mat. 11 e
Thon. 7. c
8. b. 7. 10. b

* And he turned hym vnto hys dyscyples / & sayde in espye: * Blessed are the eyes / whych se that ye se. For I saye vnto you: Many prophetes and kynge / wolde haue sene the thynges that ye se / and haue not sene them: and to haue herde the thynges that ye heare / and haue not herde them.

* Mat. 13 c

* And beholde / ther stode by a Scrybe / and tempted hym & sayde: Master / what muste I do / to inheret euerylastyng lyfe? He sayde vnto hym: What is wyptten in the law?

Mat. 22. d.
Marc. 12. c

How

Deut. 6. b. How readest thou? He answered and sayde: * Thou shalt love thy Lord God with all thy harte / with all thy soule / with all thy strength / and with all thy mynde / * and thy neighbour as thy selfe. He sayd vnto him: Thou hast answered right: I thys do / and thou shalt lve. ¶ But he wolde haue iustified him self / and sayd vnto Iesus: Who is then my neighbour?



Then answered Iesus: and sayde: ¶ A certayne man wēt D
downe from Jerusalem vnto Jericho / and fell amonge mur-
therers / which stryped hym out of hys clothes / & wounded
hym / and wente theȝ waye / and left hym halfe dead. And
by chaunce ther came downe a prest the same waye: & when
he sawe hym / he passed by. And lykewyse a Leuite / when he
came nye vnto the same place / and sawe hym / he passed by.
But a Samaritan was goynge hys tourney / and came thar
waye / and when he sawe hym / he had compassion vpon hym
wente vnto hym / bounde by hys woundes: and poured oyle
and wyne therin / & lyfte hym vpon hys beast / & broughe
hym in to the ynne / and made prouision for hym. Upon the
next daye when he departed / he toke out two pēns / & gaue
thē to the ost / and sayde vnto him: Take care of hym / and
what soeuer thou spendest more / I will paye it the / when I
some agayne. Which of these thre now (thynkest thou) was
neighbour vnto hym / that fell amōge the murderers? He
sayde: He that shewed mercy vpon hym. Then sayde Iesus
vnto hym: So thy waye then / and do thou lykewyse. ¶
¶ It fortunēd as they went / that he entred in to a towne /
where there was a woman named Martha / which receaved
hym



hym in to hyr house. And he had a syster / called Marpe /
whiche * sat her do tyme at Iesus fete / and herkened vnto
hys worde. But Martha made her selfe moche to do / for to
serue hym. And she slepe vnto hym / and sayde: Lord / carest
thou not / that my syster letteth me serue alone: Wyl her thee
foze / that she helpe me But Iesus answered / and sayde vnto
her: Martha Martha / thou takest thoughte / & combrest
thy selfe aboute many thynges: * ther is but one thyng ne-
cessfull. Mary hath chosen a good parte / whiche shall not be
taken awaye from her. ¶

Deut. 25. 2

Psalm. 26. 2

Close vpon the 2. Chapter.

I Salute no man by the waye. Christ wyl that the Apostles shalbe
so earnest and feruent in preachyng hys worde / that they shall not stop
nor hynder the mynistracyon therof by any saluacyon in the waye: as
thou redest in the 11. Chap. of this Gospel / and as the Propete Eli-
sens commanded hys seruante. 4. Reg. 4. But when they haue per-
formed their message / he wyl not the contrary / but that they maye
salute one another / accordyng to the order of loue: els wold not the A-
postles haue vsed so many saluacions in their epistles.

¶ He sendeth out the twelf Apostles to preache. Herode
heareth tell of hym. He fedderth spue thousande me with
spue loaves and two spues / the disciples confesse him
to be the sonne of God / he transfigureth hym selfe vnto
the mounte / deliuereth the possessed / and teacheth hys
disciples to be lowly. They desyre vengeance / but he
reppoueth them.

The 11. Chapter.

And it fortuneth that he was in a place and prayed.
And when he had ceassed / one of hys disciples sayde
vnto hym: Lord / teache vs to praye / as Iohn also
taughte hys disciples. He sayde vnto them:

* Amen



Mat. 6. a. * Whan ye pray / say: O our father whiche art in heauen / halo wed be thy name. Thy kyngdom come: Thy wyll be fulfylled vpon earth / as it is in heauen. Geue vs thys daye our dailly bread. And forgeue vs oure synnes / for we also forgeue all them that are detters vnto vs. And lede vs not in to temptacion / but deliuer vs from euell. ⁊

And he sayde vnto them: ⁊ Which of you is it that hath a frend / and shulde go to hym at mydnyghte / and saye vnto hym: frende / lende me thre loaves / for a frende of myne is come to me out of the waye / and I haue nothyng to set before hym: and he within shulde answer and saye: Disquyte me not / the doze is shut already / and my chyldren are with me in the chamber / I can not ryse / & geue the. I saye vnto you: and though he wolde not aryse and geue hym / because he is hys frende / yet because of hys vnchame faste beggyng he wolde aryse / and geue hym as many as he neded.

Mat. 7. a. * And I saye vnto you also: aske / and it shall be geuen B
you: Seke / and ye shall fynde: knocke / & it shall be opened
vnto you. for i who so euer aske / receaueth: and he that
secketh / fyndeth: and to hym that knocketh / shall it be opened.
15. a. 7. 16. c. If the sonne aske bread of any of you that is a father /
will he geue hym a stone therfore? Or if he aske a fysh / will
he for the fysh offre hym a serpent? Or if he aske an egge /
will he profer hym a scorpi on? yf ye then / which are euell:
can geue your chyldren good gyftes / how moch more shall
the father of heauen geue the holpe sprete vnto the that aske
hym? ⁊

Mat. 9. d. ⁊ And he dreyw out a deuell that was dom: and it came
and. 12. c. to passe

to passe whan the deuell was departed out / the dōme spake:
and the people wondred. * But some of them sayde: He dys- Mar. 3. b.
uerth out the deuels / thoro we Belzebub the chefe of the de-
uels. The other tempted hym / and despyed a token of hym
from heauen. But he knew theyr thoughtes / and sayde vnto
them: Euery kyngdome diuided within it selfe / Mall be de-
solate / and one house Mall fall vpon another. yf Sathan
then be at bariance within hym selfe / howe Mall hys king-
dome endure? Because ye sape / that I dyspue out deuels tho-
ro we Belzebub.

And yf I dyspue out deuels thoro we Belzebub / by whome
then do poure chyliden dyspue them out? Therfore Mall they
be poure iudges. But yf I caste out the deuels by the synger
of God / then is the kyngdome of God come vnto you.

C * Whan a strōge hardnesed man keperth his house / that Mar. 12. c.
he posseseth is in peace: + but whan a stronger then he com- + Col. 1. b.
meth vpon hym / and ouercommeth hym / he taketh frō hym
all hys weapens / wherin he trusted / & deuydeth the spoyle.
He that is not with me / is agaynst me: and he that gathered
not with me / scattered abroad.

* Whan the vncleane spirete is gone out of a mā / he wal Mar. 12. c.
kerth thoro we dyspe places / sekynge reste / and fyndeth none.
Then sayeth he: I wyl turne agayne in to my house: frome
whence I went out. And when he commeth / he fyndeth it
swept / and garnysed. Then goeth he / and taketh vnto him
seuen other spiretes / worse then hym selfe. And when they
are entred in / they dwel there. And the ende of that man is
worse then the begynnynge. ¶

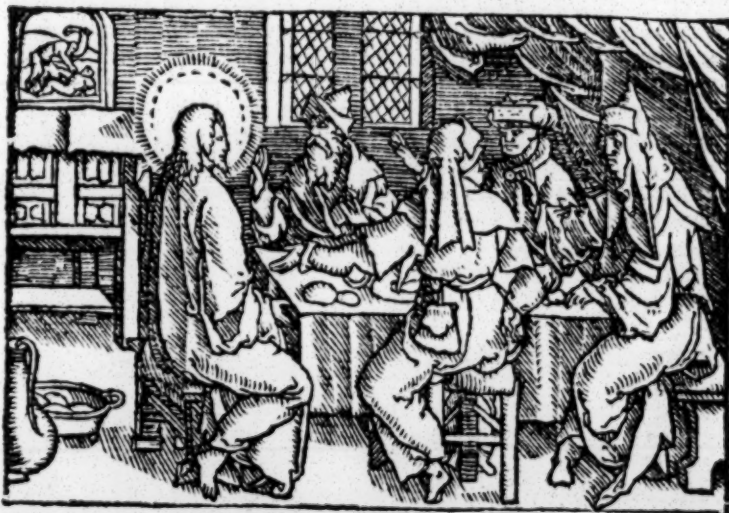
* And it fortuned whan he spake soch / a certayne womā
amonge the people lft by hyr boye / and sayde vnto hym:
Blessed is the wombe that bare the / & the pappes that thou
hast sucke. But he sayde: yee blessed are they that heare the
woide of God / and kepe it. ¶

When the people were gathered thyrke together / he be- Marc. 3. b.
ganne to saye: * Thys is an euell generacion / they despye a
token and ther Mall no token be genen them / but the token
of the p̄phet Jonas. * For lyke as Jonas was a token Jone. 2. a.
vnto the Ninuites / so Mall the sonne of man be vnto thys and. 3. b.
generacion. + The quene of the southe Mall arple at the iud- + 3. Re. 10 a
gemēt with the men of thys generacyō / & Mall condempne 2. Para. 9
thē. * For she came frō the ende of the worlde / to heare the
wylsome of Salomon. And beholde / here is one moze then Mat. 10. d.
Salomon. The men of Ninive Mall arple at the iudgement
with thys generacion / and Mall condempne them: for they
dyd penance after the p̄achynge of Jonas / and beholde
here is one moze then Jonas.

* No man lyghterh a candell / and putteth it in a p̄cup Mat. 5. b.
place / nother vnder a bushell / but vpo a candellstyk / that Mar. 4. b;
they Luch. 8. b.

Mat. 6. c.

They which come in / maye se the light. + The eye is the light
of the body. If thyne eye then be synge / all thy body shalbe
full of lpyght: but if thyne eye be tpyched / then shall all thy
body be full of darknesse. Take hede therfore / that the light
which is in the / be not darknesse. . If thy body now be
light / so that it haue no parte of darknesse / then shall it be
full of lpyghte / & shall lpyght the euen as a cleare lightenyng.



Mat. 23. c.

But whyle he yet spake / a certayne Pharise prayed hym /
that he wolde dyne with hym. And he wente in / and sat him
downe at the table. Whan the Pharise saw that / he mar-
uayled / that he washed not fyrst before dyner. But the word
sayd vnto hym: * Now do ye Pharises make cleane the out-
syde of the cuppe and platter / but pour inwarde partes are
full of robbery and wickednesse. Ye fooles / is a thyng made
cleane within / because the outsyde is clenfed? Neuertheles
* geue almesse of that ye haue / and beholde all is cleane
vnto you.

Mat. 23. c.]

* But two vnto you Pharises / ye that clymbe mynt & rewe /
and all maner herbes / and passe ouer iudgement & the loue
of God. These ought to haue bene doue: and not to leaue the
other vndone.

Mat. 23. a.

Marc. 12. d

Luch. 1. c

* Do vnto you ye Pharises / for ye loue to syt hyppermost
in the synagoges / and to be saluted in the market.

Do vnto you scribes and Pharyses / ye hypocrites / for
ye are lyke couered sepulchres / where ouer men walke / & are
not aware of them.

Then answered one of the scribes / and sayde vnto hym
master /

Of saynt Luke.

Esa. 12.

E Master: with these wordes thou putteth vs to rebuke also.
But he sayde: * And 3 two vnto you also ye scribes / for ye
lade men with vntollerable burthens / and ye poure selues
touch them not with one of youre fyngers.

Mat. 23. a.

* Wo vnto you / for ye buyde the sepulchres of the p^{ro}phetes / but your fathers put the to death. Doubtes ye beare
wytnesse / and consent vnto the dedes of youre fathers: for
they sle we them / and ye buyde the sepulchres.

Mat. 23. b.

* Therfore sayd the wyl^{de} dome of God: I wyll sende p^{ro}phetes
p^{ro}phetes and Apostles vnto them: and some of them shall they
put to death & persecut / that the bloude of all the p^{ro}phetes
whiche hath bene shed sence the fundacion of the worlde
was layed / maye be requyred of this generaciō: from * the
bloude of Abell / vnto the bloude of Zachary / which per
shed betwene the altier and the temple. yee I saye vnto you
it shall be requyred of this generacion.

Mat. 23. c

* Wo vnto you scribes / for ye haue receaued the keye
of knowlege. Ye are not come in youre selues / and haue for
bydden them that wolde haue bene in.

Gene. 4. b
+ 2. Para.
lip. 24. d

Mat. 23. b

Whan he spake thus vnto them / the scribes and phary
ses beganne to p^{re}asse sore wth hym / & to stoppe hys mouth
with many questions / and layed traye for hym / & soughte
to hunte out some thyng out of his mouth / that they might
accuse hym.

Close vpon the. xi. Chapter.

1 Who so ener asketh receaueth. That is / yf we aske any thyng of
God / accordyng to hys wyll / he heareth vs. 1. Ihon. v. As for dyssem
blynge prayere / he viterly abhorreth them / as thou readest. psal. lxxviii.

2 Seue almeste of that ye haue. Oure sauoure hath promysed / that
what good dede so ener we do for the least of hys sake / it shall not be
vnrwarded. Mat. x. Yet ought we not to leaue vnto the worke / but vnto
Gods promes: knowledgyng / as the trueth is / that when we haue
done all that is commaunded vs / we are but vnp^{ro}fitable seruauntes
and haue done but oure detye. Luck. 17.

3 wo vnto you also ye Scribes. That were such men / as were learned
and had knowlege of the scripture.

The leuen of the Pharises. Christ conforteth hys di
sciples agaynst persecuciō & warneth them to beware
of couetousnes / by the symilitude of a certayne ryche
man: he wyll not haue them to hange vpon earthly thin
ges / but to watch and to be ready agaynst hys comyng.

The. xij. Chapter.

A Ther were gathered together an innumerable mul
titude of people: in so moche that they trode one ano
ther: Then beganne he / and sayde vnto hys
disciples: * Beware of the leuen of the Pharises /
whiche is ypocryse. + But ther is nothyng hyd / that shall
not be discovered: nother secreete / that shall not be knowen.
Therfore what soeuer ye haue spokē in darknes / that same
shall be herde in lycht: and that ye haue spoken in to the eare
in the chāber / shall be p^{re}ached vpon the house toppes.

Mat. 16. a
Marc. 8. b
+ sap. 1. b.
Mat. 10. d.
Mar. 4. b.
Luck. 8. b.

* But

Mat. 10. d. 2. Pa. 10. c. * But I saye vnto you my frendes: Be not afrayed of the
 that kyll the body / and after that haue no moze that they can
 do. But I wlll shewe you / whome ye shall feare. feare him
 which after he had kyled / hath power to caste in to heil: yee
 I saye vnto you: feare hym. Are not fyue sparowes boughe
 for two farthynges: Yet is not one of them forgottē before
 God. The very heeres of your heade also are nombred every
 one. feare not therfore / for ye are better then many sparowes.
 Mat. 10. d. Marc. 8. e. I saye vnto you: * Who so euer knowledgeth me be-
 fore men / hym shall the sonne of mā also knowledge before
 the angels of God: But he that denieth me before me / shalbe
 Apoc. 3. a. denyed before the angels of God. * And who so euer spea-
 keth a worde agaynst the sonne of man / it shalbe forgiven
 Mat. 12. c. hym: But who so blasphemeth the holy goost it shall not be
 Marc. 3. c. forgiven hym.

Mat. 10. c. * When they brynge you in to the synagoges / and to
 Mar. 13. b. the rulers and officers / take ye no thought how or what ye
 Luc. 21. b. shall answer / or what ye shall speake: for the holy gooste
 shall teache you in the same houre / what ye ought to saye.



But one of the people sayd vnto hym: Master / byd my bro-
 ther diuide the enheritaunce with me. Neuerthelesse he said
 vnto hym: Man / who hath set me to be a iudge or heretage
 partur ouer you: And he sayde vnto them: Take hede and be-
 ware of couetousnesse: for no man lyueth therof / that he
 hath abundaunce of goodes. And he tolde them a similitude:
 and sayde: Ther was a ryche man whose felde had brought
 forth frutes plenteously / and he thought in hym selfe / and
 sayde: What shall I do: I haue nothyng wherin to gather
 my

my frutes. And he sayd: Thys wpll I do / I wpll bryake
do tyme my barnes / and buylde greater / and therin wpll I
gather all myne increace / & my goodes / and wpll save vnto
my soule: * Soule / thou haste moche goodes layed bp in
stoare for many yeares / take now thyne ease / eate / & drynke:
and be mery. But God sayd vnto hym: * Thou soule / thys
nyght shall they requyre thy soule fro the. * and to whose shall
it be that thou hast prepared: Thus goeth it wth hym that
gathereth treasure for hym selfe / and is not rpych in God.

Eccli. 11. c.

Jere. 17. b

Psal. 38. a

Psal. 54. c

Mat. 6. c.

1. Pet. 5. a.

C But he sayd vnto hys disciples: * Therfore I save vnto
you: Take ye no thought for your lyfe / what ye shall eate /
nother for your bodye / what ye shall put on. The lyfe is
more then meate / and the body more then rayment. Consy-
der the rauens / they nother sowe nor reape / they haue also
nother stoare house nor barn / and yet God feedeth the. But
howe moche better are ye then the foules.

Mat. 6. d.

* Which of you / though he toke thought therfore / could
put one cubyte vnto hys stature: Seyng then ye be not able
to do that which is least / why take ye thought for the other:
Conspyre the lyllies vpon the felde / howe they growe: they
laboure not / they spyne not. But I save vnto you: that euen
Salomō in all his royalte was not clothed like one of these.
Wherfore ys God so clothe the grasse / that is to day in the
feld / & to morrowe shall be cast in the fornaice / howe moche more
shall he clothe you. O ye of lytle fapth: Aske not ye therfore
what ye shall eate / or what ye shall drynke / and clymme not
bp on hye: The heythen in the wolde seke after all such
thynges. * But seke ye the kyngdome of God / and all these
shall be mynystrid vnto you.

3. Reg. 3. b

Deut. 1. c.

and. 20. a.

+ mat. 6. c

and. 19. c.

D * Feare not thou lytle flocke: for it is your fathers plea-
sure to geue you the kyngdome. 1 Sell that ye haue / and
geue almesse: + Make you bagges / whiche waxe not olde:
euen a treasure that neuer fayleth in heauē / where no thefe
commeth / and no moth corrupeth: for where your treasure
is / there wpll your harte be also.

Ephe. 6. b

1. Pet. 1. c.

* Let your loynes be girded aboute / and your lpyghtes
burnynge / and be ye lyke vnto men that wapte for theyr
lorde / agaynst he returne from the maryage / that whan he
commeth and knocketh / they maye strayght wape open vnto
hym. Blessed are those seruauntes / to whome the lorde (whan
he commeth) shall fynde wakynge. Werely I save vnto you:
* He shall gyde bp hym selfe / and make them syt downe at
the table / and shall go by them / & mynyster vnto them. And
ys he come in the seconde watche / & in the thyrde watch / &
fynde them so / blessed are those seruauntes. * But be sure
of thys / that ys the good mā of the house knew / what houre
the thefe wolde come / he wolde surely watche / & not suffre
hys house to be broken bp. * Therfore be ye ready also / for

Luc. 22. b.

Mat. 24. b

Mat. 13. d

Mat. 25. a

Thap.iz

The Gospel

at an houre whan ye thynke not shall the sonne of mā come.

But Peter sayde vnto hym: Lorde/ tellest thou thys symi-
litute vnto vs/ or to all men also? The Lorde sayde: Howe
great a thyng is a * saythfull and wyse steward whome
hys Lorde setteth ouer hys householde/ to geue them theyr
deute in due season? * Blessed is that seruaunt/ whome his
lorde (when he commeth) shall fynd so doyng. Verely I say
vnto you: he shall set hym ouer all hys goodes. But yf the
same seruaunt shall sleepe in hys hart: * Tush/ it wyl be lōg
or my lorde come/ and shall begynne to smyre the seruautes
and maydens/ pee and to eate and drinke/ and to be dronke:
the same seruautes lorde shall come in a daye when he sa-
keth not for hym/ and in an houre that he is not aware of/
and shall betw hym in pcces/ & geue hym hys rewarde with
the vnbeleuers.

* The seruaut that knew hys lordes wpll/ and prepared
not hym selfe/ nother dyd accoꝝdyng to hys wpll/ Shall be
beaten with many stripes. But he that knew it not/ and per
dyd thynges worthy of stripes shall be beaten with few sty
pes. ffoꝝ loke vnto whome moch is geue/ of hym shall moch
be sought: and loke to whome moch is committed / of hym
shall moch be requyred.

I am come to kyndle fyre vpon earth / and what wolde I
 rather / then that it were kyndled already? Notwithſtāding
 I muſt fyrſt be * baptiſed with a baptyme / and howe am I
 Mat. 20. c. payned tyll it be ended? * Thynke ye / that I am come to
 Mat. 10. e. bringe peace vpon earth: I tell you nay / but rather debate.
 For from hence forth ther ſhal be at variaunce in one houſe:
 Mich. 7. a. thre agaynſt two / and two agaynſt thre. * The father ſhal be
 diuided agaynſt the ſonne / and the ſonne agaynſt the father:
 the mother agaynſt the daughter / and the daughter agaynſt
 the mother / the mother in lawe agaynſt her daughter in
 lawe / & the daughter in lawe agaynſt her mother in lawe.
 Mat. 16. a And he ſayde vnto the people: * Whan ye ſe a cloude ryſe
 out of the weſt / ſtraght way ye ſay: ther cometh a ſhowre /
 and ſo it is: and whan ye ſe the ſouthwinde blowe / ye ſaye:
 It will be hote / and it cometh ſo to paſſe. O ye hypocrites:
 ye can diſcerne the falſhion of the ſkye & of the earth: Why
 can ye not diſcerne this tyme alſo? ye and why iudge ye not
 of your ſclues / what is ryght?

Math. 5. c.
 10. 20. 25. b.
 Eccl. 3. a.

* While thou goest with thyne aduersary into the prin-
 ces/ geue diligence by the waie/ that thou make be quyte of
 hym/ lest he bringe the before the iudge/ and the iudge deli-
 uer the to the iaplar/ and the iaplar caste the in to prison. I
 tell the/ thou shalt not come out thence/ till thou pay the be-
 termost myte.

A Glose vpon the. xii. Chapter.

1 Sell that ye haue and geue almes; To sell that a man hath is dat.
 fix. to forlake all, and receiue. To receiue all, and to geue

ther no treasure vpon earth. Mat. vi. 2 ce. is all spoken for thys intent/
that soch as wyl folowe Christ shulde not loue nor set their affectes
vpon any thyng that is contrary to God and hys worde. But as Paul
teacheth. i. Cor. vi. though they vse thys worlde in the outwarde giftes
of God to be as though they used it not: and though they haue plens
tynes of all to be yet as though they had nothinge. ii. Cor. vi.

Of the Galileans whome Pilate snewe / and of those
that dyed in Siloe. The similitude of the figge tree.
Christ healeth the speche woman. The parable of the
mustarde sede and leuē. Fewe entre in to the kyngdom.
Christ reproueth Herode and Jerusalem.



The. xliij. Chapter.

A Ther were present at the same season certayne / that
methed hym of the * Galileans / whose blood Py- Actu. 5. e.
late had mengled with theyr atone sacrifice. And Je-
sus answered / and sayde vnto them: Suppose ye /
that these Galileans were greater synners thē all the other
Galileans / because they suffred soche punyshmente? I tell
you naye / but except ye amende your selues / ye shal all pe-
rysh lyke wyse. Or thynke ye that the eyghtene (vpon whom
the tower in Siloe fell and snewe them) were gyltye aboue
all men that dwel at Jerusalem? I tell you naye: but excepte
ye amende poure selues / ye shal all peryshe lyke wyse.

* And he tolde them this similitude: ¶ A certayne mā had Math. 21. b
a figge tree / which was plāted in his vyneyard / & he came
and sought frute thereon: & founde none. Then sayde he vnto
the wyne gardener: Beholde / This thre yere longe haue
I come euery yere / and soughte frute vppon thys figge
tree / & fynde none: cut it do wne: why hindreth it the ground?
But he answered: and sayde: Syr: let it alone yet thys yere

tyll 3 dygge rounde about it & dounge it / yf it wyll bynge
forth fruite; yf no / then cut it downe afterwarde.



And he taught in a synagoge vpon the Sabbath: & behold
ther was a womā / which had a spete of infyrmyte eyghten
yeres / and was croked / & coulde not well loke by. When
Jesus sawe her / he called her to hym / & saide vnto her. Wo
man / be deliuered from thy disease. And he layed hys han
des vpon her / & immediatly she was made straghte / and
prayed God.

Then answered the ruler of the synagoge / and toke indig
nation (because Jesus healed vpon the Sabbath) and sayde
vnto the people: Ther are syxe dayes / wherin men ought to
worke / in them come and be healed / & not on the Sabbath.

Then the Lorde answered hym / & sayde: Thou pprophete /
*doth not every one of you loose hys oxe or asse from the
crybbe vpon the Sabbath and leade hym to the water? But
shuld not this (which is Abrahams daughter) whome Sa
than hath bounde now eyghtene yeres / be loosed fro this
bande vpon the Sabbath? And whan he thus sayde / all hys
aduersaries were ashamed. And all the people reioyced ouer
all the excellentededes / that were done by hym. **R**

* And he sayde: What is the kyngdome of God lyke? Or
wher vnto shall I compare it? It is lyke a grane of mustarde
seede / which a man toke / and caste in hys garden: & it grew /
and wared a greate tree / and the foules of the ayre dwelt as
monge the bzaunches of it.

* And agayne he sayde. Where vnto shall I liken the
kyngdome of God? It is lyke vnto leuen / + which a womā
roke

Mat. 22. 8.
Luc. 11. 8.

Mat. 13. 31.
Marc. 4. 31.

Mat. 13. 32.
+ Luc. 13. 18

toke/ and myrte it amōge thre peckes of meele/ tyll it was
all leuended. * And he wente thozowe cyrpes and to wnes /

Mat. 9. d.

and taught/ and toke hys tourneye toward Ierusalem.

Mar. 6. a

C And one sayd vnto hym: Lozde/ are ther sette / thynkeste
thou/ that shall be saued? But he sayde vnto them: * Striue
ye to entre in at the strait gate / for many / I saye vnto
you/ shall seke to come in/ and shall not be able. ffrome that
tyme forth/ whan the good man of the house is rylen bp/ &
hath shut the doze/ then shall ye begynne to stande without
and to knocke at the doze/ and saye: * Lozde Lozde/ open
vnto vs. And he shall answere/ and saye vnto you: I knowe
you not whence ye are.

Mat. 7. b.

Mat. 25. a

Then shall ye begynne to saye: We haue eaten & dron-
ken before the/ and thou haste taughte vs vpon the strates.
And he shall saye: I tell you / I knowe you not whence ye
are. * Departe from me all ye workers of iniquyte. There
shall be wepyng and gnashynge of tethe/ whan ye shall se
Abraham/ and Isaac/ and Jacob / and all the Prophetes in
the kyngdome of God/ and poure selues thynste oute. * And
whan they shall come from the east and from the west/ from
the north and from the south/ which shall sit at the table in
the kyngdome of God. * And beholde/ ther are last/ whiche
shal be fyrst: and ther are fyrst/ whiche shall be last.

Isal. 6. b

Mat. 7. b.

and. 25. d

Mat. 8. b.

Mat. 19. d

and. 20. b.

Mat. 10. c

D Vpon the same daye ther came certayne of the Pharises/
and sayde vnto hym. Get the oute of the wape/ and departe
hence/ for Herode will kyll the. And he sayde vnto them: Go
ye and tell that fore: beholde/ I caste oute deuels: and heale
the people to day & to morow: and vpon the thyrde daye shall
I make an ende: for it can not be / that a Prophete perethe
withoute Ierusalem.

* O Ierusalem Ierusalem/ thou that kyllest the Prophe-
tes/ and stonest them that are sent vnto the/ how oft wolde
I haue gathered thy chyldzen together / euen as the hyne
gathereth hyr nest vnder hyr wynges / and ye wolde not?
Beholde/ your habitation shall be lefte vnto you desolate.
For I saye vnto you: ye shall not se me: tyll the tyme come
that ye shall saye: * Blessed be he: that cometh in the name
of the Lozde.

Mat. 13. e.

psal 117. e

Luc. 19. d.

¶ Close vpon the. xiii. Chapter.

I Woe I saye vnto you shall seke to come. These are they that take
so greate labour/ payne/ and trauayle without the fayth of Gods word/
to come in to heauen thorow therr awne wynges.

¶ Iesus eateth wyth the pharyse: healeth the dropsie
vpon the Sabbath: teacheth to be lowly: telleth of the
greate supper / and warneth them that shal folowe
hym/ to lape therr accomptes befoze/ what it will cost
them. The salt of the earth.

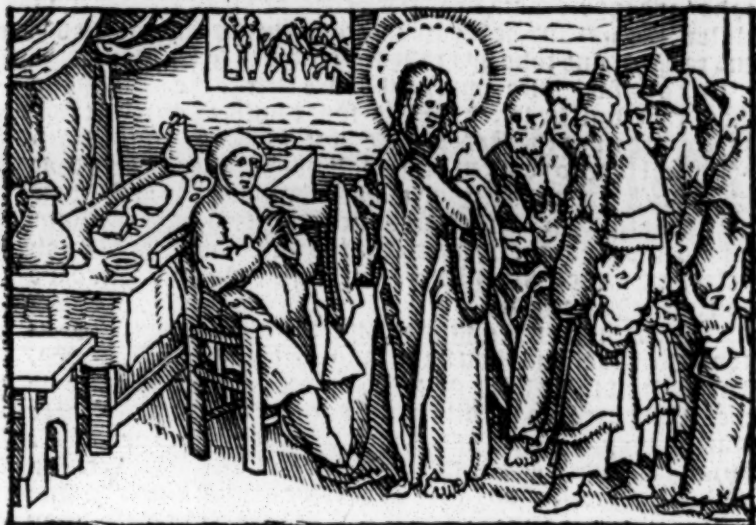
The. xiii. Chapter.

✠

¶

¶

And it



And it fortuned that he came in to the house of one of the chiefe Pharises vpon a Sabbath: to eate bread: & they watched hym. And behold / ther was a mā before hym: which had the droppe. And Iesus answered: and spake vnto the scribes & Pharisees: and sayde: * Is it lawfull to heale on the Sabbath: But they held the contrary. And he toke hym and healed hym / and let hym go / & answered / and sayde vnto them: Which of you shall haue an oxe or an asse fallen in to a pytte / and wyl not straightwaye pull hym oute * on the Sabbath daye? And they coulde not answer hym agayne to that.

Mat. 12. h.
Marc. 3. a.
Luch. 6. a.
and .13. b.

Exo. 23. a.
Deu. 22. b.

And he tolde a symilitude vnto the gestes / whan he married howe they chose the hyghest seates / and sayde vnto the: Whan thou arte bydden of any man to a wedding / syt not do wne in the hyghest roome / lest a more honorable mā then thou be bidden of hym / & he that had both the & hym / come and saye vnto the: Geue this man roome / and thou then begynne with shame to take the lowest roome. But rather B whan thou art bidden / go & syt in the lowest roome / that whan he that had the / cometh / he may say vnto the: * frend: syt hyer: then shalte thou haue worthe in the presence of them that syt at the table. * For whosoever exalteth him self / shall be brought lowe: and he that humbleth hym self: shall be exalted. &

Mat. 23. b

Luch. 13. b

He sayd also vnto hym that had bidden hym: Whan thou makest a dyner or a supper / call not thy frendes / nor thy brethren / nor thy kynfolkes / nor thy ryche neighbours / lest they call the agayne: and recompence be made the. * But whā thou

Probi. 4. c.

thou makest a feaste / call the poore / the creppell / the lame /
then arte thou blessed / for they can not recōpence the. But it
shall be recōpēced the in the resurreccyō of the ryghtuous.

C When one of them that sat by at the table herde thys / he
sayde vnto hym: Blessed is he / that eateth bread in the kyng
dome of God. But he sayde vnto hym: **I** * A certayne man
made a great supper / & called many therto. And in the hour
of the supper he sente hys seruaunt / to saye vnto them that
were hydden: Come / for now are all thynges readye. And
they beganne all together to excuse them selues one after
another: The fyrste sayde vnto hym. I haue bought a ferme /
and I must nedes go forth and se it. I praye the haue me excu
sed. And the seconde sayde: I haue bought fyue yoke of oxē
and nowe I go to prouē them / I praye the haue me excused.
And the thyrde sayde: I haue marped a wyfe / therfore can I
not come. And the seruaunt came / & brought hys lord worde
agayne ther of.

Mat. 22. a.
Apoc. 19. b



Then was the good man of the house displeased / & sayde
vnto hys seruaunt: Go out quickly in to the stretes & quar
ters of the cytye / & brynge in hyther the poore / & creppell / &
lame / & blynde. And the seruaunt sayde: lord / it is done as
thou hast cōmaunded / & ther is yet more rotyme. And the lord
sayd vnto the seruaunt: Go oute in to the hyghe wayes / & to
the hedges / & *cōpell the to come in / that my house maye be
fylled. But I saye vnto you: that none of these men whiche
were bidden / shall tasyt of my supper. **I**

Gen. 19. a

Ther wēt moch people with hym / & he turned him about
and sayd vnto them: * yf any man come vnto me / and hare
not hys father and mother / wyfe / chyldren / and brethzen /

Deut. 13. b
Mat. 10. c.
and, 16. d.

A iiii, spkcs /

spylers/ye shys atone lyfe also/ he can not be my disciple.
And who soeuer beareth not hys crosse/ and foloweth me/
can not be my disciple.

Which of you is it that wyl buyde a towre / and spyterh
not do twnetyst and counteth the cost / whether he haue suffi
ciente to perfourme it: lesse after he hath layed the fundaciō
and is not able to perfourme it / all they that se it / begynne
to laugh hym to scozne / and to saye: Thys man began to
buyde / and is not able to perfourme it. Or what kynge wyl
go make battayll agaynst another kynge / and spyterh not
do twnetyst / and casteth in hys mynde / whether he be able
with ten thousande / to met hym that cometh agaynst
hym wpyth twentye thousande. Or els / whyle the other is
yet a greate waye of / he sendeth embassage / and despyet
peace. So like wyse every one of you that forsaketh not al
that he hath / cā not be my disciple. * Salt is a good thyng/
but yf the salt be vnseuer / what shall they season withal?
It is nother good vpon the lande nor in the dounge hyl /
but shall be cast awaye. He that hath eares to heare let hym
heare.

Mat. 3. b.
Marc. 9. e

Cclose vpon the. xliii. Chapter

¶ Yf any man come vnto me / and haue not hys father. & c. That is to
saye as saynt Mathew expoundeth it: who so loneth father or mother /
sonne or doughter more then Christ / is not mete for hym. Truely it is
that every man is bounde to honoure father and mother / and to obeye
them / as longe as they cōmaunde not theyr chyldren to do agaynst God
and his worde. But yf they wolde haue vnto do cōtrary therto / we must
obeye God more then men. Act. v. and be content rather to fall into their
dyspleasure / then to haue the indignacion of God.

¶ The loupynge mercy of God openly set forth in the pa
rable of the hundreth shepe / & of the sonne that was lost.

The. xlv. Chapter.



Mat. 9. b.
Marc. 2. b
Luch. 5. d.
+ Luc. 5. d.
an. 7. e
* mar. 18b

Ther resorted vnto hym all the publycans and syn
ners / that they myghte heare hym. And the whar. A
les & scriybes murmured / and saide: + This man re
ceaueth synners / and eateth wpyth them. But he
tolde them thys spynylprude / and sayde: * What man is he
among you / that hath an hundreth shepe / and yf he lose one
of them / that leaueth not the nyne and nyntye in the tople
berneffe / and goeth after that which is losse / tyll he fynde
it: And whē he hath funde it / he layeth it vpon his shulders
wpyth toye: + when he cometh home he calleth hys frends
and neighbours / & sayeth vnto them: Reioyce wpyth me / for
I haue founde my shepe / that was losse. I saye vnto you: euē
so shall ther be toye in heauen ouer one synner that doth re
naūce / more then ouer nyne and nyntye ryghteous / which
* nede not repentance. Or what woman is it that hath ten
grotes / yf she lose one of them / that lyghterh not a candell
and sweperh the house: and seketh diligently / tyll she fynde
it: And when she hath founde it / she calleth hyr frēdes And
nepgh.

Luch. 5. d.

B

neighbouresses/ and sayeth: Reioyce wth me/ for I haue
founde my grote/ which I had lost. Euen so I tell you shall
ther be ioye befoze the angels of God/ ouer one synner that
doth penance

C And he sayde: A certayne man had two sonnes/ and the
younger of them sayd vnto the father: father/ geue me the
porcyon of the goods/ that belongeth vnto me: & he diuided
the good vnto them. And not longe thereafter/ gathered the
younger sonne altogether/ & toke hys iourneys into a farre
cōtry/ & there waysted he his goodes wth riotous living.
Now when he had spent all that he had/ ther was a greate
derthe thowowe oute all the same lande. And he beganne to
lacke/ and wente hys waye/ and dyd cleue to a cressyn of
the same contry/ which sente hym in to hys felde/ to kepe
swyne. And he wolde fayne haue fylled hys bely wth the
cokes/ that the swyne dyd eate. And noman gaue hym them.



D Then came he to hym selfe/ and sayde: How many hyred se-
rvauntes hath my father/ which haue bread ynough/ and I
perishe of hunger: I w^{ll} get vp/ and go to my father/ and
saye vnto hym: father/ I haue synned agaynst heauen/ and
befoze the/ and am no moze worthy to be called thy sonne/
make me as one of thy hyred seruauntes. And he gat hym
vp/ & came vnto hys father. But when he was yet a greate
waye of/ his father sawe him/ & had compassion/ and ran/
and fell aboute hys necke/ and kysed hym. Then sayde the
sonne vnto hym: father/ I haue synned agaynst heauen and
befoze the/ I am no moze worthy to be called thy sonne.

Isal. 31. 8
Job. 13. 6.

But the father sayde vnto hys seruauntes: Brynge forth the
A. b. best



beste garment / and put it vpon hym / and geue hym a ring
vpon hys hande / and shewes on hys fete / and brynge hyther
a fatte calfe / and kyll it / let vs eate & be mery: for thys my
sonne was dead / and is al yue agayne: he was losse / and
is founde. And they beganne to be mery.

But the elder sonne was in the felde. And when he came
and dyetwene to the house / he herde the mynstrillsye and
daunspynge / and called one of the seruauntes vnto hym / and
asked what it was. He sayde vnto hym: Thy brother is come
& thy father hath slayne a fatte calfe: because he hath receaued
hym safe and sounde. Then was he angry and wolde not go
in. Then twente hys father out / and prayed hym. But he an-
swered and sayde vnto hys father: Lo / thus many yeres
haue I done the serupce / nother haue I yet broken thy com-
maundemete / & thou gauest my neuer one kynd / that I myght
make mery wryth my frendes. But now that thys thy sonne
is come / whych hath deuoured hys goodes wryth harlottes
thou haste slayne a fatte calfe. But he sayde vnto hym: My
sonne / thou arte alwaye wryth me / and all that is myne is
thyne: thou shuldest be mery & glad / for thys thy brother
was dead / and is al yue agayne: he was losse / and is founde
agayne. **K**

**(The parable of the wycked Mammon. Not one ty-
tle of Gods worde shall perpe. Of the ryche man / and
poore Lazarus.**



A **H**e sayde vnto hys dyscyples: Ther was a certayn
ryche man / whych had a steward / that was accus-
sed vnto hym / that he had waysted hys goodes.
And he called hym / and sayde vnto hym: How is
it / that I heare thys of the? geue accomptes of
thy stewardshipp / for thou mayest be no longer steward. The
stewarde sayde wythyn hym selfe: What shall I do? My
lord wyll take a waye the stewardshipp fro me. I can not
dysge / and to begge I am ashamed. I wote what I wyll do
that when I am out of the stewardshipp / they maye re-
ceauie me in to theyr houses.

And he called vnto hym all hys lordes debtors and sayde
vnto the fyrst: How moche owest thou vnto my lord? He
sayde: an hundred pennes of oyle. And he sayde: Take thy
pyll / syt downe quykly / & wyte fyrste. Then sayde he vnto
another: How moche owest thou? He sayde an hundred
quarters of wheate. And he sayde vnto hym: Take thy
pyll / & wyte foure scoze. And the lord commended the
vnrighuous steward / because he had done wysely: for
the chyldren of thys worlde are in theyr kynde wyser / then
the chyldren of lyght. And I saye vnto you: I make you
frendes wyth the vnrighuous mammon / that whē ye shall
haue nede / they maye receauie you in to euerlastyng taber-
nacles. **B** **W**he that is faythfull in the least / is faythfull also
in moche: & he that is vnrighuous in the least is vnrigh-
uous also in moche. Yf ye then haue not bene faythfull in
the vnrighuous mammon / who wyll beleue you in that which
is true? And yf ye haue not bene faythfull in anothers mans
busynesse / who wyll geue you that whych is your owne.

*¶

Mat. 6. c.

* No scruaunt can serue two masters / for yther he shall hate the one / and loue the other / or els he shall leane to the one and despyse the other. Ye can not serue God & Mammo.

All these thynges herde the Pharyses / whyche were couetous / and they mocked hym. And he sayde vnto them: Ye are they that iustifie youre selues before men / but God knoweth youre hartes. For that whych is hye amonge men is an abomynacon before God.

Mat. 11. b.

* The lawe and the Prophetes prophced vnto Ihon / & from that tyme forth is the kyngdome of God preached tho

Esa. 4. c. a.

Mat. 5. b.

+ Mat. 5. d

and. 19. b.

Mat. 10. a.

* But easer is it for heauen and earth to perishe / then one tytle of the lawe to fall. + Who so euer putteth awaye hys tye / and marreth another / breaketh marrymony / & he that marreth her whych is deuorced from hyr husbände / breaketh wedlocke also.



† Ther was a certayne ryche man / whyche clothed hym selue wyth purple and costly linnen / and fared delyciously euery daye. And ther was a poore man named Lazarus / whyche laye at hys gate / full of sores / and desyred to be fylled wyth the crommes / that fell from the ryche mans table. Yet came the dogges / and lycked hys sores. But it fortunied / that the poore man dyed / and was caried of the angels in to Abrahams bosome. The ryche man dyed also / and was buried. Now tohē he was in the hell / he lyste by hys eyes in the payne / and sawe Abraham a farre off / & Lazarus in hys bosome: and he cryed / & sayde: ffather Abraham / haue mercy vpon me / and sende Lazarus / that he maye dyppe the

typppe of hys synger in water / and coole my tōge / for I am tormented in thys flame. But Abraham sayde: * Remembze sonne / that thou hast receaued good in thy lyfe / & contrary wyse Lazarus receaued euell. But now is he comforted / and thou art to mytred. And besyde all thys / ther is a great space set betwene vs & you: so that they whych wolde go downe from hēce vnto you / can not: nother may they passe ouer fro thence vnto vs.

Then sayde he: I praye the then father / that thou wylt sende hym vnto my fathers house / for I haue yet fyue brethren / that he may warne them / lest they also come in to thys place of torment. Abraham sayde vnto hym: They haue Moses & the Prophetes / let them heare them. But he sayde: Nay father Abraham / but yf one went vnto them from the dead / they wolde do penance. Neuertheles he sayde vnto hym: Yf they heare not Moses & the Prophetes / then shall they not beleue also / though one rose agayne fro the dead.

Close vpon the. xvi. Chapter.

1 Make you fryndes with the vnrighitous Mammon. Mammon is an Hebrew Worde / as is as moch to saye / as riches / wherby Christ calleth vnrighitous and wycked / because it is commonly euell gotten and euell vied.

Christe teacheth hys dyscyples to auoyde occasyons of euell / one to forgyue another stedfastly to truste in God / and no man to presume in hys awne workes. He healeth the ten lepers / speaketh of the latter dayes / & of the ende of the worlde.

The. xvii. Chapter.

A sayde vnto hys dyscyples: * It is vnpossible that 1 offences shulde not come: but two vnto hym by whom they come: It were better for hym: that a mylstone were haged about his neck / and he cast in to the see / then that he shulde offende one of these lytle ones. Take hede to youre selfs. * Yf thy brother trespasse agaynst the / rebuke hym: and yf he amende / forgyue hym. And though he synne agaynst the seuen tymes in a daye / and come seuen tymes in a daye to the agayne / and saye: It repenteth me / forgyue hym.

And the Apostels sayde vnto the Lord: Increase oure fapth: The Lord sayde: * Yf ye haue fapth as a grane of muarde seede / and say vnto thys wolbery tree: Plucke thy self by by the rootes / and plante thy selfe in the see / it shalbe obedynt vnto you. Whych of you is it / that hath a seruante (whyche ploweth / or fedeth the cattell) when he cometh home from the felde / that he wyl saye vnto hym: Go quychly / and syt downe to meate? Is it not thus? that he sayeth vnto hym: Make ready that I maye suppe: gyde by thy selfe / and serue me / tyll I haue eaten & dronken / afterward shalt thou eate and drynke also. Thanketh he the same seruaunt

Gala. 6. 2

Mat. 18. 2.
Marc. 9. 8

Mat. 18. 6.

Mat. 17. 2.
and. 21. 6.

seruant also / because he dyd that was commaunded hym? y
trowen not. So lphetwse ye / when ye haue done all that is
commaunded you. saye: We are bnpofytable seruafites /
we haue done that we were bounde to do.



✠ And it fortunēd when he toke his pourney towarde
Jerusalem / he wente thozto the myddest of Samaria and
Galile. And as he came in to a towne / ther met hym ten le-
prous men / which stode a farre of / and lyst bp thez voyce
& sayd: Jesu master / haue mercy vpon vs. And to hen he sa to
them / he sayde vnto them. ✠ Go / & shewe your selues vnto
the prestes. And it came to passe / as they wēt / they were cle
sed. And one of them when he sa we that he was clenſed / he
turned backe agayne / and prayſed God with loude voyce /
& fell downe on hys face at his fete / and gaue hym thākes.
And the same was a Samaritane. Jesus answered & sayde:
Are ther not ten clenſed? But where are those nyne? Ther
were els none founde / that turned agayne / and gaue God
the prayſe / saue onely thys straunger. And he sayde vnto
him: Arple / go thy waye / thy fayth hath made the whole.

But when he was demaunded of the wharples: When
cometh the kyngdome of God? He answered them / & sayde:
The kyngdome of God cometh not wyth outwarde appea
raunce / nother shall it be sayde: lo / here oz there is it. So be
holde / the kyngdome of God is inwarde in you.

And he sayde to the dysciples: The tyme shall come / whe
ye shall desyre to se one daye of the sonne of man / and shall
not se it. ✠ And they shall saye vnto you: Se here / se there:
So norpe / nother folowe / for as the lyghtenynge shyneth
about

Leu. 17. a

Mat. 24. b

Marc. 13. c

aboue from the heauen / and lyghreth ouer all that is vnder the heauen / so shall the sonne of man be in hys daye.

* But fyrst must he suffre many thynges / and be refused of thys generacion. And as it came to passe in the tyme of Noe / so shall it come to passe also in the dayes of the sonne of man. They dyd eate / they dranke / they married and were married / + euen vnto the daye that Noe wēt in to the arke / and the floude came / and destroyed them all. Lyke wyse also as it came to passe in the tyme of Lot / they dyd eate / they dranke / they bought / they solde / they planted / they buylded. * But euen the same daye that Lot wēt out of Sodomō it rained fyre and brimstone from heauen / and destroyed them all. After this maner also shall it go / in the daye when

D the sonne of man shall appere.

* In that daye / who so is vpon the roofo / and hys suffice in the house / let hym not come downe to fetch it: Lyke wyse he that is in the felde / let hym no turne backe / for it that is behynde hym. * Remembre Lottes wyse. + Who so euer goeth a bouthe to saue hys lyfe shall lose it: and who so euer shall lose it / shall saue it.

I saie vnto you: In that nyght shall two lye vpon one bed / the one shall be receaued / the other shall be forsaken. * Two shall be gryndynge together / the one shall be receaued / the other shall be forsaken. And they answered / and sayde vnto hym: Where Lord? He sayde vnto them: Where so euer the dead carcase is / there wyll the Aegels be gathered together.

Gloze vpon the. xviij. Chapter.

I Offences. That is to saie / sklaunders or occasiōs of euill.

¶ He teacheth to be seruēt in prayer cōpynually. Of the pharyse and the Dublican. The kyngdome of God belongeth vnto chyldren. Christ answereth the ruler / and promysed rewarde vnto all soche as suffre losse for hys sake / and foloweth hym. The blynde man is restored to hys syght.

The. xviij. Chapter.

A ¶ He tolde them a similprude / signyfye / that I me ought * alwayes to pray and not to leaue of / and sayde: ther was a iudge in a cyyte / whych feared not God / and stode in awe of noman. And in the same cyyte ther was a weddowe / whych came vnto hym / & sayde: Delyuer my fro myne aduersary. And he wolde not a great whyle. But afterwarde he thought wythyn hym self: Though I feare not God / and stande in awe of noman: yet sepenge thys weddowe is so importune vpon me / I wyll delyuer her: lest she come at the last / & rayle vpon me. Then sayde the Lord: Heare what the buryghtuous iudge sayth. But shall not God also delyuer hys chosen / that crye vnto hym

Mat. 16. c.

17. d. 20. b.

Mat. 8. d.

and. 9. d.

Luch. 18. d

+ Gen 7 b

Mat. 24. d

Gen. 19. c.

Mat. 24. b

Gen. 19. e

+ Mat. 10. e

Mat. 8. e.

Luch. 9. c.

Joh. 12. c.

* mat. 24 d

1. Tell. 5. e

hym daye and nyght/ though he deferre them? I saye vnto you: He shall deliuer them/ and that shortly. Nevertheless when the sonne of man cometh/ suppose ye that he shall fynde fapth vpon earth?



† And vnto certayne whych trusted in them selues/ that they were perfecte/ and despyred other/ he spake thys symilitude: Ther went by two men in to the temple/ to praye: the one a Wharpe/ the other a Publycan. The Wharpe stode/ & prayed by hym selfe after thys maner: * I thanke the God/ that I am not as other men/ robbers/ vnryghteous/ aduouterers/ or as thys Publycā. I fast twyse in the weke/ I geue the tythes of all that I haue. And the Publycan stode a farre of/ and wolde not lyfte by hys eyes to heauen/ but smote vpon hys brest/ & sayde: God be thou mercifull vnto me synner. I tell you: Thys man wente downe in to hys house iustified more then the other. * For whosoever exalteth hym selfe/ shalbe brought lowe and he that humblyeth hym selfe/ shalbe exalted. †

Mat. 23. b. And they brought yonge chyldre also vnto vnto hym/ that he shulde touche them. But when the dyscyples sawe that/ they rebuked thē. Nevertheless Iesus called them vnto hym/ and sayde: Suffre the chyldren to come vnto me/ & forbyde them not/ for of soche is the kyngdome of God. Verely I say vnto you: Whoso so euer receaucth one of these kyngdome of God as a chylde/ shall not enter ther yn.

Mat. 19. c. And a certayne ruler asked hym/ and sayde: * Good master/ what must I do/ that I maye enheret euerlastynge lyfe? But Iesus sayde vnto hym: Why callest thou me good? The



Ther is noman good / but God onely. Thou knowest the co-
 mandemētes: * Thou shalt not breake wedlocke: Thou shalt Exod. 20. 8
 not kill: Thou shalt not steale: Thou shalt not beare false
 wytnesse: Honour thy father and thy mother. But he sayde:
 All these haue I kepte fro my youth vp. When Iesus herde
 that / he sayde vnto hym: Yet lackest thou one thyng: Sell
 all that thou hast / and geue it vnto the poore / and thou shalt
 haue a treasure in heauen / and come and folowe me. When
 he herde that / he was soyr / for he was very ryche.

D When Iesus sawe that he was soyr / he sayde: * How Mat. 19. 2.
 hardly shall the ryche come in to the kyngdome of God? It Marc. 10. 2
 is easyer for a Camell to go thow the eye of a nedle / then
 for a ryche man to entre in to the kyngdome of God: Then
 sayde they that herde that: Who can then be saued? But he
 sayde: * Ioke what is impossible with mē / is possible with
 God. + Then sayde Peter: Beholde / we haue forsaken all / & Luch. 17. 6.
 folowed the. He sayde vnto them: Verely I sayde vnto you: + Marc. 10. 2
 Ther is no man that forsaketh house / or elders / or brethren
 or wyfe / of chylde for the kyngdome of Gods sake / whych
 shall not receaue moche moze in thys tyme / & euerlastyng
 lyfe in the worlde to come.

* He toke vnto hym the twelue / and sayde vnto them: Mat. 20. 6.
 Beholde / we go vp to Ierusalē / and it shall all be fulfilled Marc. 10. 2
 that is wyrtten by the wyphetes concernyng the sonne of
 man. For he shall be deliuered * vnto the hepythen / & shall be Luch. 23. 2
 mocked / and despytfully intreated / and spyttyd vpon / and
 whē they haue scourged hym / they shall put hym to death /
 & vpon the thyrde daye shall he aryse agayne. * And they vn- Luc. 2. 3.
 derstande

Mat. 20. 5.
Marc. 10. 6

derstode nothyng of these thynges. And thys sayenge was
hyd frō thē / & they perceaued not the thynges that were spo-
ke. * And it came to passe / when he came nye vnto Jerycho /
ther sat one blinde by the waye / and begged. And when he
herde the people passe by / he asked what it was. Then sayde
they vnto hym / that Iesus of Nazareth passed by. And he
cryed / & sayde: Iesu thou sonne of Dauid / haue mercy vpon
me. But the people that wente befoze rebuked hym / that he
shulde holde hys tounge. Neuertheles he cryed moche moze:
Thou sonne of Dauid haue mercy vpon me. Iesus stode still /
& commaunded hym to be brought vnto hym. And when he
was come neare / he asked hym & sayde: What wilt thou
that I do vnto the? He sayde: Lorde / that I maye receaue my
syght. And Iesus sayde vnto hym: Receaue thy syght / thy
earth hath saued the. And immediatly he sawe / & folowed
hym / & prayed God. And all the people that sawe it / gaue
God prayse. R

¶ Close vpon the. xiii. Chapter.

¶ Men ought all wayes to praye. That is to saie in the sprete Eph. vi
For the outwarde babylinge of the lippes wthout vnderstanding is
not accepted vnto God. Mat. vi. and. xvi.

¶ Of Zachus / & the ten seruantes to whom the ten
talentes were deliuered. Christ rydeth to Jerusalem / &
wepeh ouer it.



The. xix. Chapter. H.

And he entret in / & wete thow to Jerycho / & beholde
ther was a man named Zachus / whych was a ruler
of the Iubylcans / and was ryche / and despyed to se
Iesus what he shulde be / & coude not for the people
for

for he was loutre of stature. And he ranne before / & clymmed
 vp in to a tyldre fyggetree / that he myght se hym : for he
 shoulde come that waye. And when Iesus came to the same
 place / he looke vp / & sawe hym / & sayde vnto hym : Zache/
 come downe hastily / for to daye muste I turne in to thy
 house. And he came downe hastily & receaued hym * with Actu. 16. 2.
 ioye. When they sawe that / they murmured all / and sayde
 that he was gone in to a synner.

¶ But Zacheus stode forth / & sayd vnto the Lorde: Beholde
 Lorde / the half of my goodes geue I to the poore: & yf I haue
 defrauded any man / I restore hym foire folde. Iesus sayd hn
 to hym: Thys daye ys health happened vnto hys house / for
 so moche as he also is Abrahams sonne. * For the sonne of Mat. 15. 2.
 man is come / to seke and to saue that whych was lost. ¶

No w whye they herkened / he tolde a similitude also /
 because he was nye vnto Ierusalem / & because they thought
 that the kyngdome of God shoulde appeare immediatly. And
 he sayde: ¶ A certayne noble man wote in to a farre cōtry Mat. 25. 2.
 to receaue hym a kyngdome / & then to come agayne. Thys Marc. 13. 8
 mā called ten of hys seruautes / & deliuered them ten pounde /
 & sayde vnto them: Occuppe / tyll I come agayne. But hys ci
 tiens hated hym / and sent a message after hym / and sayde:
 We wyll not haue thys man to raygne ouer vs.

B And it fortuned when he came agayne / after that he had
 receaued the kyngdome / he bad call for the seruautes / vnto
 whō he had geuen hys money / that he myght knowe / what
 euery one had done. Then came the fyrst and sayde: Syr / thy
 pounde hath wonne ten pounde. And he sayde vnto hym:
 Well thou good seruaunt / for so moche as thou hast bene
 faythfull in the least / thou shalt haue authoryte ouer ten cy
 tyes. The seconde came also & sayde: Syr / thy pounde hath
 wonne fyue pounde. And to hym he sayde: And thou shalt be
 ouer fyue cytyes. And the thyrde came / & sayde: Lo syr / here
 is thy poūd / which I haue kepte in a naphyn. I was afrayed
 of the / for thou art an harde man / thou takest vp that thou
 hast not layed downe / & reapest that thou hast not sowne. He
 sayde vnto hym: * Of thyne awne mouth iudge I the thou 2. Reg. 1. 6
 euell seruaunt: knetwest thou that I am an harde man / sa Mat. 12. 6.
 kyngge vp that I layde not downe / & reappenge that I byd
 not so we? Wherfoze then hast thou not deliuered my mo
 ney to the exchaunge banke? And at my commynge myght I
 haue requyred myne awne wyth bauntyge.

C And he sayde vnto them that stode by: Take the pounde
 from hym / and geue it vnto hym that hath ten pounde. And
 they sayde vnto hym: Syr / he hath ten pounde already. But Mat. 13. 6.
 I saie vnto you: * Who so euer hath / vnto hym shalbe geue and. 25. 2.
 but frō hym that hath not / shal be taken a waye euen that Marc. 4. 2.
 he hath. As for those myne enemyes whych wolde not that Luc. 6. 6.
 ¶ I shoulde

I shulde raygne ouer them / byynge the hether / and slape the befoze me. And when he had thus sayde / he wente on fozwarde / and toke hys iourney vp to Jerusalem. ¶

Mar. 21. a.

Mar. 11. a.

* And it fortuned when he came nye to Bethphage & Bethany vnto mounte Olpuete / he sent two of hys dysciples / and sayde: Go in to the towne that lyeth ouer agaynste you / and as soone as ye are come in ye shall fynde a foale tyed wheron per neuer man sat / lowse it / and byynge it hether. And yf any mā aske you wherfoze ye lowse it / say thus vnto hym: The Lorde hath nedē therof. And they that were sente wente theyr waye & founde euen as he had sayde: But when they lowsed the foale / the owners thereof sayde vnto them: Why lowse ye the foale? They sayde: The Lorde hath nedē therof. And they brought it vnto Iesus / & caste theyr clothes vpon the foale / and set Iesus therō. * Nowe he as wente / they spred theyr garmentes in the waye.

Jho. 12. b.



And when he wete do wne frō mount Olpuete / the whole myltitude of hys dysciples began ioyfully to prayse God wth loude voyce / ouer all the myracles that they had sene / & sayde: * Blessed be he / that cometh a kyng in the name of the Lorde. + Peace be in heauen / & prayse in the heghyt. And some of the charpfes amonge the people sayde vnto hym: Master / rebuke thy dysciples. And he answered & sayde vnto the: I tell you / * yf the se holde theyr peace / yet shall the stones crye. ¶ And whē he was come neare / he behelde the cytpe / and * wepte vpon it / & sayde: yf thou knewest what were foz thy peace / thou shuldeste remēbre euen in thys present day of thyne. But nowe is it hyd frō thyne eyes. ¶

Luc. 19. d.

+ Eph. 2. c

Abac. 2. b.

Jhon. 11. d

foz the

* the tyme shall come bpō the / that thynne enemyes shall cast Jere. 52. a.
 bp a banke aboute the / & aboute thy chyldren with the / & be Mich. 3. c.
 sege the / & kepe them on euery syde / & make the eauen wyth Mat. 24. a
 the grounde / & shall not leaue in the one stōne bpō another / Mat. 23. a
 because thou hast not knowne the tyme / wherin thou hast Luc. 21. a
 bene vnsprēd. * And he wente in to the temple / and begāne
 to dyspue out them that bought & solde therin / & sayde vnto Mat. 21. b.
 them: It is wrytten: + my house is an house of prayer / but Marc. 11. b
 ye haue made it a dēne of murtherers. And he taught daylye Jhon. 2. b
 in the temple. J

* But the hye Priestes and the Scribes and the chiefe of
 the people wente aboute to destroye hym / and founde not /
 what to do vnto hym. For all the people clacke bp hym / and
 gaue hym audience.

¶ They aske Chyrist one questyon / and he asketh the ano
 ther. The parable of the bynepard. Of tribute to be geue
 vnto the Emperoure / and how Chyriste soppeth the
 mouthes of the Saduces.

The. xx. Chapter.

A ND * it fortunēd one of those dayes / whē he taught Mat. 21. e.
 the people in the tēple / & preached the Gospell / the Mar. 11. d.
 hye Priestes & Scribes came vnto hym wyth the Eli
 ders / & spake vnto hym / & sayde: Tell vs / by what
 authoryte doest thou these thynges? Or who gaue the thys
 authoryte? But he answered / & sayde vnto them: I wyl aske
 pou a worde also / tell it me: The bāptyme of Jhon / was it
 frō heauen / or of men? But they thought in thē selues and
 sayde: If we saye / frō heauē / then shall he saye: Why dyd
 ye not then beleue hym? But if we saye / of men / then shall
 al the people stone vs / for they be perluaded. that Jhon is a
 prophete. And they answered / that they coulde not tell /
 whence it was. And Iesus sayde vnto thē: Norther tell I pou
 by what authoryte I do these thynges.

And he began to tell the people this similitude: * A cer
 rayne mā plāted a byneparde / & let it out vnto husbādmēn / Mat. 21. b.
 & wētē hym selfe in to a straunge contry for a great season. Marc. 12. a
 And when hys tyme was come / he sent a seruaūt to the hus
 bandmen / that they myght geue hym of the frute of the by
 neparde. But the husbādmē bere him / & sent hym awaye em
 pty: & agayne he sent yet another seruaūt: but they bere hym
 also / & increated hym shame fully / & sēt hym awaye empty.
 And besydes thys / he sent the thyrde: but they wōndeth hym
 also / & thrust hym out. Then sayd the lordē of the bynepard:
 What shall I do? I wyl sende my * deare sonne / peradue
 ture they wyl stande in awe of hym / whā they se hym. Jhon. 5. d.
 Rom. 8. a.
 Whil. 2. a

B But when the husbādmē saw the sonne they thought
 in thē selues / & sayde: Thys is the heyre / come / * let us kyl
 hym / that the inherytaunce maye be ours. And they thrust
 hym.

¶ Iij hym

hym out of the byneparde / & flew hym. What shall now the
lorde of the byneparde do vnto the? We shall come / and de-
stroye those husbandmen / and let out hys byneparde vnto
other. When they herde that / they sayde: God forbid.

But he behelde the / & sayde: What is thys then that is
wrytten: * The same stone whych the buyldeys refused / is
become the heade corner stone? Who so euer fallerh vpon
thys stone / shalbe broken in sander: but * vpon whome so
euer he fallerh / he shall grynde hym to poulder. + And the hys
Disciples & Scrybes wente aboute to laye handes vpon hym the
same houre / and they feared the people: for they perceaued /
that he had spoken thys similitude agaynst them. * And
they watched hym / and sent forth spyes / whych shulde
sayne the selues perfecte / that they myght take hym in hys
wordes / to deliuer hym vnto the power & authoryte of the
debytye. And they asked hym / & sayd: Master / we knowe that
thou sayest & teachest ryght / & regardest the outward appea-
raunce of no man / but teachest the waye of God truly. Is it
lawfull / that we geue tribute vnto the Emperoure / or not?
But he perceaued they crafpnesse / & sayde vnto the: Why
tepte ye me? Shewe me the peny. Whose ymage & supers-
crypcion hath it? They answered / & sayde: The Emperours.
Then sayde he vnto the: Geue the vnto the Emperour that /
whych is the Emperours: & vnto God that / whych is Gods.
And they coude not reproue his worde befoze the people / &
maruailed at hys answer / and helde they peace.



Mat. 22. c

Marc. 12. b

* Then came vnto hym certayne of the Saduces + which
holde that ther is no resurreccion & asked hym / & sayde: Ma-
ster / Moses wryote vnto vs: * If any mans brother dye ha-
uynge

upnge a wyfe/ and dyeth wythout chyldzen / then shall hys
 brother take hys wyfe/ and raple by sede vnto hys brother.
 Now were ther seven brethren/ the fyrst toke a wyfe/ & dyed
 chyldlesse: & the seconde toke the wyfe/ & dyed wythout chyldzen
 also: & the thyrde toke her. lyke wyse all the seuē / & lefte
 no chyldze behynde them/ and dyed. At the last after all/ the
 womā dyed also. Now in the resurreccō / whose wyfe shal
 she be of thē? for seuē had her to wyfe. And Iesus answered
 & sayde vnto thē: The chyldze of thys worlde mary & are ma-
 ried/ but they that shal be worthy to enioye that worlde/ & the
 resurreccion fro the dead/ shal nother mary nor be maryed/
 for they can dye nomore. for they are lyke vnto the angels/
 & are * the chyldzen of God/ in so moche as they are chyl-
 dze of the resurreccō. But that the dead ryse agayne/ hath
 Moyses also signified besydes the buthe/ whē he called * the
 Lord/ the God of Abraham/ the God of Isaac / & the God of
 Jacob. But God is not a God of the dead but of the lyving/
 for they lyue all vnto hym: Then answered certayne of the
 Scribes/ & sayde: master/ thou hast sayde well. And from
 that tyme forth they durste aske hym nomore questyons.

1. Joh. 3. 8.

Exo. 3. 8.

* But he sayde vnto thē: Howe saye they that Christ is Da-
 uids sonne? And Dauid hymselfe sayeth in the boke of the
 Psalmes: + The Lord sayde vnto my lord: syt thou on my
 ryght hande/ tyll I make thyne enemyes thy foote stole: Da-
 uid calleth hym Lord/ howe is he then hys sonne?

Mat. 22. 2.

Marc. 12. 2.

+ ps. 109. 2.

Now whyle all the people gaue audyence/ he sayde vnto
 hys discyples: Beware of the Scribes / whych wyll go in
 longe garmentes/ & loue to be saluted vpon the market/ & de-
 syre to syt hye in the synagoges/ & at the table. They de-
 voure wedowes houses/ and that vnder a coloure of longe
 prayenge: These shall receaue the grater damnacyon.

Mat. 23. 2.

Marc. 12. 2.

Luka. 11. 2.

Christ commendeth the poore wyddow/ telleth of the
 destruccō of Ierusalē / of false teachers/ of the tokēs
 & troubles for to come/ of the ende of the worlde / & of
 hys awne commynge.

The. xxi. Chapter.

And * he lokyd by/ & behelde the ryche/ how they put
 in theyr offeringes in to the Gods chest. He sawe also
 a poore wedow whych put in two mites/ & he sayde:
 Verely I saye vnto you: * Thys poore wedowe hath
 put in more then all: for these all haue of theyr excesse
 put in vnto the offering of God/ but she of hys pouerte hath
 put in all hyr lyuynge that she had. * And when some spake
 of the temple/ that it was garnished wyth goodly stones &
 Jewels/ he sayde: + The tyme shall come / wheryn of all
 thys that ys se/ ther shall not be left one stone vpon another/
 whych shall not be brokē downe. They asked hym/ & sayde:
 master/ when shall these be? and what shalbe the token/
 when these shall come to passe? He sayde: Take hede/

Marc. 12. 2.

2. Cor. 8. 6.

Mat. 24. 2.

Marc. 13. 2.

+ 3. Re 9. 2.

Jere. 7. 2.

Luka. 17. 2.

¶ ¶ ¶



1. Thō. 4. a that ye be not deceaued: * foz many shall come in my name; and saue: I am he / and the tyme is come harde by. folowe them not.

But whan ye heare of warres and insurrections / be not ye afraied: foz soche must come to passe / but the ende is not yet there so soone. Then sayd he vnto them: * One people shall rse against another / and one realme agaynst another: & ther shall be great earthquakes here & there / Pestilence & deth / & feare full thynges. And greate tokes shall ther be from heauen. * But foz all these / they shall lape hādes bpō you / and persecute you and delyuer you bp into theyr synagoges & prisons: and bynge you befoze kynges & byntes foz my names sake. But this shall heppē vnto you foz a while. Be at apoynt therfoze youre hartes that ye take no thought / how ye shall answere: + foz I wyl geue you mouth and wylsōme: agaynste the which all youre aduersaries shall not be able to speake noz to resist. * But ye shall be deliuered bp euē of your elders / brethē / kynskfolkes & frēdes and some of you shall they put vnto death / and ye shall be hated of euery man foz my names sake / and yet shall not one heere of youre heade perthe. Holde fast youre soules wth pacyence. * But when ye shall se Ierusalem beseged wth an hoost / then vnderstāde that the desolacion of it is nye. Then let the which be in Iewry / fflye vnto the mountaynes: let soch as be in the myddest ther of / departe out: and let soche as be in the contryes / not come therein. foz those are the dayes of vengeaunce / that euery thyng which is wyrted may be fulfilled. But wo vnto them that are wth chylde / & to them

Mat. 10. b

and. 24. a

Marc. 13. b

Luch. 12. b

Thon. 15. b

and. 16. a

+ Eto. 4. c

Esa. 54. c

Actu. 6. b

Mich. 7. a

Mat. 21. b

Marc. 13. d

C to them that geue suche in those dayes: for ther shalbe great trouble bpō earth/ & wrath ouer this people/ and they shal fall thoro we the edge of the swearde/ and be led captiue amonge all nacjons. * And Ierusalem shalbe trode downe of the Iewthen/ vntill the tyme of the Iewthē be fulfilled.

Rom. 11. d

* And ther shalbe tokens in the Sunne and Moone/ & starres/ and vpon earth the people shalbe in such perplexite that they shal not tell whych waye to turne them selues.

Ecc. 38. e.

Oze. 10. b.

Mat. 24. e

Mar. 13. e.

A poe. 66.

And the see and the waters shal roare /and men shal pynne a waye for feare/ and for lokynge after the thynges whych shal come vpon earth. For euen the heuē powers of heauen shal moue. * And then shal they se the sonne of man comynge in the cloude with power & great glozy. But when these thynges begyn to come to passe/ then loke vp/ and lyfe bp your heades/ for poure redempcyon draweth nye.

Esay. 19. d

Luch. 17. e

Ihon. 1. e.

D * And he tolde them a sympletyde: Beholde the figge tree and all the trees/ when they now shute forth theyr budde/ ye se by them/ & perceauē that sommer is now at hande. So lyketwylse ye/ when ye se all these thynges come to passe/ be sure that the kyngdome of God is nye. Verely I saye vnto you/ this generacyon shal not passe/ tyll all be fulfilled. Heaue & earth shal passe/ but my wordes shal not passe. *

Mat. 24. e.

Mar. 13. b

* But take hede vnto your selues/ that poure hartes be not ouerladen with excelle of eatynge and with dronchones / & with takynge of thought for luyng/ & so this daye come vpon you vntwares. For as a snare shal it come on all them that dwell vpon earth. * Watch therfore continually/ and praye/ that ye maye be worthy to escape all this that shal come/ and to stande befoze the sonne of mā. And on the daye tyme he taught in the temple/ but in the nyght season he went out/ and abode all nyght vpon mount Olpuete. And all the people gat them vp early vnto hym in the temple/ for to heare hym.

Rom. 13. b

Ecc. 37. d

Mat. 24. d

Mar. 13. b

1. Pet. 5. d.

Christ is betrayed/ they eate the Easter lambe. The instructyoun of the Sacramēt. They styue who shalbe greates/ he proueth them: He prayeth, this tyme in the garden: They take hym/ and brynge hym to the hys pyses house: Peter denyeth hym thys tyme.

The xxi. Chapter.

✠

A The feast of fflowre bread (whych is called Easter) draweth nye. * And the hys prestes & Scribes sought how they myght put hym to death/ & were afrayed of the people. But * Sathan was entred into Judas: named Iscariot (whych was of the nobylty of the twelf) & he went hys waye / & talked with the hys prestes & with the officers/ how he wold betraye him vnto them. And they were glad/ & promysed to geue hi mony. And he consented/ & sought oportunitie/ that he myght betraye hym without any

Mat. 26. a.

Mar. 14. a

4. Joh. 7. e

11. e and. f.

* Joh. 12 a

and. 13. e.

Q. d. rumoure.

Mat. 26. b. rumoure. * Then came the daye of sweete bread / wherein the
 Mar. 14. b. Easter lambe must be offered. And he sent Peter & Iohn / and
 sayde: Go poure waie / prepare vs the Easter labe / that we
 may eate. But they sayd vnto hym: Where wilt thou that
 we prepare it? He sayd vnto them: Beholde / when ye come
 in to the cytie / ther shall mete you a mā / bearyng a ptycher
 of water / folowē hym into the house that he entreth in / and
 saye vnto the good mā of the house: The master sendeth the
 waide: Where is the gellhouse / wherein I may eate the
 Easter labe with my disciples? he shall shew you a great
 parloure paved. They wente they: waie & founde as he had
 sayd vnto them / and made ready the Easterlambe;

And when the houre came he sat downe / & the twelue Apo
 B
 fles with hym / and he sayde vnto them: I haue hartely desy
 red to eate this Easter lambe with you before I suffre. For
 I say vnto you: that hence forth I wyl eate no moze therof /
 1. Cor. 5. b. tyll it be * fulfilled in the kyngdome of God. And he toke
 the cuppe / gaue thākes / and sayde: Take this / and diuide in
 amōg you. For I say vnto you: I wyl not drynke of the frute
 of the vyne / vntyll the kyngdome of God come.

Mar. 26. e. * And he toke the bread / gaue thākes & brake it / & gaue
 Mar. 14. cc it them / & sayd: This is my body / + which shalbe geuen for
 1. Cor. 11. c you. This do in the remembraunce of me. Aphetysse also the
 Johā. 6. f. cuppe / after they had supped / and sayd: This cuppe is the
 new Testamente in my blood / which shalbe shed for you.

Mar. 23. b. * But lo / the hāde of hym that betrayeth me / is with me
 Mar. 14. c on the table. And the sonne of man truly goeth forth / as it
 is appointed. But too vnto that mā / by whō he is betrayed.
 And they beganne to aske amōge them selues / which of the
 it shulde be / that shulde do that.

Mar. 20. d. + * Ther rose a stryfe also amonge them / whych of them
 Mar. 9. d shulde be taken for the greatest. But he sayde vnto the: The
 and 10. e. kynges of the worlde haue domynyon ouer the people / and
 Luk. 9. e they that beare rule ouer them / are called gracious lordes.
 + 1. Pe. 5. a + But ye shall not be so: but the greatest amonge you shalbe
 as the yongest / and the cheffest / as a seruaunt. For whiche
 is he greatest? he that sitteth at the table / or he that serueth?
 Is it not he that sytteth at the table? But I am amonge you
 as a mynister. As for you / ye are they / that haue byde with
 me in my temptacions. * And I wyl appointe the kyng
 domē vnto you / euen as my father hath appoynted me that
 ye maye eate & drynke at my table in my kyngdome / * & syt
 bp on seates / and iudge the twelue trybes of Israel. H

But the Lord sayd: Symō / Symon / beholde / Sathan
 hath despyed after you / that he myght sytce you euen as
 Mat. 26. c. whear: but I haue prayed for the: that thy sayth faile not.
 Mar. 14. c. And when thou arte conuerted / strength thy brethren. * But
 Iohn. 13. d he sayd vnto hym: Lord / I am ready to go with the into pres
 son /

ton/ and in to death. Neuerthelesse he sayd: Peter I save bn
to the: The cocke shall not crowe this daye/ tyll thou haue
C thyse denyed/ that thou knowest me.

And he sayd vnto them: * Whē I sent you without wal
let/ without scrppe / and without shyes / lacked ye any
thyng: They sayde: No. Then sayde he vnto thē: But/ now
he that hath a wallet/ let hym take it w/ lyke wyse also the
scrppe. But he that hath not/ let hym sell his coate / and
bue a swerde. For I saye vnto you: It must yet be fulfilled
on me/ that is wrytten: * He was counted amonge the euell
doers. For loke what is wrytē of me/ it hath an ende. But
they sayd. Lord/ Beholde/ here are two swerdes. He sayd
vnto them: 2 It is ynough.



* And he wente out (as he was wonte) vnto mount Oli
uete. But hys dyscyples folowed hym vnto the same
place. And when he came thither / he sayde vnto them:
* Wape / that ye fall not in to temptacon. + And he gat
hym from them aboute a stones cast / and kneled downe/
prayed/ and sayde: father/ if thou wilt/ take awaye this
cup fro me: Neuerthelesse/ not my wyll * but thynne be ful
filled. And there appeared vnto hym an angell from heauē/
and comforted hym. And it came so / that he wrestled wth
death/ & prayed the longer. And hys sweate was lyke drop
pes of bloude/ runnyng downe to the ground. And he rose
bp from prayer / and came to hys dyscyples / and founde thē
Aspyng for heynesse / and sayde vnto thē: What slepe ye?
ryse

Mat. 26. 62
Joh. 13. 2.

Mat. 6. 6
+ Mat. 26

Jhon. 8.



ryse by and praye / that ye fall not in to temptacion.

Mat. 26. f. * But whyle he yet spake / beholde / the multitude / & one C
Mar. 14. c of the twelve called Judas twente befoze them / and he came
Joh. 18. a. nye vnto Iesus / to kysse hym. But Iesus sayde vnto him: Ju
das / betrapest thou the sonne of man with a kysse? Whan
they that were aboute hym / sawe what wolde folow / they
sayd vnto hym: Lorde / Shall we smyte with the swearde?
And one of them stroke a seruant of the hye prestes / & smote
of hys eare. But Iesus answered / and sayd: Suffre the thus
farre forth And he touched hys eare / and healed hym.

Mat. 26. f. * But Iesus sayde vnto the prestes and rulers of the tem
Mar. 14. c ple / and to the elders that were come vnto hym: Ye are come
forth as it were to a murtherer with sweardes / and with
staues. I was dayly with you in the temple / and ye laped no
handes vpon me. But thys is your houre / and the power of
darknesse. * Neuertheles they toke hym and led hym / and
Johā. 18. b brought hym in to the hye prestes house. As for Peter he fo
llowed hym a farre of.

Mat. 26. g * Then kyndled they a fyre in the myddest of the palace / &
Mar. 14. g set them do wne together. And Peter set hym downe amōge D
them. Then a damsell sawe hym spyngng by the lyght / and
behelde hym well / and sayde vnto him: This same was also
with hym. But he denyed hym / and sayde: Womā I know
hym not. And after a lytle whyle / another sawe hym / & said
Thou arte one of them also. But Peter sayde: Wā I am not.
And aboute the space of an houre after / another affirmed
and sayd: Wercly thys was with hym also / for he is a Galilean.
But Peter sayd: Man I wote not what thou sayest.

And

And immediately whyle he yet spake / the cocke crowe. And the Lord turned hym aboute / and looked vpon Peter. And Peter remembred the wordes of the Lord / how he sayd vnto hym: * Before the cock crowe thou shalt denye me thyselfe. And Peter wente out / and wepte bitterly.

+ The men that helde Iesus / mocked hym / and strooke hym / blyndfolded hym / and smote hym on the face / & asked hym / and sayde: Whose prophet / who is it that smote the? And many other blasphemys sayd they vnto hym.

* And whan it was daye / they gathered together the Elders of the people / the hye prestes and scribes / & led him by before theyr councell / and sayde: Art thou Christ? Tell vs. But he sayd vnto them: Yf I tell you / ye will not beleue: But yf I aske you / ye wyl not answeere me / nother wyl ye let me go. * From this tyme forth shall the sonne of man sitte at the ryght hande of the power of God. Then sayde they all: Arte thou then the sonne of God? He sayde vnto them: Ye saye it / for I am. They sayd: * What nede we any further wittenesse? Oure selues haue herde it of his owne mouth.

Crosse vpon the xliij. Chapter.

1 And bye a swearde. The swearde is oft tymes taken in the scripture for the worde of God: as here and Eph. vi. Apoca. i. Heb. 4.

2 It is enough. That is to saye: it is no nede to fight with the bodily swearde / but we must suffre and beare the crosse of persecucion and death for the Gospels sake. for no man can fight against the deuill with force: therefore who so wyl folowe Christ / must receyue the crosse / and take hold onely of the swearde / of the spere / which is the worde of God. Ephel. vi.

Iesus is brought before Pilate and Herode. The two men make lamentacion for hym. He prayeth for his enemyes / for geueth the spyner vpon his ryght hande / and dyeth on the crosse / and is buried.

The xliij. Chapter.

And * the whole multitude of them arose / & led hym vnto Pilate / and beganne to accuse hym / and sayd: We haue founde this felow peruertryng the people / and * forbidding to geue tribute vnto the Emperour: and sayeth / that he is Christ a kynge. + But Pilate asked hym / and sayd: Art thou the kynge of the Iewes? He answered hym / and sayd: Thou sayest it. Pilate sayde vnto the hye prestes and to the people: I fynde no cause in this man. But they were the more fere / & sayde: He hath moued the people / in that he hath taught here and there in all the lande of Iewry / and hath * begonne at Galile vnto this place.

Whan Pilate herde mencion of Galile / he asked wherther he were of Galile. And whan he perceaued that he was vnder * Herodes iurisdiction / + he sente hym to Herode / which was also at Jerusalem in those dayes. Whan Herode sawe Iesus / he was excreadynge glad / for he had longe ben

Mat. 26. c

Mat. 14. c

Luck. 22. c.

+ Mat. 16. c

17. d. 20. b.

Mar. 8. d

and .9. d.

Luck. 9. c.

17. c. 18. d.

Esay. 50. b

+ Mat. 26. f

Mat. 14. g

Collo. 3. a

Heb. 1. a.

and. 10. b.

Mat. 26. g

Mat. 27. a

Mar. 15. a

Jhon. 18. d

Mat. 17. d

and. 22. b.

+ Mat. 27. b

Mat. 4. b

Luck. 3. a.

+ Lk. 18. a.

- Math. 9. a.** ben despyrion sto se hym: because * he had herde moche of hym
John. 18. a and hoped to se a myracle of hym. And he asked hym many
 thynges. Neuerthelesse he answered nothyng. The hye pre
 stes and scribes stode / & accused him sore. But Herode with
 hys men of warre despyled hym / and mocked hym / put a
 whyte garment vpon hym / & sent hym agayne vnto Pilate.
 Wpon the same daye were Pilate & Herode made frendes
 together / for afoze they had ben at variaunce.
- Actu. 4. e.** * Pilate called the hye prestes / and the rulers & the peo- **B**
Mat. 17. b ple together / & sayd vnto them: * Ye haue brought this man
Mat. 15. b vnto me / as one that peruerteth the people / and beholde / I
 haue examined hym befoze you / & fynde in the man none of
 the causes / wherof ye accuse hym: Nor yet Herode: for I
 sent you to hym / & beholde / ther is broughte vpon hym no
John. 19. a. thyng / that is worthy of death. * Therfore wyll I chasten
 hym / & let hym loyse: for he muste haue let one loyse vnto
 them after the custome of the feast.
- Mat. 27. a** * Then cryed the whole multitude / & sayd: Awaie with
Mat. 15. b. hym / and deliuer vnto vs Barrabas / which for insurrection
 made in the cite / and because of a murther / was cast in to
 prison. Then called Pilate vnto them agayne / and wolde
 haue let Jesus loyse. But they cryed / and sayde: Crucifye
 hym / Crucifye hym. Yet sayd he vnto them / the thyrd tyme
Mat. 27. c. What euill then hath he doner? I fynde no cause of death in
 hym / therfore wyll I chasten hym / & let hym go. But they
 lape styll vpon him with great crye / & requyred that he might
 be crucified. And the voyce of the & of the prestes preuailed.
- Actu. 3. b.** * And Pilate gaue sentence / that it shulde be as they re- **C**
Mat. 27. d quyred / & let tolose vnto them / hym / that for insurrection
 and murther was caste in to prison / whome they despyed /
 but gaue Jesus ouer vnto they: wyll. * And as they led hym
John. 19. b. a way / they toke one Symon of Cyren (which cam from the
 felde) & layed the crosse vpon hym / to beare it after Jesus.
- Zach. 12. c** * And ther folowed hym a great multitude of people & of
 women / which betwaped and lamented hym. But Jesus tur
 ned hym about vnto them / and sayde: Ye doughters of Jeru
 salem / wepe not ouer me: but wepe ouer youre selues / and
 ouer youre chyldre. for beholde / the tyme wyll come / wher
 in it shall be sayde: Blessed are the baren / and the wombes
 that haue not bozne / & the pappes that haue not geue sucke.
- Jer. 3. a.** * Then shall they begynne to saye vnto the mountaynes: fal
Osce. 10. b. vpon vs. And to the hyll: Couer vs. for p frys be done to a
Apo. 6. c. grene tree / what shall be done then to the drye.
- Mat. 23. c.** * And two other (which were misdoers) were led out also
 to be put to death with hym. And tohan they came to the
 place / which is called Caluary / they crucified hym euē ther
 and the two misdoers with hym / the one on the ryghthāde:
Actu. 7. g. the other on the lefte. But Jesus sayde: father * for geue the
 for



for they wote not what they do. * And they parted hys garment / & cast lottes therfore. And the people stode & behelde. **D** And the rulers mocked hym with them / and sayde: We hath helped other / let hym helpe hym selfe now / yf he be Chryste the cholen of God. The souldyers also mocked hym / wente vnto hym / and brought hym byneger / and sayde: yf thou be the kyng of the Iewes / then helpe thy selfe. * And aboue ouer hym was thys superscripcion wyrtten with letters of Greke / Latyn / and Hebrue: This is the kyng of the Iewes. And one of the myl doers that hanged there / blasphemed hym / and sayde: yf thou be Chryste / then helpe thy self & vs. Then answered the other / rebuked hym / & sayde: And thou fearest not God also / which arte yet in lyke damnacio. And truly we are therein by ryght / for we receaue accordyng to oure dedes. As for thys man / he hath done nothyng amysse. And he sayde vnto Iesus: Rorde / remembre me / whan thou comest in to thy kingdome. And Iesus sayde vnto hym: We rely I save vnto the: To daye shalt thou be with me in paradysse. * And it was aboute the syxte houre / & ther was darkness ouer the whole lande vntyll the nyynth houre. And the sunne was darkened / and the bayle of the temple rente in twoeuen thozp to the myddes.

And Iesus cryed loude / and sayde: * Father in to thy handes I comend my sprete: And when he had so sayde / he gaue hyppethe goode. + But whan the Caprayne sawe what had happened / he prayssed God / and sayde: Verely thys was a iuste man. And all the people that stode by and behelde / whē they sawe what was done / smote vpon theyr brestes / and turned

Iosaf. 22. b

Mat. 27. c.

Mar. 15. c.

Iohā. 19. c.

Mat. 27. d.

Iohā. 19. b

Mat. 27. e.

Mar. 15. d.

Iosaf. 30. a

Actu. 7. g.

+ Mat. 27. f.

Marc. 15. d



turned backe agayne. But all hys acquaintaunce / & the women that had folowed hym out of Galile / Gods asafarre of / & behelde all these thynges.

Mat. 27. 8 * And beholde a mā named Joseph / a Senatoure / which
Mar. 15. 42 was a good iuste man / the same had not consented vnto the
Joh. 19. 41 counsell / and dede / which was of Arimathia a cyrpe of the
 Jewes / which same also wayted for the kyngdome of God :
 he wente vnto Wylate / and asked the body of Iesus. And he
 toke hym downe / wrapped hym in a linnen clothe / & layed
 hym in a hewen sepulcre / wherein neuer man was layed. ¶
 And it was the daye of preparyng / and the Sabbath
 dyne on.

Luch. 8. 2 * The women that were come with hym oute of Galile /
 folowed hym / and behelde the Sepulcre / & howe hys body
 was layed. But they returned and made readye the spyes &
 suoyntementes : And vpon the Sabbath they rested / accor-
 dyng to the lawe.

¶ The women come to the graue. Christ appeareth vnto
 the two disciples that go to ward Emaus : sheweth in the
 middes of all hys disciples / openeth theyr vnderstan-
 dyng in the scriptures / geueth them a charge / & ascen-
 deth vp to heauen.

The. xliij. Chapter. ✠

Mat. 28. 1
Mar. 16. 1
Jho. 20. 1

B ut * vpon one of the Sabbathes very earlye in the
 mornynge / they came vnto the Sepulcre / & brought
 the spyes whiche they had prepared / and certayne
 women with the. Neuertheles they founde the stone
 rolled aways from the Sepulcre / and went in / and founde
 not

nor the body of the Lorde Jesu. *And it happened as they were amased therat: beholde/ there stode by them two men in shynynge garments. And they were afrayed / and cast downe theyr faces to the earth. Then sayde they vnto them: What seke ye the liuinge among the dead? He is not here. He is risen bp. Remembre / howe that he tolde you whē he was yet in Galile / and sayde: *The sonne of man muste be deliuered in to the handes of synners / and be crucified: and the thyrde dave rise agayne.

Jhon. 20. b

Luck. 9. e.

And they remembred hys woordes / *and wente from the sepulchre / and tolde all thys vnto the cleuen / and to all the other. It was Mary Magdalene / and Johanna / and Mary James / and the other with them / that tolde thys vnto the Apostles. And theyr woordes semed vnto them / as though they had ben but fables / and they belueued them not. But Peter arose / and ranne to the sepulchre / and stouped in / & sawe the linnen clothes layed by them selues / and departed. And he wōdzed withyn hym selfe at that which had happened. ¶

Mat. 28. b.

Marc. 16. b

Jhon. 20. b



¶ * And beholde / two of them went that same dave / to a towne (which was thre scoze furlonges from Jerusalem) whose name was called Emmaus. And they talked together of all these thynges that had happened. * And it chaunced as they were thus talkynge & reasonyng together / Iesus hym selfe drue nye / and went with thē. But theyr eyes were holden / that they shuld not know hym. And he sayd vnto them: What maner of cōmunicaciōs are these that ye haue one to another as we walke / & are sad? Then answered the one / whose name was Cleophas: & sayd vnto him: Art thou onely

Marc. 16. b

Math. 18. e

¶ a Traun

The Gospell

Mat. 21. e.

Luc. 24. a.

Jhon. 20. a

a straunger at Jerusalem / not knowynge what is come to passe there in these dayes: And he sayde vnto them: What? They sayde vnto hym: That of Iesus of Nazareth / * which was a prophet / myghte in dede and woerde / before God & all the people / howe our hye prestes & rulers deliuered him to the condemnation of death / and crucified hym. But we hoped that he shulde haue deliuered Israel. And besydes all this / to daye is the thyrde daye that this was done. * yee & certayne women also of our company which were earlye at the Sepulcre / and found not hys body / came and told / that they had sene a vision of angels / which saide he was aliue. And certayne of them that were with vs / wente vnto the sepulcre / and founde it euen so as the women sayde: but hym founde they not.

Esai. 53. a.

Gene. 19. a

Luch. 11. c

Mar. 16. b.

And he sayde vnto them: O ye fooles and slowe of harte to beleue all that the Prophetes haue spoken. * Oughte not Christ to haue suffered these thynges / and to entre also in to hys glory? And he beganne at Moyses and at all the Prophetes / and expounded vnto them all the scriptures / that were spoken of hym. And they dyue nye vnto the towne / whiche they wēt vnto / and he made as though he wolde haue gone farther. * And they compelled hym / and sayde: Abide with vs / for it draweth towarde nyghte / and the daye is farre passed. And he went in / to tarpe with them. * And it came to passe when he sat at the table with them / he toke the bread / gaue thanks / brake it / and gaue it them. Then were they eyes opened / and they knewe hym. And he vanished oute of they sight. And they sayde betwene them selues: Dyd not cure harte burne within vs / whē he talked with vs by the waye / whyle he opened the scriptures vnto vs? And they rose by the same houre / turned agayne to Jerusalem / and founde the eleuen gathered together / & them that were with them / which sayde: The Lorde is risen of a treuth / & hath appeared vnto Symon. And they tolde them what had happened by the waye / and howe they knewe hym in breaking of bread.

Jhon. 20. e

* But whyle they were talkynge therof / * Iesus hym selfe stode in the myddes amonge them / and sayde: Peace be with you But they were abashed & afrayed / supposinge that they had sene a spiete. And he sayd vnto them: Why are ye abashed / and wherfore ryse soche thoughtes in your hartes: Beholde my handes and my fete / it is euen I my selfe. Handle me / and se / for a spiete hath not flesh & bones: as ye se me haue. And when he had thus spoken: he shewed the his handes and hys fete. But whyle they yet beleued not for ioye: and wondred / he saide vnto them: * Haue ye any thyng here to eate? And they set before hym a pece of a brylled fysh / & an hony combe. And he toke it / and dyd eate it before them.

Jhon. 21. b

And



And he sayde vnto them: * These are the wordes / whiche Mar. 26. 21
 I spake vnto you / whyle I was yet with you. For it must al
 be fulfilled that was wrytten of me in the lawe of Moyses /
 in the Prophetes / and in the psalmes Then opened he theyr
 vnderstandynge / that they myght vnderstande the scriptu-
 res / and sayde vnto them: * Thus is it wrytten / and thus it Actu. 17. 3
 behoued Christe to suffre / and the thyrde day to rylse agayne
 from the dead / and to let repentaunce and remission of syn-
 nes / be preached in hys name amonge all nacions. I * and Mich. 4. 2
 to begynne at Ierusalem. As for all these thynges / ye are
 witneses of them. * And beholde I will send vpon you the Actu. 1. 8
 promes of my father: but ye shall carpe in the cytye of Jeru-
 salem / tyll ye be endewed wth power from aboue. * But and. 2. 8
 he led them out vnto Bethany / and lyft vp hys handes / and + Iho. 14. 8
 blessed them. And it came to passe when he blessed them he de-
 parted from them / and was carped vp in to heauē. * mar. 16. 8
 And they woxypped hym / and turned agayne to Ierusalem wth
 greate ioye: and were contynually in the temple / geuyng
 prayse and thankes vnto God. Amen. Actu. 1. 12

¶ The ende of the Gospell
 of S. Luke.



¶

¶

A Prologe vpon saynt Ihon.



Yhon what he was / is manifeste by the thre
fyrste Euangelistes. fyrst Christes apostle /
and that one of the chefe. Then Christes nye
kyndman / and for hys spnguler innocencie &
softenes / singulerlye beloued and of singu-
ler famylarite with Christe / and euer one
of the thre witnessses of moost secret thinges.

The cause of hys wytting was certayn herelyes that arose
in hys tyme / and namely ttwo / of which one denyed Christe
to be very God / and the other to be very man / & to be come
in the very fleche / and nature of man. agaynst which ttwo he
respes he wrote both hys Gospel / and also hys fyrst epistle
& in the begynnyng of hys Gospel sayth that the worde oz
thyng was at the begynnyng / and was with God / & was
also very God / and that all thyng was created & made by
it / & that it was also made fleche: that is to saye / became he
re man. And he dwelt amonge vs (sayth he) & we sawe hys
gloze.

And in the begynninge of hys Epistle he sayth / we thew
you of the thyng that was fro the begynninge / which also
we heard / sawe with oure eyes / and oure handes handled.
And agayne we thew you euerlastyng lyfe / that was with
the father and apered to vs / and we hearde and sawe &c. In
that he sayth that it was from the begynnyng / and that it
was eternall lyfe / and that it was with God he affirmeth
hym to be very God. And that he sayth / we hearde / sawe &
fealte / he witnesseth that he was very man also. Ihon also
wrote last: and therfore touched not the stoye that the other
had compelled. But wyrted mooste of the sayth and promys-
ses / and of the sermons of Christ. Thys be sufficient cōcer-
nyng the. iiii. Euangelistes / and theyr auctozite and woz-
thyngnes to be beleued.



The Gospell

Charp

Of S. Ihon.

The everlastynge byrth of the sonne of God / & howe he became man. The testimony of Ihon and of hys baptyme. The callinge of Andrew / Peter / Philip / and Nathanael.



The fyrst Chapter. ✠

A



In the begynnynge was the worde & the worde was with God / & God was the word. The same was in the begynnynge with God. * All thynges were made by the same / and without the same was made nothing that was made. In him was the * lyfe & the lyfe was the + lyght of men: and the lyght shyneth in the darknesse / & the darknesse comprehendeth it not.

Gene. 1. a.
10. 20. & c.

Ihon. 5. 6.
and. 14. a.
+ Joh. 8. b.
9. a. 12. e.

Ther was sente from God a man / whose name was Ihon. The same came for a wytnesse / to beare wytnesse of the lyght / that thow to him they all myght beleue. * 1 He was not that lyght / but that he myght beare wytnesse of the lyght. That was the true lyght / which lygeth all men / that come in to thys worlde. He was in the world / & the world was made by hym / & the world knewe hym not. He came in to hys awne / & hys awne receaved him

Ihon. 5. d.

¶ 113. 114.

Elai. 56. b. not. But as many as receaued hym / & to the gate he powet
Osee. 1. b. to be the chyldren of God: euen soch as beleue in hys name.
Rom. 3. b. Whiche are not bozne of bloude / nor of the wyll of the flesch
Galat. 4. a. nor of the wyll of man / but of God.

+ And the worde became flesh / & dwelt amonge vs: * and
+ Mar. 2. e. we sawe hys glozy / a glozy as of the onely begotten sonne
* Mat. 17. a. of the father full of grace and trueth. ¶

1. Jho. 1. a. ¶ * Jhon byd beare witnesse of hym / cryed / & sayde: Je
+ Mar. 3. b. was thys / of wh^{ch} I spake: after me shal he come / that was
Mar. 1. a. before me. For he was o: euer J: * of hys fulnesse haue all
* Col. 2. b. we receaued 2 grace for grace. For the latwe was geuen of
Deut. 4. b. Moses / grace & trueth came by Iesus Christe. ¶ A man
and. 5. c. hath sene God at any tyme. The onely begotte sonne which
1. Jho. 4. b. is in the bosome of the father / he hath declared the same
+ Jho. 5. d. vnto vs. ¶

¶ + And thys is the recorde of Jhon / whā the Je wes sent B
presses & leuites fro Jerusalem to aske him: Who arte thou?
Johan. 3. d. And he confesse & denyed not. And he confesse & sayde: * I
Deut. 18. c. am not Christ. And they asked hym: What then? Art thou
Elias? He sayd +: I am not. Arte thou the * Prophet? And
Mat. 3. a. he answered: No. Then sayd they vnto hym: What art thou
Mat. 1. a. then / that we may geue answere vnto them that sent vs?
Luch. 3. a. What sayst thou of thy selfe? He sayd: * I am the voyce of a
* Esa. 40. a. cryer in the wylernes: make strayght the way of the Lord.
* As the prophet Esay sayde:



And they that were sent / were of the Pharises. And they
asked hym / & sayd vnto him: Why baptisest thou then / yf
thou be not Christ / nor Elias / nor a Prophet? Jhon answered
red

ted the & said: * I baptise with water: but ther is one come
in amōge you / whō ye know not. It is he that cometh after
me which was before me: whose shoe lacher I am not wor-
thy to lowse. This was done at Berthabara beyonde Joz: Act. 19. a
dane * where Ihon dyd baptise. ¶

* The nexte daye after / Ihon sawe Iesus commynge unto Ihon. 3. b.
hym / & sayd: Beholde the lābe of God / which taketh away and. 10. d
the synne of the world. This is he of whō I sayd unto you: * esa. 53. b
After me cometh a mā which was before me. For he was or 1. Cor. 5. b
ever I / & I knew hym not: but that he shuld be declared in Is-
rael / therfore am I come to baptise with water. * And Iho Matt. 3. b.
bare recozde / & sayd: I saw the spere descēde frō heauē like Marc. 1. a
unto a doue / & abode vpon hym / & I knewe hym not. But he Luc. 3. c.
that sent me to baptise with water / the same said unto me:
vpon whom thou shalt se the spere descēd & tary styll on him
the same is he / that baptised with the holy goost. And I saw
it / and bare recozde / that thys is the sonne of God. ¶



D * The next day after / Ihon stode agayne / & two of his di-
sciples. And whē he sawe Iesus walkyng / he said: Beholde
the * lābe of God / & two of his disciples herde hym speake
& folowed Iesus. And Iesus turned hym about / & sawe the
folowing / & said unto the: What seke ye: They said to him:
Rabbi (which is to saye by interpretaciō / Maister) Where
art thou at lodgyng: He sayd unto the: Come & se it. They
came & sawe it / & abode with hi the same daye. It was about
the tenth houre. One of the two / which herd Ihon speake / &
folowed Iesus / was Andrew the brother of Simō Peter: the
same founde fyrst his brother Simō / & sayd unto hi: we haue
founde messias (which is by interpretaciō / the anoynted) & he

Exo. 12. a.
Esa. 53. b.

¶ brought

brought hym to Iesus. Whan Iesus behelde hym / he sayd:
 path. 16. c. Thou arte Symon the sonne of Jonas / * thou shalt be cal-
 led Cephas / which is by interpretacion / a stone.

The next daye after / wolde Iesus go agayne in to Galile
 hon. 12. c. & founde Philippe / & sayde vnto hym: folowe me. * Philip-
 pe was of Bethsaida the cytye of Andreto & Peter. Philip-
 pe founde Nathanael / & sayde vnto hym: We haue founde
 hene. 3. c. hym / of whom * Moses in the law / & the prophetes haue
 2. c. + 9. b. written / euen Iesus the sonne of Ioseph of Nazareth. And
 deut. 18. c. Nathanael sayd vnto hym: * What good can come out of
 Ela. 7. c. Nazareth? Philippe sayd vnto hym: come / and se.

Iesus saue Nathanael comynge to hym / & sayd of him:
 Joh. 7. c. Beholde / a right Israelite / in whom is no gyle. Nathanael
 sayd vnto hym: from whence knowest thou me? Iesus an-
 swered / and sayd vnto hym: Before that Philippe called the
 whan thou wast vnder the figge tree / I saue the. Natha-
 nael answered & sayd vnto him: Rabbi thou art the sonne of
 God / thou art kyng of Israel. Iesus answered / & sayd vnto
 hym: Because I sayd vnto the / that I saue the vnder a figge
 tree / thou beleeuest: thou shalt se yet greater thynges then
 these. And he sayd vnto hym: Werely verely I saue vnto you:
 from this tyme forth shall ye se the heauen open / & the an-
 gels of God goyng by and do wne ouer the sonne of man. &

Cclose vpon the first Chapter.

1 He was not the light. Trueth it is that Ihon Baptyst was a bap-
 tisme and bryngng light. Joh. v. and Christ called the mynsters of his
 worde the light of the worlde. Mat. v. because they had Gods worde /
 and were sent to beare wytnesse of the light / as was Ihon. Joh. 1. But
 nother Iho nor any other saynt can geue light vnto other men / for ther
 is but one whych of hym selfe is the onely true light of the worlde. eue
 Christ. Joh. xii. that sheweth the light of his worde vnto all men Joh. i.

2 Grace for grace. The grace / mercy / and goodnes that we haue / is ge-
 uen vs by the meanes of the inestimable loue / fauoure and kyndnesse of
 God in Christ / and for hys sake.

3 No man hath sene God at any tyme. The nature and substance of
 God / is of so excellent a maiesty / that no corporall eye can se hym per-
 fectly as he is. Where as the scripture sayeth that Abraham / Jacob /
 Moses / Josue / Job / Elay / Micheas and other had the sight of God /
 and that some of the sawe him face to face / it was but in a glasse / ymage
 or a symilitude. 1. Cor. 12. thorow hys worde by the mynstracion of an-
 gels: for no mā living can se the face of God in his awne nature. Ero. 33

4 I am not Elias. Ihon denyeth not / but that he is the same Elias that
 was promysed Mal. iii. that shulde turne the hartes of the fathers vn-
 to the children / as the angell sayeth Lu. 1. and that was come all ready /
 as Christ reporteth of hym. Mat. xi. But Ihon denyeth hym selfe to be
 that Elias / whych was taken vp in the fyre charret. 4. Reg. 2. Of who
 the Jewes had a dreamynge opynyon / that he shulde walke in the earth
 before the comynge of Messias.

Christ turneth the water into wyne at the marpage
 in Cana / and dryueth the marchautes out of the temple.



And vpon the thyrde dape ther was a maryage at Cana in Galyle/ and the mother of Iesus was there. Iesus also and hys dyscyples were called vnto the maryage. And when the wyne fayled/ the mother of Iesus sayde vnto hym: They haue no wyne: Iesus sayd vnto her: * Woman what haue I to do woth the? myne houre is not yet come. Hys mother sayde vnto the mynisters: What so euer he sayth vnto you/ do it. Ther were set there syxe water pottes of stone/ after the maner of the purpysenge of the Iewes/ euery one conteynyng two or thre measures.

Luck. 2. g

Iesus sayde vnto them: fyll the water pottes woth water: And they fylled them bp to the bypme. And he sayde vnto them: Dretwe out now/ and brynge vnto the master of the feast. And they bare it. When the master of the feast had tasted the wyne whpch had bene water/ and knewe not whēce it came/ (but the mynisters that dretwe the water/ knewe it) the master of the feast called the bydegrome / & sayde vnto hym: Euery man at the fyrst geueth the good wyne/ & whē they are dionken/ then that whpch is worse. But thou hast kepte backe the good wyne vntyll now.

This is the fyrst tokē that Iesus dyd at Cana in Galyle/ and shewed hys glory/ & hys dyscyples beleued on hym. **B** * Afterwarde wente he do tunc to Capernaum/ he/ hys mother/ hys byethzen/ and hys dyscyples/ & tarped not longe there. * + And the Iewes Easter was at hande. And Iesus wente bp to Ierusalem/ and founde sorpyng in the temple/ those that solde oxen/ shepe and doves / and chaungers of money.

Math. 4. b

Marc. 1. b.

Luck. 4. d.

+ Mat 21 b

Marc. 11. b

Luck. 19. d.

Chap. 4

The Gospell

money. And he made a scourge of small cordes / and drōue them all out of the temple wryth the shepe & oren / & poured out the chaungers money / and ouerthrewe the tables / and sayde vnto them that solde the doves : Haue these thynges hence / and make not my fathers house an house of marchaſt dyse. Hys discyples remembred it / that is wyrtte : * The zeale of thyne house hath euen eaten me.

Isal. 68. b

Then answered the Jewes / & sayde vnto hym : * What token shewest thou vnto vs / that thou mayest do these thynges : Jesus answered and sayde vnto them : + Breake doune this temple / & in thre dayes wyl I let it bp agayne.

Mat. 16. a.

Jhon. 6. d.

+ Mat. 26 f

1. Cor. 5. 6

Then sayde the Jewes : * Syre and fortye yere was this temple a buldyng / & wylt thou let it bp in thre dayes : But he spake of the temple of hys body. Now when he was risen agayne from the dead / hys discyples remembred that he thus sayde / and they beleued the scripture / and the wordes whych Jesus spake.

Jere. 17. b.

Apoc. 2. d.

When he was at Jerusalem at Easter in the feast / many beleued on hys name whē they sawe the tokens that he dōe. But Jesus commyted not hym selfe vnto them / for he knewe them all / and neded not that any man shuld testyfy of man / * for he knewe well what was in man. †

¶ These were talkyng of Christ wryth Nicodemus. The doctryne and baptyme of Jhon / and what wyrtnesse he beareth of Christ.



The. iij. Chapter. †

Jhon. 7. e.
and. 19. d.

¶ Ther was a man of the Pharysees / named * Nicodemus / a ruler amonge the Jewes. The same came vnto Jesus by nyght / and sayde vnto hym : Master / we

We know that thou arte come a teacher fro God: * for no mā can do these tokēns that thou doest/ excepte God be wryth hym. Iesus answered & sayde vnto hym: Werely/ werely I saye vnto the: Excepte a man be bozne a new/ he can not se the kyngdome of God. Nicodemus sayde vnto hym: 1 How can a man be bozne/ when he is olde? Can he entre in to hys motheres wombe/ & be bozne agayne: Iesus answered: * Werely/ werely I saye vnto the: Excepte a man be bozne of water/ & of the sprete/ he can not come in to the kyngdome of God.

Jhon. 4. b
and. 7. b.
Tite. 3. a.

* That which is bozne of flesh/ is flesh: and that which is bozne of the sprete/ is sprete. Maruayll not/ that I saye vnto the: Ye muste be bozne of new. The wynde bloweth wher he wyl/ & thou hearest his sounde: * but thou canst not tell whence he cometh/ and whither he goeth. So is euery one/ that is bozne of the sprete.

Rom. 8. a.

Ecds. 1. a

Nicodemus answered/ and sayde vnto hym: How maye these be? Iesus answered/ and sayde vnto hym: Art thou a Master in Israell/ and knowest not these? Werely/ werely I saye vnto the: We speake that we knowe/ and testyfy that we haue sene/ and ye receaue not our testyfyng. If ye beleue not when I tell you of earthly thynges/ how shalde ye beleue/ when I speake vnto you of heavenly thynges?

* And noman ascendeth vp in to heauen/ but he that is come downe from heauen (namely) the sonne of man which is in heauen. And lyke as * Moses lyfte vp the serpente in the wyldernes/ euen so must the sonne of man be lyfte vp/ that who so ever beleueth in hym/ shalde not perishe/ but haue euerlastyng lyfe.

Eph. 4. a

Num. 21. b

Job. 8. c. &

12. b.

* For God so loued the worlde/ that he gaue hys onely sonne/ that whosoever beleueth in hym/ shalde not perishe/ but haue euerlastyng lyfe. * For God sent not hys sonne in to the worlde/ to condemne the worlde/ but that the worlde myght be saued by hym. He that beleueth on hym/ shall not be condemned. But he that beleueth not/ is condemned already: because he beleueth not on the name of the onely sonne of God. But this is the condemnation/ that the lyght is come in the worlde/ & men loued the darkness more then the lyght: for theyr workes were euill. * Who so ever doth euill/ hateth the lyght/ and cometh not to the lyght/ that hys dedes shalde not be reprobued. But he that doth the treuth/ cometh to the lyght/ that his workes maye be knowen: for they are done in God.

Jhon. 1. a.

and. 12. f

+ Eph. 5. b

Afterwarde came Iesus and hys dysciples in to the lande of Ietopp/ and had hys beyng there wryth them. 2 * & he was baptyzed: * Ihon baptyzed also in Enon besyde Salem: for ther was moche water there. And they came thither/ & were baptyzed: * for Ihon was not yet put in prison.

Jhon. 4. a

+ Mat. 3. a

Marc. 1. a.

Luch 3. a.

* Mat. 4. b

* Then arose ther a questyon amonge the dysciples of Ihon

Jhon wryth the Jewes about the purpſenge/ and they came vnto Jhon/ and ſayde vnto hym: Maſter/ he that was wryth the beyonde Iordane/ of who thou bareſt wytnelle: beholde
 * he baptiſed / & euery man cometh vnto hym. Jhon anſwe
 red & ſayde: A man can receaue nothinge/ excepte it be geue
 hym from heauen. Ye poure ſelues are my wytnelles / howe
 * that I ſayde: I am not Chriſt/ but am ſente befoze hym. He
 that hath the wyde/ is the wydegrome: but the frende of the
 wydegrome ſtanderh/ & herkeneth vnto hym/ and rejoyceth
 greatlye ouer the voyce of the wydegrome: ~~the ſame voyce~~
 of myne is now fulfilled. He muſt increaſe/ but I muſt
 decreaſe.

He that cometh from on hyghe/ is aboue all. He that is
 of the earth/ is earthlye / and ſpeaketh of the earth. He that
 cometh from heauen/ is aboue all/ and reſpſerth to whar he
 hath ſene and herde/ and noman receaueth hys wytnelle.

But he that receaueth it / hath ſet to hys ſeale/ * that God
 is true. For he whom God hath ſente / ſpeaketh the wordes
 of God: * for God geueth not the ſpſete/ vnto hym/ by mea
 ſure. The father loueth the ſonne/ * & hath geuen hym all
 thynges in to hys hande. + He that beleueth on the ſonne/
 hath euerlaſtyng lyfe: he that beleueth not the ſonne / ſhall
 not ſe the lyfe / but the wrath of God abydeh vpon hym. ¶

Cloſe vpon the. iij. Chapter.

1 Now can a man be borne/ when he is olde. Theſe wordes of Hic
 demus declare plainly/ that worldly wiſdome and the naturall reaſon
 and fre will of man / hath no knowledge of the grace and inwarde
 worckes of God. Yee the doctrine therof ſemerh but fooliſhnes vnto
 hym. i. Corin. ii.

2 And baptiſed. Jeſus baptiſed not hym ſelf but by hys diſcyples/ as
 the Euangelyst Jhon ſayeth here after in the fourth Chapter: Herethe
 leſſe whether a man do a thyng by hym ſelfe or by hys ſeruauntes/ it is
 called hys dede.

3 Hath ſet to hys ſeale. That is to ſay: he ſeteth it prynced in his hart
 by the experyence of fayth/ that God is true/ as Chriſt ſayeth. John. vii
 ¶ If any man will do the will of the father/ he ſhall knowe whether
 abyſ doctrine be of God. & c.

The lounge communycacyon of Chriſt / wryth the
 woman of Samaria by the welles ſyde. How he com
 meth in to Galyle/ and healerh the rulers ſonne.

The. iij. Chapter.

Nowe whē Jeſus had knowlege/ that it was come
 to the eares of the Iudayſes / that Jeſus made &
 baptiſed mo diſcyples/ than Jhon (howe be it Jeſus
 hym ſelfe baptiſed not / but hys diſcyples) * he
 lefte the lande of Iewry/ and departed agayne in to Galyle.
 But he moſte nedes go therto the Samaria. ¶ Then came he
 in to a cytye of Samaria/ called Sychar/ nye vnto the pece
 of lande/ * that Iacob gaue vnto Joſeph hys ſonne. And
 there was Iacobs well. Nowe when Jeſus was theryn of
 hys

Jhon. 4. a

Jhon. 1. b.

Roma. 3. a

Eſay. 61. a

Mat. 11. c.

Luck. 10. c.

4 Joh. 6. f.

1 Joh. 5. b.

Math. 4. b

Gen. 48. d



hys iourney / he sat hym do wne to bpō the well. And it was
aboute the syre houre. Then came ther a womā of Samaria
to draw water. Iesus sayde vnto her: Geue me dzyinke. (for
hys dyscyples were gone they: waie in to the cyrpe / to bye
meate) So the woman of Samaria sayde vnto hym: How
is it that thou askest dzyinke of me / scerenge thou art a Iewe
& I a woman of Samaria: * For the Iewes medle not wpyth
the Samarytans.

4. Re. 17. c
Ihon. 8. e.

B Iesus answered and sayde vnto her: yf thou knetwest the
gyfte of God / and who it is that sayeth vnto the / geue me
dzyinke / thou woldest aske of hym & he wolde geue the * the
water of lyfe. The womā sayde vnto hym: Spz / Thou haste
nothyng to drawe wythall / & the well is depe / frō whēce
hast thou thē that water of lyfe? Art thou greater then our fa
ther Jacob / whych gaue vs thys well? And he hym selfe
drāke therof / & hys chyldre / & hys cattell. Iesus answered
and sayde vnto her: Who soeuer dzyinketh of thys water /
Shall thyrste agayne. But i who soeuer Shall dzyinke of the
water that I shall geue hym / Shall neuer be moze athyrste:
* but the water that I shall geue hym / Shall be in hym a wel
of water / whych spryngeth bp in to everlastyng lyfe.

Johā. 7. d.
Jere. 2. b.

The woman sayde vnto hym: * Spz / geue me that same
water / that I thyrste nor: nother nede come hpyther to drawe.
Iesus sayde vnto her: So call thy husbāde / & come hpyther

Ihon. 1. a.
Tit. 3. a

The womā answered / & sayde vnto hym: I haue no husbāde.
Iesus sayde vnto her: Thou hast sayde well / I haue no
husbāde: for thou hast had fyue husbādes / & he whom thou
hast now / is not thyne husbāde: there saydest thou ryght.

Jhon. 6. d.

The

Luck. 7. b The woman sayde vnto hym: **Spz** * **I** se/ that thou arte a
2. Reg. 9. 13 prophete. Oure fathers woꝝshpped vpon this mountayne/
2. Par. 7. c and * ye saye/ that at Jerusalem is the place/ where men
ought to woꝝshppe. Iesus sayde vnto her: **Domā**/ beleue
me/ the tyme commeth that ye shall nother vpon thys moun
tayne/ nor at Jerusalem woꝝshppe the father. Ye wote not
what ye woꝝshppe/ but we knowe what we woꝝshppe/
Gen. 22. c. for * Saluacion commeth of the Jewes. But the tyme com
meth/ and is now al ready/ that the true woꝝshppers shall
Rom. 1. a. woꝝshppe the father in * spzete/ and in the treuth: For the
+ 2. cor. 3. c father wpll haue soch so to woꝝshppe hym: + God is
spzete/ and they that woꝝshppe hym/ must woꝝshppe hym
in spzete and in the treuth.

The woman sayde vnto hym: **I** wote that messias shall
come/ which is called Christ. When he commeth/ he shall
Mat. 26. f. tell vs all thynges. Iesus sayde vnto her: * **I** that speake vn
Mat. 13. g to the/ am he. And in the meane season came hys disciples/
Luc. 22. e. and they marayled that he talked wpyth the woman. **Yed**
Jhon. 9. d sayde noman: What askest thou/ or what talkest thou wpyth
and. 10. c. her? Then the womā let hyz pot stande/ and wente in to the
cypre/ and sayde vnto the people: Come/ se a man/ whiche
hath tolde me all that euer I dydde/ Is not he Christ? Then
wente they out of the cypre/ & came vnto him. In the meane
whyle hys dyscyples prayed hym/ and sayde: **Waster/ eate:**
But he saide vnto them: **I** haue meate to eate/ that ye knowe
not of. Then sayd the disciples among the selues: Hath any
man brought hym meate? Iesus sayde vnto the: My meate
is thys/ that **I** do the wpll of hym that sent me/ & to fynysh
hys worke. Saye not ye poure selues: Ther are yet foure
Mat. 9. d. monethes/ and then commeth the harueste? Beholde/ **I** say
Luck. 10. a vnto you: lyfye bp your eyes/ and loke vpon the felde/ * for
it is whyte already vnto the haruest. And he that reapeth/ re
ceaueth rewarde/ and gathereth frute to euerlastyng lyfye/
that both he that soweth and he that reapeth/ maye reioyce
together. For herin is the prouerbe true: One soweth/ ano
ther reapeth. **I** haue sente you to reape that/ wheron ye be
sowed no labour. Other haue laboured/ and ye are come in
to theyr laboures.

Many Samaritās of the same cypre beleued on hym/ for
the sayde of the womā which testified: He hath tolde me all
that euer I dydde. Now when the Samaritās came to hym
they besoughte hym that he wolde tarpe wpyth them. And he
abode there two dayes/ and many mo beleued because of
hys worde/ and sayde vnto the woman: We bleue notwe
Jhon. 17. b hence forth/ not because of thy sayenge: * We haue herde
hym oure selues and knowe/ that thys of a treuth is Christ
the sauoure of the worlde. **I**

After two dayes he departed thence/ and wēt into Galyle.

* For

* For he him self testified / that a prophet is nothyng set by
at home. Nowe when he came in to Galyle / the Galyleans
receaued hym / whp: h had sene all that he dyd at Ierusalem in
the feast: for they also were come thither in the feast. And
Jesus came agayne in to Cana in Galyle: * where he turned
the water in to wyne.

Mat. 13. g.
Marc. 6. a
Luch. 4. c.

Ihon. 2. a.



† And ther was a certayne ruler / whose sonne laye sycke
at Capernaum. Thys herde that Jesus came oute of Iewrye
in to Galyle / and wente vnto hym / and besought hym / that
he wolde come do wne and helpe hys sonne / for he laye dead
sycke. And Jesus sayde vnto hym: Excepte ye se tokens and
wonders / ye beleue not. The ruler sayde vnto hym: Come
do wne Syr / or euer my chyldre dye. Jesus sayde vnto hym:
Go thy wyape / thy sonne lyueth. The man beleued the woꝛde
that Jesus sayde vnto hym / and wente hys wyape. And as he
was goynge do wne / hys seruaunt met hym / and tolde hym /
¶ sayde: The chyldre lyueth. Then enquired he of them the
houre / wheryn he beganne to amende. And they sayde vnto
hym: Yesterdape aboute the seuenth houre the feuer lefte
hym. Then the father perceaued / that it was aboute the same
houre wherin Jesus sayde vnto hym: Thy sonne lyueth.
* And he beleued wth hys whole house. † Thys is nowe
the seconde token that Jesus dyd / whē he came from Iewrye
in to Galyle.

Ietu. 18. a.

Cloſe vpon the .iiii. Chapter.

¶ Who ſoever ſhall dryncke of the water. ecc. Shall neuer be more a
thyrſte. That is to ſaye: whoſoever ſeeketh the ſaluacion / mercy and good
neſſe of God in Chriſt / and hath the true taſte of his worde ſhall not
deſyre nor be a thyrſte after other conſolacion or ſtraunge doctryne.

Exe

But as the felinge and experence in the holy goost increaseth/so shall the lone and desyre towards hym and hys worde increase also / as it is writtes Eccli.2.4. They that ate me/shall have the more hunger:and they that dryncke me/shall thirst the more.

The healeth the man that was speke eyghte & thyrtye yere. The Jewes accuse hym as a breaker of the Sabbath: he answereth for hym self/ and reprooveth them.



The. b. Chapter.

Afterward/ther was a fast of the Jewes/and Jesus A went vp to Jerusalem. There is at Jerusalem by the slaughter house a pole/ whiche in Hebrue is called Bethesda / & hath fyve porches: wherin laye many speke/ blynde/ lame/ wythered/ which waited when the water shuld moue. For the angell wote downe at hys tyme to the pole/ and feared the water. Whosoever now wente downe fyrste/ after that the water was feared/ the same was made whole/ what soever dis ease he had: & ther was a man whiche had lyeen speke eyghte & thyrtye yeres. When Jesus sa to him lye/ and knewe that he had lyeen so longe: he sayde vnto hym: Wylt thou be made whole? The speke an-

Bethesda is as much to saye as an hospitall.

swered hym: Syr/ I have no mā/ when the water is moued to put me in to the pole. And when I come/ another steppeth downe in before me. Jesus sayd vnto hym: * Arise/ take vp thy bed/ & go thy way. And immediatly the man was made whole: And toke vp hys bed/ & wente hys way. + But vpo the same daye it was the Sabbath. Then sayde the Jewes vnto hym that was made whole: To daye is the Sabbath: It is not lawfull for the to carpe thy bed. He answered them and. 9. b. He that made me whole/ sayde vnto me: Take vp thy bed/ & go thy

Math. 9. a
Marc. 2. a.
Luc. 5. c.
+ Mat. 12. a
Marc. 2. c
and. 3. a.
Lu. k. 5. a.
13. b. 14. b
Jhon. 7. b
and. 9. b.



go thy way. Then asked they hym: What mā is that / which
sayde vnto the: Take vp thy bed / and go thy way? But he
that was healed / wylle not who he was: for Iesus * had
gotten hym selfe atwape / because there was moche people.

Johā. 5. b.

B

After ward founde Iesus hym in the temple / & sayde vn
to hym: Behold / thou art made whole: * synne no more / lest
a worse thyng happē vnto the. The mā departed / & told the
Jewes that it was Iesus: whych had made hym whole. &
Therfore dyd the Jewes persecute Iesus / & sought to slaye
hym / because he had done thys vpon the Sabbath.

Jhon. 5. a.

But Iesus answered them: * My father worketh hyther
to / and I worke also. Therfore sought the Jewes more to
slaye hym: because he brake not onely the Sabbath / but
sayde also * that God was hys father / and made hym selfe
equall wth God. Then answered Iesus / & sayde vnto the:
Werely verely I save vnto you: + The sonne can do nothing
of hym selfe: but that he seyth the father do. For what soeuer
he dothe / that doeth the sonne also. The father loueth the
sonne / & he wether hym all that he doth / & wlll he woe hym
yet greater workes / so that ye shall maruayll. For as the
father rayseth vp the dead / & maketh them lyue / euen so the
sonne also maketh lyuynge whō he wlll. For the father iud
geth no man / but * hath geuē all iudgemēt vnto the sonne /
that they all mighte honour the sonne euen as they honour
the father. Who so honoureth not the sonne / the same ho
noureth not the father / whych hath sente hym.

1. Cor. 12. 8

Mat. 26. f.

Mat. 12. g

Luch. 22. e.

+ Jho. 9. a

Mat. 11. e

Luch. 10. e.

Jhon. 5. e.

Werely verely I save vnto you: * Who so heareth my
woorde / and beleueth hym that sente me / hath euerlastynge

o

lyfe /

Luch. 23. d. lyfe/ and *commeth not in to damnacion/ but is passed the towe from death vnto lyfe.

Marc. 5. e.
Joh. 11. e.
2. Tes. 4. c.
+ Joh. 1. a.
and 14. a.
* Da. 12. a.
Mar. 25. d.
Verely herely I saie vnto you: * The houre commeth/ & is now already/ that the dead shall heare the voyce of the sonne of God: and they that heare it/ shall lyue/ for: as the father hath lyfe in hym selfe: so lyketwys he hath/ he geuen vnto the sonne/ to haue lyfe in hym selfe: and hath geuen hym power also to execute iudgement/ because he is the sonne of man. Maruaple not ye at this: * for the houre commeth/ in the which all that are in the graues/ shall heare hys voyce/ and shall go forth they that haue done good/ vnto the resurrection of lyfe/ but they that haue done euell/ vnto the resurrection of damnacion.

Joh. 8. b. c. 1 I can do nothinge of my selfe. As I heare so I iudge: and my iudgement is iuste. for: I seeke not myne awne wyll/ but the wyll of the father/ which hath sent me. 2 * yf I beare wytnesse of my selfe my wytnesse is not true: There is another that beareth wytnesse of me/ & I am sure/ that the wytnesse which he beareth of me/ is true.

Joh. 1. b. * I sent vnto John/ and he bare wytnesse of the trueth. As for me/ I take no recorde of mā/ but these thynges I saie that ye myght be saued. * He was a burnynge and shynynge lycht/ but ye wolde haue reioyced a lytle while in his lycht.

Joh. 5. a.
+ Joh. 10. e. * Neuertheless I haue a greater wytnesse then the wytnesse of John. + for the workes whiche the father hath geuen me to synne/ the same workes which I do/ beare wytnesse of me/ that the father hath sent me. * And the father hym self/ which hath sent me/ beareth wytnesse of me. + ye haue not heretofore hys voyce at any tyme/ nor sene his Maye: * hys woide haue ye not abydonge in you: for ye beleue not hym/ whō he hath sent. 3 * Searche the scripture/ for ye thinke ye haue euerslastynge lyfe therein: & the same is it that testifieth of me/ & ye wyll not come vnto me/ that ye myght haue lyfe. * I receaue not prayse of men: but I knowe you that ye haue not the loue of God in you. I am come in my fathers name/ & ye receaue me not. * yf another shall come in hys awne name/ him wyll ye receaue. How can ye beleue/ which receaue prayse one of another/ & seeke not the prayse that is of God onely? Ye shall not thinke that I wyll accuse you before the father: ther is one that accuseth you/ euen Moses in whom ye trust. yf ye beleued Moses/ ye shoulde beleue me also: for * for he hath wytten of me. But ye be beleue not hys wytynges/ how shall ye beleue my wordes?

Math. 3. b.
and. 17. a.
Joh. 8. b.
+ Deu. 5. c.
Joh. 1. b.
and. 6. e.
2. Joh. 4. b.
* Act. 17. b.
+ Dep. 12. e.
* Joh. 12. e.
1. Joh. 2. e.
2. Tes. 2. a.
Deu. 12. e.
I can do nothinge of my selfe. These are wordes of mekenesse in Christ/ whych of tymes ascribeth all glory and power vnto his father: so sayth he of his manhode: Neuertheless in other places he declarith

Chap. v. Chapter.

2 I can do nothinge of my selfe. These are wordes of mekenesse in Christ/ whych of tymes ascribeth all glory and power vnto his father: so sayth he of his manhode: Neuertheless in other places he declarith

hys power to be equall with the father / to the intent that we shoulde not dout / but that he is very God. ffor he sayeth Ihon. x. Roman taketh my lyfe fro me / but I leaue it of my selfe. I haue power to leaue it and haue power to take it agayne.

2. If I beare wytnesse of my selfe / my wytnesse is not true. That is to saye: If I / as a pryuate man / shoulde commende or magnifye my selfe after the carnall maner of men / whych by nature are lyers. Psalm. cxi. my wytnesse were of no value: But because I am not onely man / but one with the father / very God & mā / the lyght of the worlde / and the tructh it self / herfore though I beare recorde of my selfe / yet is my recorde true. Iho. viii. ffor I am Gods sonne / which can not lye.

3. Seache the scripture. Though it be so that God almyghty must wyte his lawe in oure hartes. Jeremi. xxxi. and though they must all be taught inwardly of God / that come to his knowlege. Iho. vi. yet ought not men to despyse prophecies. i. Thes. v. but alwaye to ceterpse the selues in the scripture / ether by readynge / by exhortynge or teachynge other. 1. Tim. iii. ffor the scripture is the instrument of God ordered therto. As for other visions / or appearynge of dreames / they are deceitfull: & who so euer regardeth such / taketh holde of a shadowe / and foloweth after the wynde. Ecclesiastici. xxxiii.

¶ Jesus fedeth fyue thousande men wyth fyue barly loaves / departeth awayne / that they shoulde not make hym hyng / goeth vpon the see / & reproveth the fleshy hearers of hys woide. The carnall are offendeth at hym and forsake hym.

The. vi. Chapter.

After thys * wete Jesus ouer the see vnto the ctye Tyberias in Galyle. And moche people folowed hym / because they sawe the tokens that he dyd vpon them / whych were dysceased. But Jesus wente vp in to a mountayne / and there he sat wyth hys dyscyples. And * Eafter the feast of the Iewes was nye. + Then Jesus lft vp hys eyes / and sawe that ther came moche people vnto hym / & he sayde vnto Iphilippe: Whence shall we bye bread that these maye eate: But thys he sayde to proue hym / for he him selfe knewe what he wolde do.

Mat. 14. b.
Marc. 6. d.
Luch. 9. b.

Exod. 12. a
+ Mat 14. d
Marc. 6. d.
Luch 9. b.

Iphilippe answered hym: Two hundred penyworth of bread is not ynough amoge them / that euery one maye take a lytle. Then sayde vnto hym one of hys dyscyples / And * the brother of Symon Peter: Ther is a lad here / that hath fyue barly loaves / & two fyshes / but * what is that amoge so many? Jesus sayde: Make the people syt downe. Ther was moche grasse in the place: Then they sat them downe / aboute a fyue thousande men. Jesus toke the loaves / thaked & gaue the to the disciples: the disciples (gaue) to them that were set downe. Lyketwyle also of the fyshes as moche as they wolde.

When they were fylled / he sayde vnto hys dyscyples: Gather vp the broken meate that remaineth that nothyng be lost.

O ij be loq.

be lost. Then they gathered / and fylled twolue baskettes
 wpth the broken meate / that remainned of the fyue barlye
 loaves / vnto them whych had eaten. Now when the men
 Math. 7. b. sawe the token that Iesus dyd / they sayde : * Thys is of a
 Jhon. 4. c. trueth the Prophete / that shulde come in to the worlde. ¶
 When Iesus now perceaued that they wolde come & take
 Jhon. 5. a. hym vp / to make hym kynge / * he gat hym awaye agayne
 in to a mountayne hym selfe alone.



Mat. 14. c. * At euen twente hys dyscyples downe to the see / & entred
 Marc. 6. c. in to the shyppe / and came to the other syde of the see / vnto
 Capernaum. And it was darke already: And Iesus was not
 come to them. And the see rose thoro'we a greate wynde.
 Nowe when they had rowed vpon a fyue and twente or
 thyrtye furlonges / they sawe Iesus goynge vpon the see /
 and came nye to the shyppe. And they were afraied. But he
 sayde vnto them: It is I / be not afraied. Then wolde they
 haue receaued hym in to the shyppe. And immediatly the
 shyppe was at the lande whither they wente.

The nexte daye after / the people whych rode on the other
 syde of the see / sawe that ther was none other shyppe there /
 saue that one / wheryn to hys dyscyples were entred : and
 that Iesus wet not in wpth hys dyscyples in to the shyppe /
 but that hys dyscyples were gone awaye alone. Nowe he se
 ther came other shippes from Tyberias / nye vnto the place
 where they had eaten the bread / after that the Lorde had geue
 thanks. Nowe when the people sawe that Iesus was not
 there / nother hys dyscyples / they toke shyppe also / & came
 to Capernaum / and soughte Iesus,

D And when they founde hym on the other syde of the see/
they sayde vnto hym: Master / when comest thou hyther: Je-
sus answered the / & sayde: Verely verely I saye vnto you:
ye seeke me not because ye sawe the tokes: but because ye dyd
eate of the loaves / & were fylled: Laboure not for the meate
whych perysheth / but that endureth vnto euerlastynge lyfe
whych the sonne of man shall geue you: for I hym hath God
the father sealed. Then sayde they vnto hym: What shall
we do / that we maye worke the workes of God? Jesus an-
swered / & sayde vnto them: Thys is the worke of God / that
ye beleue on hym / whō he hath sent. Then sayde they vnto
hym: * What tokes doest thou then / that we maye se & beleue
the: What workest thou? Oure fathers dyd eate Manna in
the wyldernesse / as it is wrytten: + He gaue the bread from
heauen to eate. Then sayde Jesus vnto the: Verely verely I
saye vnto you: Moses gaue you not bread from heauen / but
my father geueth you the true bread from heauen: for thys
is that bread of God / whych commeth from heauen and ge-
ueth lyfe vnto the worlde. Then sayde they vnto hym:
* Spyl / geue vs alwaye soche bread. But Jesus sayde vnto
them: I am that bread of lyfe. He that cometh vnto me / shall
not hunger: & he that beleueth on me / shall neuer thyrst. But
E I haue sayde vnto you / that ye haue sene me / & yet ye beleue
not. All that my father geueth me / cometh vnto me / & who so
commeth vnto me / hym wyll not I cast out: for I am come
downe from heauen / not to do myne owne wyll / * but the
wyll of hym that hath sent me. + Thys is the wyll of the fa-
ther / whych hath sent me / that of all that he hath geuen me
I shulde lose nothyng / but shulde rapse it vp agayne at the
last daye. Thys is the wyll of hym whych hath sent me / that
* who so euer seyth the sonne & beleueth on hym / haue euer-
lastynge lyfe / & I shall rapse hym vp at the last daye.
Then murmured the Iewes therouer / that he sayde: I am
that bread whych is come downe fro heauen / and they sayde:
* Is not this Jesus / Iosephs sonne: whose father & mother
we knowe? How sayeth he then / I am come downe from
heauen? Jesus answered / and sayde vnto them: Murmur
not amonge youre selues. + * No man can come vnto me /
excepte the father whych hath sent me / & aue hym. And I
shall rapse hym vp at the laste daye. It is wrytten in the Pro-
phetes: + They shall all be taught of God. Who so euer
now heareth it of the father / and learneth it / cometh vnto
me. * Not that any man hath sene the father / saue he which
is of the father / the same hath sene the father.
F Verely verely I saye vnto you: + He that beleueth on me /
hath euerlastynge lyfe. I am that bread of life. Your fathers
dyd eate Manna in the wyldernes / and are dead. Thys is
that bread whych commeth from heauen / that who so eateth

Mat. 16. 8.
Marc. 8. 6.
Jhon. 2. 2.
+ Ero. 16. 8
Psal. 77. 6

Joh. 4. 8.

Luch. 22. 8
+ Jho. 12. 8
and. 18. a.

Jhon. 15. 2

Mat. 13. 9.

Mat. 16. 6.
Jhor. 6. 8.
2. Cor. 5. 2
Esa. 54. 8
Jere. 31. 8.
Mat. 11. 6.
Luch. 10. 6.
* Deu. 4. 8
and 5. 6.
+ Jhon. 1. 8
1. Jho. 5. 8.

Lu. 8. 22. b

ther of shalbe not dye. I am that lyuynge bread whych came
downe fro heauen: Who so eateth of this bread / shall lyue
for euer. And the bread that I will geue / is my flesh * which
I wyl geue for the lyfe of the worlde. ¶

1. Joh. 4. b

Then stroue the Iewes amonge them selues / and saydes
How can this fellowe geue vs his flesh to eate? Iesus sayde
vnto them: Verely verely I saye vnto you: I Excepte ye eate
the flesh of the sonne of mā and drynke hys bloude / ye haue
no lyfe in you. Who so eateth my flesh / and drynkerh my
bloude / hath euerlastinge lyfe: ¶ I shall rayse hym vp at the
last daye. ¶ For my flesh is the very meate / and my bloude
is the very drynke * Who so eateth my flesh / and drynkerh
my bloude / abpoch in me / & I in hym. As the lyuynge father
hath sent me / and I lyue for the fathers sake: Euē so he that
eateth me shall lyue for my sake. This is the bread which is
come fro heauē: Not as poure fathers oyd eate Manna / and
are dead. He that eateth of this bread / shall lyue for euer. ¶

Mat. 26. f.
Actu. 1. b.

These thynges sayde he in the synagoge / when he taught
at Capernaum. Many now of his disciples that herde this /
sayde: This is an harde sayeng / who maye abyde the hea-
ryng of it? But when Iesus perceaued in hym self / that his
disciples murmured therat / he sayd vnto the: Woth this of-
fende you? What and yf ye shall se the sonne of mā * ascēde
vp thither / where he was afore? It is the sprete that quye-
keneth / the flesh profiteth nothyng. The wordes that I
speake / are sprete / and are lyfe. But ther are some amonge
you / that beleue not. For Iesus knewe well from the begyn-
nyng / which they were that beleued not / and who shulde
betraye hym. And he sayde: Therefore haue I sayd vnto you:
* ¶ No man can come vnto me excepte it be geuen hym of
my father. From that tyme forth / many of his disciples wēt
backe and walked no moze woth hym. Then sayd Iesus vnto
the twolue: Wyl ye also go a way? Then answered Symō
Peter: Lord / whither shall we go? Thou hast the wordes
of euerlastinge life: and we haue beleued and knowē / that
thou art Christ the sonne of the lyuynge God. Iesus answe-
red them: Haue I not chosen you twolue / and * one of you
is a deuell? But he spake of Judas Symon Iscarioth: & the
same betrayed hym afterwarde / & was one of the twolue.

Johā. 12. b
4 Joh. 13. a

¶ Close vpon the vi. Chapter.

1. Hym hath God the father sealed. Hym (that is to saye Christ) hath
God appointed to be the onely helper and teacher of all / and as S. Paul
sayeth. i. Cor. 1. Iesus Christ is ordeyned of God to be vnto vs wylsome
righteousnesse sanctyfycation and redempcyon.

2. Except ye eate the flesh of the sonne of man / and drynke his blood /
ye haue no lyfe in you. This Chapter speaketh not of the Sacrament of
the body and bloude of Christ / but of the very small eatyng / namely of
fayth / whych is stedfastly to beleue / that Christ hath shed hys blood
for vs. Els were oure chyldren damned / that are not able to receaue the
Sacrament.

¶ How I can come vnto me / except it be genen him of my father. These wordes rponnde the sayenge that went before in thys same Chapter. No man can come vnto me / except the father whych hath sent me / brawe hym.

¶ Iesus commeth to Iernsalem at the feast / reacheth the Jewes and reproueth them. The Wharpsles and the hyghe Priestes hearpnge that the people begynne to fauoure Christ / and to beleue in hym / sent out off:ers to take hym. Ther are dyuerse oppnyons of hym amōge the people. The Wharpsles rebuke the off:ers because they haue not taken hym / and chypde wth Nicodemus for takpnge hys parte.



The vii. Chapter. ✠

After that wete Iesus aboute in Galile for he wolde not go aboute in Jewry / because the Jewes sought to kyll hym. But the Jewes * feast of Tabernacles was at hande. Then sayde hys b:ethre vnto him: Get the h:ce / & go in to Jewry that thy disciples also may se the thynges / that thou doest. He that seketh to be opely knowe doth nothinge in secrete. yf thou do soch thynges / the thew thy selfe before the worlde: for hys b:ethren also beleued not in hym.

Leuit. 23. 2

Then sayde Iesus vnto them: My tyme is not yet come / but youre tyme is alway ready. * The worlde can not hate you / + but me it hateth because I testifie of it that the thynges of it are euell. So ye hy vnto thys feast / I wyl not go hy yet vnto thys feast / for my tyme is not yet fulfilled. Whē he sayd thys vnto the / he abode still in Galyle: But as sōme as hys b:ethre were gone hy / then wete he hy also vnto the feast: not opely / but as it were secretly. Then the Jewes

Johā 15. 2
and 18. 4.
+ sap. 2. 6.

The Gospel

Thou. 11. f. sought him at the feast / & sayde: * Where is he? And there
Matth 21. e was a great murmur of hym amōg the people. Some sayd:
Thou 6 b. * He is good. But other sayd: No / he doth but deceaue the
and. 7. d. people. + Ho to be it no man spake frely of hym / for feare of
+ Joh. 12 f the Iewes. ¶ But in the myddes of the feast twente Iesus by in to the

4 Joh. 12. 8 But in the myddes o f the feaſt wente Jeſus bp in to the temple / and taught And the Jewes maruapled and ſayde: **C**
 Ho we can he the ſcripture / ſeynge he hath not learned it?
 Jeſus answered them / and ſayde: My doctryne is not myne:
 but hys that hath ſent me. yf any man wpll do hys wpll / he
 ſhall knowe: whether this doctryne be of God / or whether I
 ſpeake of my ſelfe. He that ſpeaketh of hym ſelfe / ſeketh his
 awne prayſe: but he that ſeketh the prayſe of hym that ſent
 hym / the ſame is true / & ther is nobnrpghtynouſneſſe in him.
Exod. 20. c. * Hath not Moſes geuen you the lawe / & none of you keepeth
Leui. 24. b the lawe? Why go ye aboute to kyll me? The people answered
Jhon. 5. a. & ſayde: Thou haſt the deuell / who goeth aboute to kyll
 the? Jeſus answered & ſayde: * One worke haue I done / &
 ye all maruaple. Moſes gaue you the circuncyſyon: (not be-
Gen. 17. b cauſe it cometh of Moſes / but of the * fathers) yet do ye cir-
 cuncyſe a man vpon the Sabbath, yf a man receaue circuncy-
 ſyon vpon the Sabbath / that the lawe of Moſes ſhulde not
 be broken / whyſdayne ye then at me / becauſe I haue made a
Deut. 1. b man euery wyght whole on the Sabbath? * Iudge not after
 the vttre appareauce / but iudge rpghtuous iudgement.

Then sayde some of them of Ierusalem: Is not hyr he/
whom they go aboute to kyll? And beholde/ he speaketh bol-
dey/ & they saye nothyng to hym. Do our rulers knowe in-
Mat. 13. g. dede/ that he is very Christ? Howe be it/ * We knowe/
Marc. 6. a whence thys is. But whē Christ cometh/ no mā shall knowe
Luch. 4. c. whēce he is. Then cryed Iesus in the temple as he taught/ &
sayde: ye knowe me/ & whence I am ye knowe/ * & of my
Jhon. 8. b. selfe am I not come/ but he that sent me/ is true/ tohom
ye knowe not: But I knowe hym/ for I am of hym/ and he
hath sent me. * Then sought they to take hym/ but no man
Luch. 19. d. layed handes vpon hym/ for his houre was not yet come.
20. b. 22. a. + But many of the people beleued on hym/ and sayde: Whē
Jhon. 8. b. Christ cometh/ shall he do moze tokens/ then thys doth?
+ J. 8. e. And it came to the Wharpses eares/ that the people murm-
and 11. e.ured soche thynges of hym. * And the Wharpses and hye
1. Re. 19. d. Iocesses sent out seruauntes/ to take hym. Then sayde Iesus
Mar. 22. b. vnto thē: + I am yet a lytle whyle wth you/ & then go I vn-
Mar. 12. b. to him that hath sent me: * ye shall seke me/ & not fynde me:
Luch. 20. c. & where I am thither cā ye not come. Then sayde the Iewes
+ Jo. 16. b. amonge thē selues: Whither wyl he go/ that we shall not
* Jer. 29. fynde hym: Wyl he go amōge the Grekes that are scattered
Jhon. 8. b. abrode/ and teach the Grekes? Whar maner of sayenge is
and 13. d. thys/ that he sayeth: ye shall seke me/ & not fynde me: wher
I am



I am / thyther can not ye come? But in the last dape which was the moſte ſolempne dape of the feaſte / Jeſus ſtoode by / cryed and ſayde : * Who ſo thyrſteth / let hym come vnto me / and drynke. He that beleueth on me / as the ſcripture ſaſureth / out of hys body ſhall flowe ryuers of the + water of lyfe / (But thys ſpake he of the * ſpycte / which they that beleue on hym / ſhulde receaue. For the holy goost was not yet there / becauſe Jeſus was not yet glorified.) Many of the people : no w when they herde thys ſaunge / ſayd : * This is a very Prophet. Other ſayde : + He is Chriſt. But ſome ſayd : Shall Chriſte come out of Galile? Sayeth not the ſcripture that Chriſt ſhall come * of the ſede of Dauid / and out of the towne of + Bethleem / where Dauid was? Thus was there diſſenciſ among the people for his ſake. Some of the wolde haue taken hym / but no man layed handes on hym.

Act. 5. 2.
+ Act. 12. 6.
Iohel. 2. E.
Ihon. 3. 2.
and. 4. b.
* Act. 2. 2.
Mat. 21. b.
+ Mat. 16. e
Ihon. 6. g
* pl. 131. b
+ mich. 5. a
Mat. 2. 2.

The ſeruantes came to the hye pzeſtes and pharpyes / & they ſayde vnto them : Who haue ye not brought hym? The ſeruantes answered : Neuer man ſpake as thys man doth. Then answered them the phariſes : Are ye alſo deceaued? * Doth any of the rulers or phariſes beleue on him? But the comun people which knowe not the lawe / are curſed. Nicodemus ſayde vnto them : + he that came vnto hym by nyght / which was one of them : * Doth our lawe iudge any man / befoze it heare hym / and knowe what he hath done? They answered and ſayd vnto hym : Arre thou a Galilean alſo? * Searche and loke / out of Galile arſpereth no Prophet. And ſo euery man went home,

Ihon. 12. f
1. Cor. 1. d.
Ihon. 3. a.
Ero. 23. a.
Act. 19. d
Ihon. 1. e.

A woman is taken in aduourpe: Cl' the delpnereth her. The fredome of so: he as foloweth Chyke / to whom they accuse to haue the d.uell within hym / & go about to stone hym.



The. viij. Chapter

Mat. 21. b.
Marc. 11. b

Jesus went * vnto mount Oliuete / and early in the moynynge came he agayne in to the temple / and all the people came vnto hym. And he sat downe / and taught them. And the scribes & the pharises brought vnto hym a woman taken in aduourpe / and set her there openly / and sayde vnto him: Master / thys woman was takē in aduourpe / euen as the deede was adopyng. Moses * in the lawe commaunded vs / to stone so: h: What sayest thou? Thys they sayde / to tēpte hym / that they myght haue toher- of to accuse hym. But Iesus stouped downe / & wrote wryth his fynger vpon the ground. Now whyle they continued at kynge hym / he l'ft hym selfe bp / & sayde vnto them: Ye that is amonge you without synne / let hym caste the fyrste stone at her. And he stouped downe agayne / and wrote vpon the grounde. But when they herde that / they went out one after another: the eldest fyrst / and left Iesus alone / and the womā standing before hym. Iesus l'ft hym selfe bp / and when he sawe noman but the woman / he sayde vnto her: Woman / where are thyne accusers? Hath no man condemned the? She sayde / Lord no man. Iesus sayde: Nother do I cōdēpne the / So thy wyfe / * and synne nomore. ¶

Johā. 5. b.

Johan. 1. a
9. a. 12. c.

Then spake Iesus agayne vnto them / & sayde: * * I am the light of the world: Ye that foloweth me / shal not walke



in darknesse/ but shall haue the light of lyfe. Then sayde the
Ihar ifes vnto hym: Thou bearest recozde of thy selfe/ thy
recozde is not true.

B Jesus answered/ and saide vnto them: Though I beare re
cozde of my selfe/ yet is my recozd true: for I knowe whence
I came/ and whither I go: but ye can not tel whence I come
and whither I go. Ye iudge after the flesh. I iudge no mā
but yf I iudge/ my iudgement is true: for I am not alone/
but I and the father that hath sent me. It is wyrtten also in
poure lawe/ * that the testimony of two men is true. I am
one that beareth witness of my selfe: + And the father that
sent me/ beareth witness of me also. Then sayde they vnto
hym: Where is thy father? Jesus answered: * Ye norther
know me nor yet my father. yf ye knew me ye shulde knowe
my father also. These wordes spake Jesus vpon the Gods
chest/ as he taught in the temple. * And noman toke him: for
hys houre was not yet come. *

* Then sayde Jesus agayne vnto them: + I go my waye/
and ye shall seke me/ and shall dye in your synnes: whither
I go/ thither can ye not come. Then sayde the Jewes: Will
he kill hym selfe then/ that he sayeth: whither I go/ thither
can not ye come? And he sayde vnto them: Ye are fro bench/
I am fro above. Ye are of this world: I am not of this world
Therefore haue I sayd vnto you/ that ye shall dye in your syn
nes. * So yf ye beleue not that I am he/ ye shall dye in your
synnes. Then sayd they vnto hym: Who art thou then? And
Jesus sayd vnto the: Euen the very same thyng that I saye
vnto you/ I haue many thinges to saye to iudge of you. But
he that sent me/ is true: * I loke what I haue herde of hym/

Den. 17. 23
and. 19. c.

+ Mat. 1. 8
and. 17. 2.

* Mat. 11. 6
Luch. 10. c.

Johan. 7. c

Johan. 7. d
and. 13. d.

Marc. 16. b
Johan. 3. c

Joh. 15. b.

that speake I befoze the woꝛlde. Ho to be it they vnderstode not / that he spake of the father.

Then sayde Iesus vnto them: **Thou. 3. e.** **7. b. 12. f. &** **14. a.** **4 Jho. 7. c.** **W**he ye haue list bp on hys the sonne of man / then shall ye knowe that I am he / and that I do nothyng of my selfe: * but as my father hath taught me euen so I speake / & he that sente me / is with me. The father leaueth me not alone / for I do alwaies that pleaseth hym. **4 Jho. 7. c.** When he thus spake / many beleued on hym. Then sayde Iesus vnto the Jewes / that beleued on hym: yf ye continue in my woꝛde / then are ye my very disciples / and ye shall

Rom. 6. b. knowe the trueth / and the trueth shall make you * fre.

3. a. Then answered they hym: **Sala. 4. a** We are Abrahams seds / we were neuer bonde to any mā. **How** sayest thou then: ye shall be fre? Iesus answered them / and sayde: **Rom. 6. b.** Verely verely I saye vnto you: * **2. Pet. 2. d.** Who so euer doth synne / is the seruante of synne: As for the seruante / he abyedeth not in the house for euer / but the sonne abyedeth euer. **Yf** the sonne therfore make you fre / then are ye fre in dede / I knowe that ye are Abrahams seds / but ye seke to kyll me. For my woꝛde taketh not amonge you. I speake that I haue sene of my father / & ye do that ye haue sene of your father.

Thou. 3. e. **and. 7. b.** They answered / and sayde vnto hym: **Abraham** is our father. Iesus sayd vnto them: **Yf** ye were Abrahams chyldren / ye wolde do the dedes of Abraham. **But** now ye go about to kyll me / a man that haue told you the trueth: * **which** I haue herde of God / thys dyd not Abraham. Ye do the dedes of your father. Then sayd they vnto hym: **We** are not boꝛne of fornicacion / we haue one father / euen God. Iesus sayde vnto them: **yf** God were your father / then wolde ye loue me. **For** I am proceded forth / and come from God. **For** I am not come of my selfe / but he hath sent me. **Why** knowe ye not then my speche? **Euen** because ye can not abyde the hearing of my woꝛde.

Ye are of the father the deuell / & after the lustes of your father will ye do. * **The** same was a murthurer from the begynnyng: and abode not in the trueth. **For** the trueth is not in hym. **When** he speaketh a lye / then speaketh he of his owne: **for** he is a lyar / and a father of the same. **But** because I saye the trueth / ye beleue not.

4 **Which** of you can rebuke me of one synne? **yf** I saye the trueth / why do ye not beleue me? * **The** that is of God / heareth Gods woꝛde. **Therefore** heare ye not / because ye are not of God.

Then answered the Jewes and sayde vnto him: **Saye** we **E** not ryght / that thou art a Samaritane / * and haste the deuell? Iesus answered: I haue no deuell / but I honoure my father / and ye haue dishonoured me. I seke not myne owne prapse / but ther is one that seeketh it / and iudgeth: * **Verely** verely



berely I save vnto you: pf any man kepe my worde/ he shall neuer se death.

Then sayde the Ietwes vnto hym: Now know we / that *thou hast the deuell. Abraham is dead & the Prophetes/ & Mar. 9. d. thou sayest: pf any man kepe my worde/ he shall neuer taste and. 12. c. of death. Art thou greater then oure father Abraham: which Marc. 3. b. is dead/ & the Prophetes are dead: Whom makest thou thy Ihon. 7. b. selfe: Jesus answered: * Yf I prayse my selfe/ then is my prayse nothing. But it is my father that prayseth me: which Ihon. 5. c. ye saye is your God/ & ye knowe hym not: but I know him. And pf I shuld saye/ I know hym not: I shuld be a lyar: lyke vnto you. But I know hym and kepe hys worde.

Abraham your father was glad / that he shuld se my day *and he saw it / & reioyced. Then sayd the Ietwes vnto him. Thou art not yet fifty yere old / & hast thou sene Abraham: Jesus sayd vnto them: Verely verely I saye vnto you: Or euer Abraham was. * I am. + Then toke they by stones / to caste at hym: * But Jesus hyd hym selfe / & went out of the temple. & Gene. 17 and. 22. a. | Heb. 11. 8

¶ Close vpon the viii. Chapter.

I I iudge no man. Trueth it is: that Christ is ordered of God to be iudge of the lyuynge and dead. Act. 17. ffor the father hath committed all iudgement vnto the sonne: Johan. 5. Rememberde in these wordes Christ sayeth: Ye iudge after the flesh. I iudge no man carnally as ye do / norther iudge I after the sight of the eyes. ec. Elai. xi. but after the hart & Tsalon. ii.

¶ Christ maketh the man to se that was bozne blynde / where thozto he getteth hym selfe moze displeasure as amonge the Ietwes and Pharises.

The. ix. Chapter.





And Jesus passed by/ & sawe a man that was borne blinde. And his disciples asked hym/ & sayde: Master who hath synned? this/ or hys elders/ that he was borne blinde? Jesus answered: Nother hath this synned/ nor his elders/ * but that the woꝝkes of God shulde be shewed on him. + I must woꝝke the woꝝkes of hym that hath sent me/ while it is daye. The night cometh/ when no man can woꝝke. As longe as I am in the woꝝlde/ I am the * lyght of the woꝝlde.

Jho. 11. a.
+ Jho. 5. b

Jhon. 1. a.
8. b. 12. e.

Mat. 8. b.

When he had thus sayde/ he spat on the grounde/ & made clape of the sparte/ and rubbed the clape on the eyes of the blinde/ & sayde vnto him: Go thy waie to the pole of * Siloha (which is interpreted/ sent) and wash the. Then went he his waie and washed hym/ and came seynge. The neighbours & they that had sene hym befoze/ how that he was a begger/ sayde: Is not this he that sat/ and begged? Some sayd: it is he. Other sayd: he is like him. But he him self sayd I am euen he. Then sayd they vnto him: Now are thine eyes opened? He sayd: The man that is called Jesus/ made clape/ and anointed myne eyes/ and sayd: Go thy waie to the pole of Siloha/ and wash the. I went my waie/ & washed me/ and receaued my syght. Then sayd they vnto him: where is he? He sayde: I can not tell.

Mat. 12. a.

Mat. 2. c.

Luch. 6. a.

Jho. 5. a 7b

Then brought they vnto the Pharises/ hym that a lytle befoze was blind. * It was the Sabbath/ when Jesus made the clape/ and opened his eyes. Then agayne the Pharises also asked

B

asked hym / how he had receaved his sight: he sayd vnto
 them: he put claye vpon myne eyes / and I washed me / and
 now I se. Then sayd some of the Ioharites: This mā is not
 of God / seying he keepeth not the Sabbath. * But the other
 sayd: how can a synfull man do such tokens? And ther was
 a strepe amonge them. They sayde agayne vnto the blinde:
 What sayest thou of hym / that he hath open. ned thyne eyes?
 He sayde: * He is a Prophet. The Iewes belueued not hym /
 that he was blynde / & had receaved his sight / till they called
 the elders of hym that had receaved his sight. And they asked
 them / & sayd: Is this your sonne / whō ye say / was borne
 blinde? How doth he now se then? His elders answered
 them / and sayd: We knowe / that this is oure sonne / and
 that he was borne blinde. But how he now seyth / we cā not
 tel: or who hath opened his eyes / can we not tell. He is olde
 ynough / aske hym / let hym speake for hymselfe.

Jhon. 7. d
 1. b. 12. b.

Jhon. 7. d

C This sayde hys elders / because they feared the Iewes:
 * For the Iewes had conspyred already / that if any mā shoulde
 cofesse that he was Christ / the same shoulde be excommunicate.
 Therfore sayd his elders: It is oltynough / aske hym.
 Then called they the man agayne that was blinde / & sayde
 vnto hym: * Seue God the prayse / we knowe that this mā
 is a synner. He answered / & sayd: Whether he be a synner
 or no / I can not tell / one thyng am I sure of / that I was
 blinde & now I se. Then sayd they vnto hym agayne: What
 dyd he vnto thee / how opened he thyne eyes? He answered
 them: I tolde you right now. Herde ye it not: What / wyl
 ye heare it agayne? Wyl ye also be his disciples: They rap
 ted they hym / & sayde: Thou arte his disciple. We are sure
 that God spake with Moses: as for this felowe we knowe
 not whence he is. The man answered & sayd vnto the: This
 is a maruailous thyng / that ye wote not where he is / and
 he hath opened myne eyes. For we know / that God heareth
 not the synners: but if any mā be a feare of God / and doth
 his wyl / hym heareth he. Sence the worlde began it was
 not herde that any mā opened the eyes of one that was borne
 blinde. If this man were not of God he coulde haue done
 nothinge. They answered / and sayde vnto him: Thou art
 all together borne in synne / and teachest thou vs? And they
 D thrust hym out. Iesus herde that they had thrust hym out /
 when he had founde hym / he sayd vnto hym: Beleuest thou
 on the sonne of God? He answered / & sayd: Lord / who is
 it that I might beleue on him? Iesus said vnto him: * Thou
 hast sene hym / and he it is that talketh with the. He sayde:
 Lord / I beleue. And he receyued hym. R

Jho. 12. E

Josu. 17. e
 Actu. 12. d.

Mat. 26. f.
 Mar. 14. g
 Jhon. 4. d

And Iesus said: I am come to iudgement into this worlde
 that they which se not myghre se: and that they which se /
 myghre be made blinde. And some of the Ioharites that were
 with

Jhon. 15. c. With hym/ herde this/ & sayd vnto hym: Are we then blnd/ also? Iesus sayd vnto them: ¶ Yf ye were blnd/ ye shulde haue no synne. But now that ye say/ we se/ therfoze your synne remaineth.

Close vpon the. ix. Chapter.

I am come to iudgement in this worlde. Though Christ oure saviour came not in to the worlde to iudge or condemne. Jhon. xii. but to saue as many as beleue in hym. Joh. iii. Yet for the vnbelaers he is come to iudgement: for as he is the vpryng of many/ so is he the fall of such as resist hye worde. Luc. ii.

¶ Christ is the true Shepherde/ & the doze of the Shepe/ Some saye: Christe hath the deuell/ and is madde/ some saye: he speaketh not the wordes of one that hathe the deuell Because he telleth the treuthe/ the Jewes take hye stones to caste at hym/ call hye preachynge blasphemyp/ and go aboute to take hym.



The. x. Chapter



Utrely herclp I saye vnto you: he that encreth not in at the doze in to the Shepfold / but clymmeth by some other waye/ the same is a thefe & a murderer. But he that goeth in at the doze/ is the Shepherde of the Shepe: to hym the porter openeth: & the Shepe heare his voyce/ and he calleth his awne Shepe by name/ and ledeth them out. And when he hath sent forth his awne Shepe he goeth before them/ and the Shepe folowe hym: for they knowe his voyce. As for a straunger they folowe hym not/ but flye from hym: for they knowe not the voyce of straungers. This prouerbe spake Iesus vnto them/ but they vnderstode not what it was/ that he sayd vnto them.

Then

Jhon. 8. d.
+ p. 20. 27. c

Then sayd Iesus vnto them agayne: Werely verely I saye vnto you: * I am the doze of the shepe. All they that are come befoze me / are theues & murtherers. But the shepe herkened not vnto them. I am the doze: yf any man entre in by me / he shall be sau'd / and shall go in and out / and fynde pasture. A thefe cometh not but for to steale / kyll & destroye. I am come that they myght haue lyfe / & haue it more abundantly. Ihon. 14. a

B * I am a good shepherde: & a good shepherde gueth his lyfe for the shepe. But an hyred seruaunt / whiche is not the shepherde / nother the shepe are hys atone / seyth the wolfe commynge / and leaueth the shepe / and flyeth. And the wolfe catcheth and scattereth the shepe. But the hyred seruaunte flyeth / because he is an hyred seruaunt / & careth not for the shepe. I am a good shepherde / * and knowe myne / and am knowne of myne / & euen as my father knoweth me / and I knowe the father. And * I geue my lyfe for my shepe. And I haue yet other shepe / whiche are not of this folde / and those same must I brynge also / and they shall heare my voyce / and z ther shall be one flocke / and one shepherde. Ezec. 34. d
Mich. 5. a



C Therfoze doth my father loue me / because I leaue my lyfe that I maye take it agayne. No man taketh it fro me / but I leaue it of my selfe. I haue power to leaue it / and haue power to take it agayne. Thys commaundemente haue I receaued of my father. Then was ther dissension amonge the Iewes for these sayēges. * Many of them sayde: He hath the deuell / & is madde / why heare ye hym? Other sayde: & These are not wordes of one that is possessed. Can the deuell also open the eyes of the blinde? * * It was the dedication of the temple at Ierusalem / & was twynter. And Iesus walked Math. 9. d
Marc. 3. c.
+ Joh. 7. d
8. c. 9. b
2. mac. 1. c. b

3. Reg. 6. a

Johā. 5. d.

Joh. 2. 4. a.

and. 17. c.

+ Joh. 8. e.

Johā. 5. b.

Psal. 81. a

Mat. 16. g

Mar. 1. 4. g

Luch. 22. c.

+ Joh. 9. a

and. 15. c.

Mat. 21. e.

Marc. 3. a.

Johā. 7. b.

+ Johā. 1. c

Johan. 3. d

in * Salomons porche. Then came the Jewes rounde about hym / and sayde vnto hym : Howe longe dost thou make vs d oute? yf thou be Christ / tel vs plainly. Jesus answered the Jewes / I tolde you / and ye beleue not. * The workes that I do in my fathers name / they beare witness of me. But ye beleue not because ye are not of my shepe / as I sayd vnto you. My shepe heare my voyce / and I know the / and they folow me. And I geue them everlastynge lyfe / and they shall neuer perishe / and noman shall plucke them out of my hande. My father which gaue them me / is greater then all: and noman is able to plucke them out of my fathers hande. * I and the father are one. + Then the Jewes toke vp stones agayne / to stone hym / Jesus answered them : Many good workes haue I shewed you fro my father / for whiche of them stone ye me?

The Jewes answered him / & sayde: For the good workes sake we stone the not / * but for the blasphemy: and because that thou beynge a man / make thy selfe God. Jesus answered them : Is it not wyrtten in your lawe: * I haue sayde. ye are Goddes: yf he call them Goddes / vnto whom the worde of God came (and the scripture can not be broke) saye yethen vnto hym / to whom the father hath sanctified and sente in to the worlde: * thou blasphemest God / because I sayde: I am the sonne of God? + yf I do not the workes of my father / beleue me not: but yf I do them / then (yf ye beleue not me) yet beleue the workes / that ye maye knowe and beleue / that the father is in me / and I in the father. †

* They went about agayne to take hym / but he escaped out of theyr handes / and went awaye agayne beyonde Jordan: in to the place + where Jhon had baptyzed before / and there he abode. And many came to hym / and sayde: Jhon dyd no tokens / * but all that Jhon spake of thys man / is true. And many beleued on hym there.

Close vpon the x. Ch apter.

1 A good shepherde geueth hys lyfe for the shepe: yf persecucion or trouble be done only to the mynysters of Gods worde / and not to the flocke / then may they flye to the malice of tyrantes / accordinge to the wordes of Christ. Mat. x. but yf that flyenge awaye were the destruction of the flocke / and we with our abdringe myght withstande the same by the worde of God / doubtles we ought to geue onre lyues for the brethren. 1. Jhon. iii

2 Ther shalbe one flocke and one shepherde. That is to saye / there shall be one church or congregacion / and one sayth of al soch as beleue / whether they be heeren or Jewes. Not that all the Jewes or all the heere shall conuerte / for ther shalbe still wheates amonge the corne. Mat. xiii. But these wordes of Christ agree vnto Cayphas prophete / which he spake out off the holy goost / as the Evangelyst expoundeth it / and sayeth / that Jesus was for to dye for the people / namely of the Jewes / and not for them onely / but that he shulde gather to gether the chyldren of

of God/ which were scatted abroad. Iho. xi. for Christ is our peacer
which of the Jewes and Gentyles hath made one/ and broke downe
the wall that was a stoppe betwene them, Eph. ii

Christ rayseth Lazarus from death The hygh prestes
and the Pharises gather a counsell / and caste theyr hea-
des together agaynst hym / therfore he getteth hym out
of the wyse.



The. xi. Chapter. ✠

A Ther laye one sycke / named Lazarus of Bethania / *Luck. 7. d.*
in the towne of Mary / and hyr syster Martha. * (It
was that Mary / whiche anoynted the Lord wth
oyntment / and dyed hys fete wth hyr heer / whose
brother Lazarus laye sycke.) Then sent his sisters vnto him
and sayde: Lord / beholde / he whome thou louest lyeth syck.
Whan Iesus herde that / he sayd: Thys syknes is not vnto
death / but for the prayse of God / * that the sonne of God
maye be praysed there thorow. Iesus loued Martha and hyr
syster / and Lazarus. Now when he herde that he was sycke /
he abode two dayes in the place where he was. *Johā. 9. a.*

Afterward sayde he vnto hys disciples: Let vs go agayn
into Ieruzpe. Hys disciples sayd vnto hym: Master / * lately
twolde the Jewes haue stoned the / and wilt thou go thither
agayn: Iesus answered: Are there not twelue houres in the
daye? He that walked in the daye / sombleth not / for he
seeth the lyght of thys worlde. But he that walketh in the
nyght / sombleth: for ther is no lyght in hym. *Johan. 7. e
8. c. 10. c.*

Thys he spake / and afterwarde sayd he vnto the: Lazarus
Dy. oure

Math. 9. c.
Marc. 5. c.
Luch. 8. f.

oure frende * slepeth / but I go to wake hym oute of slepe. Then sayd hys disciples: Lord / yf he slepe / he shall do well ynough. (Howe be it Iesus spake of hys death / but they thought that he had spoken of the bodely slepe). Then sayde Iesus vnto them planely: Lazarus is dead / and I am glad for your sakes / that I was not there / that ye maye beleue. Neuertheles let vs go vnto hym. Then sayde Thomas * (whiche is called Didimus) vnto the disciples: Let vs go also / that we maye dye with hym.

Joh. 20. c.

Then came Iesus / and founde that he had lpen in the graue foure dayes already. Bethany was nye vnto Ierusalem / about fyftene furlōges. And many of the Ietwes were come to Martha and Mary / to comforte them ouer theyr bzoother. Nowe when Martha herde that Iesus came / she wente to mete hym. But Mary sat styll at home.

Jhon. 11. d

* Then sayd Martha vnto Iesus: * Lord / yf thou haddest bene here / my bzoother had not ben dead. But neuertheles I knowe also / that what soeuer thou askest of God / that God wyll geue it the. Iesus sayd vnto her: Thy bzoother shall ryse agayne. Martha sayde vnto hym: I knowe that he shall ryse agayne in the resurreccion at the last daye. Iesus sayde vnto her: I am the resurreccion and the * lyfe. ¶ We that beleueth on me / shall lyue / though he were dead already: and who soeuer lyueth and beleueth on me / shall neuer dye. Belueest thou thys? She sayde vnto hym: yee Lord / I beleue that thou arte Christ the sonne of God / whiche shulde come in to the worlde. ¶ And whan she had sayde thys / she wente hys wyfe / and called Mary hys syster secretly / and sayde: The master is come / & calleth for the. She / when she herde that / rose bp quickly / & came vnto hym: for Iesus was not yet come in to the towne / but was yet in the place / where Martha mete hym. The Ietwes that were with her in the house and comforted her / whan they sawe Mary / that she rose bp hastily / and went oute / they folowed her / & sayde: She goeth to the graue / to wepe there.

Jhon. 11. a
+ Rom. 1. b
Jhon. 3. b.
and. 6. f.

Jhon. 11. c.

Nowe when Mary came where Iesus was and sawe hym / she fell downe at hys fete / and sayde vnto hym: * Lord / yf thou haddest bene here / my bzoother had not ben dead. Whē Iesus sawe her wepe / & the Ietwes wepyng also / that came with her / he groned in the sprete / and was sorow within him selfe / and sayd: Where haue ye layed hym? They sayd: Lord come / and se it. And * Iesus wepte. Then sayde the Ietwes: Beholde howe he loued him. But some of them sayde: Coude not he * whiche opened the eyes of the blinde / haue made also / that thys man shuld not haue dyed? But Iesus groned agayne in hym selfe / & came to the graue. It was a caue & a stone layed on it. Iesus sayd: Take awaye the stone. Martha the syster of hym that was dead sayde vnto hym: Lord / he is spaketh

Luch. 19. d

Jhon. 9. a.



Apketh already / for he hath ben dead foure dayes. Iesus
sayde vnto her: Sayd I not vnto the that: if thou dydest be
leue / thou shouldest se the gloze of God.

Then toke they awaye the stone / where the dead laye. Je-
sus lyft vp hys eyes / & sayd: father I thanke the that thou
hast herde me. Howe be it I know / that thou hearest me all
waye. But *because of the people that stande by I sayde it /
that they maye beleue / that thou hast sent me. Joh. 12. b.

When he had sayde this / he cryed loude: Lazarus come
forth. *And the dead came forth bounde hande & foote with
graue clothes / and hys face bounde with a naphyn. Iesus
sayde vnto them: Nowe se hym / and let hym go: *Many now
of the Iewes which were come vnto Mary / and saw what
Iesus dyd / beleeued on hym. But some of them wente they
waye vnto the Pharises / and tolde them what Iesus had
done. Jhon. 5. c.
Jhon. 7. c.

*Then the hyghe prestes / and the Pharises gathered a
councell / and sayde: + What do we: This man doth many
tokens. If we let hym go thus / all men wyl beleue in hym. Mat. 26. a.
Mar. 14. a
Luk. 22. a
Then shall the Romaynes come / and take awaye our lade
and people. But one of them named Cayphas / which was
hyghe prest the same yere / sayde vnto them: we knowe no
thyng / nother consydre you any thyng at all. *It is better
for vs that one man dye for the people / then that all the peo-
ple shoulde perishe. Thys spake he not of hym selfe / but / for
so moch as he was hye prest of the same yere / he prophes-
yed. For Iesus was for to dye for the people / & not for the
people onely / but that he shoulde gather together the chyldre
of Iosai. 2. a.
+ Act. 4. b
* Da. 9. d
Joh. 18. b.

Mat. 12. b. of God / which were scattered abroad: * Fro that day forth /
 Marc. 3 a. they toke counsell / ho to they might put hym to death. Iesus
 Johā. 10. d. walked no more openly amonge the Iewes / but went from
 thence into a contrie by the wyldernesse / to a ctye called E-
 phraim / and there had he hys beyng with hys disciples. ¶

The Iewes Easter was nye at hande. And there went by
 many to Jerusalem oute of that contrie befoze the Easter / to
 purifye them selues. Then stode they by / and asked after Je-
 sus / and spake amonge them selues in the temple: * What
 thynke ye / that he cometh not to the feast? The hygh Prie-
 stes and wharpsles had geuen a commaundemēt / that if any
 man knewe where he were / he shuld shew it / that they might
 take hym.

Closeth vpon the .xii. Chapter.

1 Whosoever lyeth and beleueth on me / shall neuer dye. It is ap-
 poynted vnto men / that they shal once dye corporally. Heb. ix. But who
 so heareth the wordes of Christ and beleueth them / hath euerlastinge
 lyfe / and shall not come in dampnacyon / but from this corporall death
 he passeth to eternall lyfe. Iohn. v. and shall neuer dye the euerlastinge
 death. Apoc. ii

¶ Mary anoynted Chrystes fete. Judas murmureth /
 Christ excuseth her: rydeth in to Jerusalem / and is lo-
 uyngly receaued of the thankfull / but bitterly despyed
 of the vngdoly.



Mat. 20. a
 Marc. 14. a
 Luc. 22. a

The .xii. Chapter. ✠

Syre daues + befoze Easter came Iesus vnto Betha-
 nye / where Lazarus was / which was dead / who A
 Iesus rayled vp from the dead. There they made
 hym a supper / & Martha serued. But Lazarus was
 one

one of them / that ſat at the table with hym. * Then toke Ma-
ry a pound of oynment of pure and coſtly Nardus / & anoin-
ted Jeſus ſete / and dreyed hys ſete with hyr heer. The houſe
was full of the ſauoure of the oynmente. Then ſayde one of
hys dyſciples / Judas Iſcariot Simons ſonne which after-
warde betrayed hym: Why was not this oynment ſold for
thre hundred pens / and geuen to the pooze? This ſayd he /
not that he cared for the pooze / but becauſe he was a thefe /
and * had the bagge / & bare that whiche was geuen. Then
ſayde Jeſus: Let her alone / thys hath ſhe kepte agaynſt the
dape of my buryenge. For the pooze haue ye alway with you
but me haue ye not alwaye.

Luch. 6. b.

Johā. 12. c.

Then moche people of the Jewes had knowlege / that he
was there / and they came not for Jeſus ſake onely / but alſo
that they myght ſee Lazarus / * to whome he had rayſed frō the
dead. But the hyghe preſtes were aduyls to putte Lazarus
to death alſo: becauſe that for hys ſake many of the Jewes
went a waye / and beleued on Jeſus. k

Johā. 11. c.



B * Upon the nexte dave moche people whiche were com-
e into the feaſt / when they herde that Jeſus came towarde Je-
ruſalem / they toke bzaunches of palme trees / and went out
to mete hym / and cryed: Hoſanna. * Blessed be he / that in
the name of the Worde commeth the kynge of Iſrael. Jeſus
gat a ponge Aſſe / and rode thereon. As it is wyrtten: * Feare
not thou daughter of Sion: beholde / thy kynge commeth ry-
dyng vpon an Aſſe foale. Neuertheleſſe hys dyſciples
vnderſtoode not theſe thynges at the tyme / but when Jeſus
was glozified / then remēbred they hat ſuche thynges were

Mat. 21. a.

Mat. 21. a.

Luch. 19. e

Pla. 117. e

Eſa. 62. c.

3a. ha. 9. b.

Writen

wrytte of him / & that they had done soth thinges vnto hym.
The people that was with hym when he called Lazarus out of the graue and rased him from the dead / commended the acte. Therfore the people mete hym / because they herde / that he had done soch a myracle. But the Pharyses sayde amonge them seues: ye se / that we pccauyle no thyng: behold all the wo:ldc rünterh after hym.



2. Reg. 8. f. * Ther were certayne Grekes (amonge them that were
Act. 1. 8. c. come bp to Jerusalem to wo:shyppe at the feaste) the same
+ 3. h. 0. 1. c. come vnto Philippe / + which was of Bethsaida out of Ga
lile / and prayed hym / and sayde: Sp: two wolde fayne se Je
sus. Philippe came / and tolde Andrewe. And agayne / Phi
lippe and Andrewe tolde Jesus. Jesus answered them and
Joh. 13. d. sayd: * The houre is come / that the sonne of man muste be
and. 17. a. glorified.
+ Esa. 23. c.
1. Cor. 15. d. * Verely verely I saye vnto you: + Excepte the wheate
come fal in to the grounde / and dyc / it biderh alone: But of
it dyc it byrgeth forth moche frute. * He that loueth hys
Math. 10. lyfe / shall lose it: & he that hateth hys lyfe in this wo:ld /
Marc. 8. c. shall kepe it vnto lyfe cuerlastyng. He that wyll serue me /
Luch. 9. c. let him folo to me. And wher I am there. Shall my seruante be
and. 17. d. also: & he that serueth me / hym shall my father honour. *
* Now is my soule heupe / and what shall I saye: * Father
Mat. 26. d. helpe me out of this houre. But therfore am I come into this
Mar. 14. d. houre. Father glorifye thy name.
Luch. 22. c. Then came ther a voyce from heauen: I haue glorified
it / and wyll glorifye it agayne. Then sayde the people that
Hod

stode by a herde: It thondzeth. Other sayde: An angell spake vnto hym: Iesus answered/ and sayde: * This hope came **Johā. 11. 8**
 E not because of me/ but for your sakes.

* Now goeth the iudgement ouer the world. Now shall the prynce of this worlde be thrust out. * And I when I am lyfte vp from the earth / wyl drazw all vnto me. (But this he sayde / so signifye what death he shulde dye. Then answered hym the people: We haue herde in the * lawe / that Christ endureth for ever: & how sayest thou the that the sone of man most be lyft vp? Who is this sonne of man? **Johā. 3. b.**
and. 8. c.
10. 1. 9. d.
Esa. 9. b.
Dan. 7. c.
Mich. 5. a.



Then sayde Iesus vnto the: The lpyght is yet a lytle whyle wyth you / walke whyle ye haue the lpyght / that the darknesse fall not vpon you. He that walketh in the darknesse / woteth not whither he goeth. Beleue ye on the * lpyghte **Eph. 5. a.**
 whyle ye haue it / that ye maye be the chyldren of lpyghte. **1. Tel. 5. a.**
Johā. 8. d.

These thynges spake Iesus / and departed away / & hys **F** hym selfe from them. And though he had done soche tokens before them / yet beleued they not on hym / that the sayenge of Esay the p[ro]phete myght be fulfilled / which he spake: * Worde / who beleueth oure p[re]achynge? Or to whom is the arme of the Worde opened? Therfore coulde they not beleue. For Esay sayde agayne: * He hath blynded theyr eyes and hardened theyr hart / that they shulde not se with the eyes / nor vnderstāde with the hart / and shulde be conuerted: and he shulde heale them. Thys sayde Esay / when he sawe hys glory / and sooke of hym. **Esay. 53. a.**
Rom. 10. 8
Esay. 6. b

* Neuerthelesse many of the chiefe rulers beleued on hym but because of the pharises they wolde not be a knowne **Jhon. 7. 8.**
 of it **10. b.**

John. 9. c of it * lesse they shulde be excommunicate. + For they loued
+ Tho. 5. d more the prayse with men / then with God.

Jesus cryed / and sayde: He that beleueth on me / beleueth
not on me / but on hym that sente me. And he that seyth me /
Jhon. 3. c. seyth hym that sente me. * I am come a lyghte in to the
s. b. 9. a. worlde / that whoso euer beleueth on me / shulde not byde
in darknesse. And he that heareth my wordes / and beleueth
not / I iudge hym nor. * For I am not come to iudge the
Joh. 3. c. worlde / but to saue the worlde. He that refuseth me / and re-
ceareth not my wordes / hath one already that iudgeth him.

Deu. 18. c. * The word that I haue spoken / that shall iudge hym at
Jhon. 16. d. the laste daye. For I haue not spoken of my selfe: but the
father that sente me / hath geuen me a commaundement / what
I shulde do & saye. And I know that 2 hys commaundement
is lyfe euerlastynge. Therefore loke what I speake / that
speake I euen so / as the father hath sayde vnto me. I

Close vpon the. xii. Chapter.

1 He that hateth. cc. That is / he that can be content to lose this tem-
poral lyfe for Christ and his worde shall lyue for ever. Mat. x. Mar.
1. iiii. Luc. ix. c. lvi.

2 his commaundement is lyfe euerlastynge. Christ speaketh not here
of the lawe or commaundement that vitereth synne. Roma. iii And can
saith synne to reuerie Roman. vii for it killeth the conscience of euill
doers / and prescheth damnacion. ii Corint. iii. but Christ speaketh of
the commaundement that bys heauenly father geue hym / to preache
the Gospell vnto the poore / to heale the countrey in barte. cc. Esay. vi
and Luc. iiii

Christ washeth the dysciples fete / telleth them of Ju-
da the traytoure / and commaunderth them earnestly to
loue one another.

The. xii. Chapter.

BEfore the feast of Easter when Jesus knew that hys
tyme was come / that he shulde departe oute of this
worlde vnto the father / as he loued hys which were
in the worlde / euen so loued he them vnto the ende.

Mat. 26. a. And after supper / * when the deuell had already put in to
marc. 14. b the harte of Iudas Iscarioth Symons sonne / to betraye
Luch. 22. a hym. Jesus knowynge that the father had geue all thynges
+ mat. 11. c in to hys handes / and that he was come from God / & went
Luch. 10. c vnto God / he rose from supper / and laped a lyde hys byper
garmentes / and toke a towell / & gyrded it aboute hym. After
warde poured he water in to a bason / & beganne to washe
the dysciples fete / and dreyed them with the towell / that he
was gyrded withall.

Then came he vnto Symon Peter / and the same sayde
vnto hym: * Lord / shalt thou wash my fete? Jesus answer-
ed & sayde vnto hym: What I do / thou knowest not now /
but thou shalt know it here after. The sayd Peter vnto him:
Thou shalt neuer washe my fete. Jesus answered hym: yf I
* washe



* wache the notte: thou shalt haue no parte with me. Symon Peter sayde vnto hym: Lorde/ not the fete only/ but the handes also and the heade.

Jesus sayde vnto hym: He that is washen/ nedeth not/ save to wache the fete/ but is cleane euery whyt. And ye are cleane/ * but not all. For he knewe hys betrayer/ therfore Johā. 6. g. sayde he: ye are not all cleane.

Nowe when he had washē they: fete/ & takē hys clothes/ he sat hym downe agayne/ and sayde vnto them: Wote ye what I haue done vnto you? ye call me master and Lorde/ & ye saye ryght therin/ for so I am. yf I then pour Lorde & master haue washen youre fete/ ye oughte also to wache one anothers fete. * I haue geuē you an ensample/ that ye shuld do as I haue done vnto you. Werely verely I say vnto you + the seruaunt is not greater then hys lord/ norther is the apostell greater then he that sent hym. yf ye knowe these thynges/ * blessed are ye yf ye do thē. I speake not of you all I knowe to whom I haue chosen/ but that the scripture myght be fulfilled. * He that eateth my bread/ hath lyfte vp hys hele agaynst me. + I tell it you nowe/ befoze it come/ that when it is come to passe/ ye maye beleue/ that I am he.

Werely verely I saye vnto you: He that receaueth to whom soeuer I sende/ receaueth me: and he that receaueth me/ receaueth hym that sente me. When Jesus had thus sayde/ he was heuē in spere/ & testified/ & sayde: * Werely verely I saye vnto you: One amonge you shall betraye me. Then the dysciples looked one vpon another/ and were in doute of to whom he spake. But there was one amonge hys dysciples/

Wsa. 50. a.

Ephe. 5. a.

1. Pet. 2. c.

+ Mat. 10. 8

Luck. 6. d.

Johā. 15. b.

* mat. 5. b.

Wsa. 10. b.

+ Joh. 1. +. c

and. 16. a.

Math. 10. 8

Mat. 9. b.

Luck. 10. b.

Mat. 26. b.

Mat. 11. c

Luck. 20. a

+ Joh. 2. c

Actu. 20. d



* Jo. 20. a scpples / that leaned at the table on Iesus bosome / * whom Iesus loued: to hym beckened Symō Peter / that he shulde aske / who it was / of whome he spake. For the same leaned vpon Iesus brest / & sayd vnto hym: Lord / who is it? Iesus answered: It is he vnto whom I dyppe the soppe / and geue it. And he dyppe in the soppe & gaue it vnto Judas Iscarioth Symōs sonne. And after the sop the deuell entred in to hym.

Then sayd Iesus vnto hym: That thou doest / do quickly. But the same wist no mā at the table: for what intēt he sayd it vnto hym. Some thought (for so much as 1 Judas * hadde the bagge) that Iesus had sayde vnto him: Bye that is neces sary for vs agaynst the feast: Or that he shulde geue some thing vnto the poore. Whē he had receaued the sop / he wēt out immediatly / & it was nyght.

Joh. 2. c. When he was gone forth / Iesus sayde: * Now is the
and. 17. a. sonne of man glorified / and God is glorified in hym. yf
God be glorified in hym / then shall God glorifye hym also
in hym self / & straght waie shal he glorifye hym & weare
Jhon. 7. b. chldren / I am yet a lytle while with you. * Ye shall seke
and. 8. b. me / & (as I sayde vnto the Jewes) whether I go / thither
Joh. 15. b. can ye not come. And now I saye vnto you: + a new com-
1. Joh. 2. a. mandement geue I you / that ye loue together as I haue lo-
and. 3. b. ued you / that euen so ye loue one another. * By this shall
euery man knowe that ye are my dysciples / yf ye haue loue
Joh. 21. d. one to another. Simō Peter sayde vnto him: Lord / whither
+ mat. 26 c goest thou? Iesus answered him whither I go / thou canst not
Marc. 14 c folow me now / * but thou shalt folow herafter. Peter sayd
Luch. 23. c vnto hym: + Lord / why can not I folowe thee now? I will
geue

geue my lyfe for thy sake. Iesus answered hym. Wylt thou
geue thy lyfe for my sake? Werely verely I saye vnto the:
* The cocke shal not crowe / tyl thou haue denyed me thysse. **I**

Jhon. 13. 6

Glose vpon the. xiiii. Chapter

1. Judas had the bagge: To haue money is not euel thinge in it self/
except thou abuse it: or set thyne hart vpon it: for euery creature of God
is good. 1. Timo. iiii. where as Christ now in the. it. chapter of Luk for
beddeth his Apostles to take ether staffe / scrippe / bread or money with
them by the waye / he wyl not haue them carefull for worldly thinges
lest they hynder the Gospell withall. & is maketh it no matter whether
they haue a staf or no / whether they haue money or no.

Christe armeth hys dyscyples wth consolacyon a
gaynst trouble for to come / taketh from them the heu-
nelle that they had because of hys departynge / and pro-
myced them the holy goost / the sprete of confozte.

The. xiiij. Chapter.

And he sayde vnto hys dyscyples: Let not youre harte
be afraied. Yf ye beleue on God / then beleue also on
me. In my fathers house are many dwellinges. Yf it
were not so / I wolde haue tolde you: 1 I go to pre-
pare the place for you. And though I go to prepare the place
for you / yet wyl I come agayne / and receaue you vnto my
selfe / that ye maye be wth me where I am. * And whither I go / ye
knowe / and the waye knowe ye also.

Jhon. 8. b.

Thomas sayde hym: Lord / we knowe not whither thou
goest / and howe can we knowe the waye? Iesus sayde vnto
hym: I am the waye / and the trueth / and the * lyfe. + Nomā
commerth to the father / but by me. Yf ye knete my / ye knete
my father also. And from hence forth ye knowe hym / & haue
sene hym. Whilippe sayde vnto hym: Lord / we vs the fa-
ther / and it sufficeth vs. Iesus sayde vnto hym: Thus longe
am I wth you / & haste thou not knowen me? Whilippe / he
that seyth me / seyth the father? And how sayest thou then?
Shewe vs the father. Bleuest thou not that * I am in the fa-
ther / & that the father is in me? + The wordes that I speake
vnto you / those speake not I of my selfe: but the father that
dwelleth in me / he doth the workes. Beleue me / that I am
in the father / and that the father is in me: Or els / beleue me
at the leest for the workes sake.

Jhon. 1. a.
and. 11. c.
+ Joh. 6. e

Joh. 10. c.
+ Jhd. 3. e.
7. b. 8. e.
12. f. 14. c.

B Werely verely I saye vnto you: He that beleueth on me /
shall do the workes that I do / & shall do greater then these:
for I go to the father. * And what so euer ye aske the father
in my name that wyl I do / that the father maye be praysed
in the sonne. Yf ye aske any thing in my name / I wil do it. **I**

Mat. 21. c.
Marc. 11. c
Jhon. 15. a
and. 16. c.

X Yf ye loue me / kepe my commaundementes. And I wyl
praye the father / and he shall geue you another comforter /
that he may hyde wth you for euer: euen the sprete of trueth
whom the world can not receaue / for it seyth hym not / no-
ther doth it knowe hym / but ye knowe hym / for he abydwth
wth you / and shalbe in you: * I wyl not leaue you cōfozte-
lesse /

Jhon. 20. b
c. d. 21. a. b

lette / I come vnto you. It is yet a lytle whyle / then shall the
 Johā. 20. b. woꝛlde. se me nomore / * But ye shall se me / for I lyue / and
 2. d. 21. a. b. ye shall lyue also. In that daye shall ye knowe / that I am in
 + Joh. 15. a. the father and ye in me / and I in you : + He that hath my com
 1. Joh. 5. a. mandementes / and kepeth them / the same is he that loueth
 me : and he that loueth me / shall be loued of my father : and I
 will loue hym / & will dwelle wth myne a wne selfe vnto hym.
 Actū. 15. a. * Judas sayd vnto hym : (not the Iscarioth) Worde / what
 is the cause then that thou wilt dwelle thy selfe vnto vs / &
 not vnto the woꝛlde : Iesus answered / and sayde vnto hym :
 + He that loueth me / will kepe my woꝛde / and my fa
 ther will loue hym : and we will come vnto hym / and will
 make our dwellinge wth hym. But he that loueth me not /
 Johan. 3. e. kepeth not my sayenges . * And the woꝛde that ye heare : is
 7. b. 8. c. not myne / but the fathers which hath sent me.
 12. f. 1 + a. Thus haue I spokē vnto you / whyle I was wth you. But
 that cōfoꝛter euen the holy goost / * whome my father shall
 Actū. 2. a. sende in my name + he shall teach you all thynges / & bynge
 2. Tim. 1. a. all to your remembraunce / what so euer I haue tolde you.
 + Joh. 16. a. Peace I leaue vnto you / my peace I geue you : I geue not
 vnto you / as the woꝛlde geueth. Yet not your harte be trou
 bled / nother let it be afrayed. Ye haue hearde / that I sayd vn
 to you. I go / and come agayne vnto you. Ye ye loued me / ye
 Iohā. 13. b. wolde reioyce / because I sayd : I go to the father : for the fa
 aud. 16. a. ther is greater then I. * And now haue I tolde you before
 it come / that when it is come to passe / ye maye beleue : Here
 after will not I talke moche wth you. For the * prince of
 Iohā. 12. d. this woꝛlde cometh / and hath nothyng in me. But that the
 woꝛlde may knowe that I loue the father. And as the father
 hath commaunded me / so do I. I Arise / let vs go hence.

Close vpon the. xliii. Chapter

1 I go to prepare the place. The place in it self is prepared from the
 begynnyng of the woꝛlde. Matt. 10. 25. but vnto vs it is not prepared
 as long as we oureselues are not ready : wherefore Christ by his death
 hath prepared vs and made vs meete to inherite the place and to take
 possession of the dwellinges in his fathers house

2 The father that dwelleth in me. he doth the woꝛkes / because the
 father / the sonne and the holy goost are all one of lyke power and ma
 jesty : therefore is the doinge of the woꝛkes ascribeth some tyme to
 one sometyme to another :

The true byne / the husbandmā / & the brānches. A do
 ctryne of loue / & a swete cōfoꝛte agaynst persecucion.

The. xv. Chapter.

Eccl. 24. e

Johā. 13. b.

Actū. 15. b.

I Am a true * byne / and my father is an husband mā.
 Every brānche that byngeth not forth frute in me /
 shall be cut of / and every one that byngeth forth
 frute / shall he pouрге / that it maye bynge forth
 moꝛe frute. Now are ye * cleane / because of the woꝛde : that
 I haue



I haue spokē vnto you. Wyde ye in me / and I in you. Lyke as
the bꝛaunche can not byꝛnge forth frute of it selfe / excepte
it byde in the vyne: Euen so nother ye also / excepte ye abyde
in me. I am the vyne / ye are the bꝛaunches. He that abyderth
in me / and I in hym / the same byꝛngeth forth moche frute:
for without me can ye do nothyng. He that abyderth not in
me / is caste out as a vyne bꝛaunche / and it wythered / and
men gather it by / and cast it in to the fyꝛe / and it burneth.
* If ye abyde in me / and my wordes abyde in you / ye shall
aske what ye wyl / and it shall be done vnto you. For
her in is my father prayled / that ye byꝛng forth moche frute:
and become my disciples. Lyke as my father hath loued me /
eue so haue I loued you. Continue ye in my loue. * If ye kepe
my commandements / ye shall continue in my loue: lyke
as I haue kepte my fathers commandements / & continue
in his loue.

These thynges haue I spoken vnto you / that my love
myght remaine in you / and that youre love myght be per-
fect. * This is my commandement / that ye love together
as I haue loued you. No man hath greater love / then to set
his lyfe for his frende: * ye are my frendes / if ye do that I
commaunde you. + Hence forth call I you not seruantes / for a
seruaunte knoweth not what his lord doeth. But I haue
sayde that ye are frendes: * For all that I haue herde of my
father / haue I shewed vnto you: ye haue not chosen me / but
* I haue chosen you / & ordeyned you / that ye go / & byꝛng
forth frute / & that your frute continue / that what so euer
ye aske the father in my name / he shal geue it you. For

Mat. 21. c.
Marc. 11. c
Iho. 14. b.
and. 16. c

Iho. 14. b.

Ihon. 13. b
Iho. 3. c.

Math. 2. e.
+ Eph. 7. c.

Ihon. 8. c.

Eph. 1. a.
+ Col. 1. a

This

✠ Thys I commaunde you / that ye loue one another.
 1. Joh. 3. b. * yf the worlde hate you / then knowe / that it hath hated
 me befoze you. yf ye were of the worlde / the worlde wold
 loue his awne. How be it because ye are not of the worlde /
 but I haue chosen you from the worlde / therfoze the worlde
 hateth you. Remembre my worde / that I sape vnto you:
 Math. 10. c. * The seruant is not greater then hys Lorde. yf they haue
 Luch. 6. d. persecuted me they shall persecute you also. yf they haue
 Johā. 13. b. kepte my worde / they shall kepe yours also.

Johā. 16. a. * But all thys shall they do vnto you for my names sake /
 because they know not hym that sent me. yf I had not come
 and spoken vnto them / then shulde they haue no synne. But
 now haue they norynge to cloake theyr synne wythall. We
 that hateth me / hateth my father also. * yf I had not done
 Johā. 9. d. amonge them the wykes whych none other man dyd / they
 and. 12. d. shulde haue no synne. But now haue they sene it / & yet haue
 they hated bothe me and my father. Neuerthelesse that the
 sateinge myght be fulfilled / whych is wyrtre in theyr lawe:

* They haue hated me wythout a cause. ✠
 * But when the comforter cometh / & to whom I shall sende
 you from the father / enen the sprete of trueth whych proce-
 + Joh. 1. c. deth o fthe father / he shall testyfy of me / * and i ye shall
 and. 16. a. beare wytnesse also : for ye haue bene wyth me from the be-
 Acta. 2. a. gynnynge.
 * Acta. 1 a
 and. 2. d.

Close vpon the. xv. Chapter.

I reshall beare wytnesse also. Christ ouresauour receyued no wy-
 ne sse of man on hys awne behalfe. Iohn. v. for he neded none / but for
 oure cause it was necessary that the Apostles shoulde testyfy his trueth
 vnto vs.

Consolacion agaynst trouble. Prayers are herde tho-
 rowe Christ.

The xvi. Chapter.

Math. 10 b. **T**hese thynges haue I sayde vnto you / that ye shulde
 and. 24. a. not be offended. * They shall excommunicate you.
 Luch. 21. b. + The tyme cometh / that who so euer putteth you to
 + Acta. 9 a. death / shall thinke that he doth scrupse vnto God.
 * Joh. 15 c. * And soche thynges shall they do vnto you / because they
 1. Cor. 2. a. haue nother knowen the father nor yet me. + But these
 + Jo. 14. b. thynges haue I sayde vnto you / that when the tyme cometh
 and. 14. c. ye may thinke therō / that I tolde you. ✠ But these thynges
 haue I not sayde vnto you from the begynnynge: for I was
 wyth you.

✠ But now I go vnto hym that sent me / and none of
 you asketh me: Whether goest thou? But because I haue
 sayd these thynges vnto you / your hart is full of sorow. Ne-
 uerthelesse I tell you the trueth. It is better for you that I go
 away: for yf I go not away / that comforter cometh not
 Johā. 14 c. vnto you: but yf I departe * I will sende hym vnto you. And
 and. 15. c. when he cometh / he shall rebuke the worlde of synne / and
 of rygh.

of rightuousnesse/ and of iudgement. i. Of synne/ because they beleue not on me. Of rightuousnesse/ because I go to the father/ and ye shall se me nomore. Of iudgement/ because the *prync of this worlde is iudged already.

Johā. 12. d

B I haue yet moche to saie vnto you/ but ye can not now beare it awayne/ how be it when (the sprete of tructh) cometh: * he shall lede you in to all tructh. + For he shall not speake of hym selfe/ but what so euer he shall heare/ that shall he speake: & he shall shewe you what is for to come. Ye shall gloufyie me: for he shall receaue of myne/ & shall shewe vnto you. * All that the father hath/ is myne. Therfore haue I sayde: he shall receaue of myne/ & shewe vnto you. **I**

Johā. 14. e

+ Joh. 11. f

Mat. 11. e.

Luck. 10. c.

Johan. 3. e

+ Joh. 7. d.

++ After a lytle whyle/ and ye shall not se me: & agayne after a lytle whyle/ and ye shall se me: for I go to the father. Then sayde some of hys discyples amōge theselues: What is this that he sayeth vnto vs: After a lytle whyle/ & ye shall not se me: & agayne after a lytle whyle/ & ye shall se me: for I go to the father. Then sayde they: What is this that he sayeth: After a lytle whyle: We cā not tell what he sayeth. Then perceaued Iesus that they wolde aske hym/ & he sayde vnto them: ye enquire of this amonge youre selues/ that I sayde: After a lytle whyle/ and ye shall not se me: & agayne after a lytle whyle/ and ye shall se me.

C Werely verely I saie vnto you/ ye shall wepe & lament/ but the world shall reioyce: Ye shall wepe/ but * your sorrowe shall be turned in to ioye. + A womā whē she trausyleth hath sorrowe/ for hys houre is come. But when she is deliuered of the chyld/ she thynketh nomore of the angurme/ for ioye that a man is bozne in to the world. And now haue ye sorrowe also: but I wyll se you agayne/ and your harte shall reioyce/ and your ioye shall no man take from you. **I**

Johā. 20. c.

+ Eia. 26. b

And in that daye shall ye aske me no questyō. ++ Werely verely I saie vnto you: yf ye aske the father ought in my name he shall geue it you. Hetherto haue ye asked nothinge in my name. Aske/ & ye shall receaue/ that your ioye may be perfecte. These thynges haue I spoken vnto you by + p. 10. uerbes. Neuertheles the tyme cometh/ that I shall speake no more by prouerbes/ but I shall shewe you plainly of my father. In that daye shall ye aske in my name. And I saie not vnto you/ that I wyll praye vnto the father for you: for the father hym selfe loueth you/ because ye haue loued me/ & beleued that I am come out from God. * I wente out from the father/ & came in to the world. Agayne I leaue the world/ and go to the father.

Math. 7. a.

and .21. c.

Marc. 11. c

Luck. 11. b.

Joh. 14. b.

and .15. a.

+ mat. 13. a

Marc. 4. a

Johā. 20. b

D Hys discyples sayde vnto hym: Beholde now talkest thou plainly/ and speakest no prouerbe. * Now are we sure that thou knowest all thynges/ & needest not that any man shoulde aske the. Therfore beleue we that thou comest out fro god **I**

Johā. 21. a.

Zach. 13. b. Iesus answered the: Now ye do beleue. Beholde * the houre
 Mat. 26. c. draweth nye / and is come already / that ye shalbe scattered
 Mar. 14. d. euery man in to hys owne / and shall leaue me alone: + & yet
 + Iho. 1. + b. am I not alone / for the father is with me.

These thynges haue I spoken vnto you / that in me ye
 Roma. 5. a. myght haue * peace. In the worlde haue ye trouble / but be
 of good comforte. I haue ouercome the worlde.

Close vpon the xvi. Chapter.

1 Of synne / because they beleue not on me. The worlde and naturall
 reason knoweth not the infidelitie is frane / and that faith is righteous-
 nesse / therefore will they be iustified / and dryue away therr synnes with
 therr awne workes. And this is the cause / that the holy goost reproveth
 it all as synne that is not faith / & will haue it condemned by the iudge-
 ment of God.

The moost hartt lounge prayer of Christ vnto his
 father / for all such as receaue the tructh / & be his owne.



The xviij. Chapter. ✠

These thynges spake Iesus / and lyste by hys eyes
 towarde heauen / and sayde * father / the houre is
 come / that thou glorifye thy sonne / that thy sonne
 also maie glorifye the. Aske as thou hast * geuen
 Iho. 5. b. hym power ouer all flethe / that he shulde geue euerlastynge
 lyfe to as many as thou hast geuen hym. * But thys is the
 1. Iho. 1. a. lyfe euerlastynge / that they knowe the (that thou only arte
 the true God) and whome thou hast sent Iesus Christ.
 Iho. 19. c. I haue glorified the vpon earth / & * synched the worke
 1. Tim. 4. a. that thou gauest me to do. And nowe glorifye me thou fa-
 ther by thyne owne selfe with the glory wherby I had o-
 curs

euere the wo:ldc was. I haue declared thy name vnto the mē:
tohome thou gauest me from the wo:ldc. They were thync/
and thou gaueste them vnto me / and they haue kepte thy
wo:ldc.

B No we knowe they / that all thynges what so euere thou
hast geuen me / are of the. * For the wo:ldes whych thou ga
uest me / haue I geue vnto them / and they haue receaued the
and knowe of a treuth / that I am come forth from the / and
haue beleued that thou hast sent me. I praye for them / and
praye not for the * wo:ldc / but for them whō thou hast geue
me / for they are thync. And all that is myne / is thync / and
what thync is / that is myne. And I am glorified in the. And
now I am nomore in the wo:ldc / & they are in the wo:ldc /
and I come to the. Holy father kepe in thy name those / whō
thou * hast geue me / that they maye be one / lyke as we are. **1. Ihon. 1. e.**
Whyle I was wyth them in the wo:ldc: I kepte the in thy **1. Ihon. 2. e**
name. Those that thou gauest me / haue I kepte / & * none of **1. Ihon. 18. a**
the is losse / but that losse chylde / that the + scripture myght **+ psal. 40. b**
be fulfilled. But nowe come I vnto the / & thys I speake in **and. 108. a.**
the wo:ldc that they may haue my ioy perfecte in the. I haue **Ihon. 15. b**
geuen them thy wo:ldc / * & the wo:ldc hateth them: for they **Sapi. 2. c.**
are not of the wo:ldc / euen as I also am not of the wo:ldc.
I praye not that thou shouldest take them oute of the wo:ldc: **Mat. 6. b**
* but that thou kepe them from euell. They are not of the
C wo:ldc / as I also am not of the wo:ldc.

Sanctifye them in thy treuth. Thy wo:ldc is the treuth. **Ihon. 20. c**
* Lyke as thou hast sent me in to the wo:ldc / so haue I sent
them in to the wo:ldc: & for they? sakes I sanctifye my self /
D that they also maye be sanctified in the treuth.

Neuerthelesse I praye not for the only / but also for those:
whych thow to they? wo:ldc shall beleue en me / that they all
maye be one / lyke as thou father arte in me / & I in the / that **Galat. 3. d**
they also maye be * one in vs: that the wo:ldc maye beleue /
that thou hast sente me. And the glory whych thou gauest
me / haue I geuen them: that they may be one lyke as we are
one. I in them / and thou in me / that they maye be perfect in
one / & that the wo:ldc may knowe / that thou hast sent me /
* & hast loued the / as thou had loued me. **Ihon. 12. c**
A * Father / I wyl that they whom thou hast geuen me /
be wyth me were I am / that they maye se my glory / whych **Mat. 11. e.**
thou hast geue me: for thou hast loued me / or euere thou wo:ld **Ihon. 15. c**
was made. Righteous father / * the wo:ld hath not knowe **and. 16. a.**
the / but I haue knowe the: & these haue knowe that thou
hast sent me. And I haue declared thy name vnto them / and
wyl declare it / that the lone were wyth thou hast loued me
maye be in them / and I in them.

¶ Close vpon the. xvii. Chapter.

I praye not for the wo:ldc. That is to saye: I praye not that thou
shouldest accept the doinges of the wo:ld / of the vnfarthfull and vnbele
uers.

ners. And so dyd Moyses praye the Lorde. Num. xvi. that he wolde not turne to the sacrifice of Corah. And after the same maner prayed Dauid also in the lxxviii. Psalm / sayenge: Be not mercifull vnto them that offende of malicious wyckednesse. As for such in the worlde as repent and beleue. Christ is their medyatoure / prayeib for them / and is the satisfaccyon for all their synnes. i. Ihon. ii.

Christe is betrayed. The wordes of hys mouth Smyte the officers to the grounde. Peter smytheth of Malchus eare. Iesus is brought befoze Annas / Caphphas and Wplate.



Mat. 26. a.
Mar. 1. d
Luch. 22. c

The. xliij. Chapter.

Mat. 26. e.
Mar. 1. e
Luch. 22. d

Iho. 17. b.

U When Iesus had thus spokē / he wente forth with hys dyscyples ouer the broke Cedron / wher ther was a garden / in to the whych Iesus entred and hys dyscyples. But Judas that betrayed hym / knewe the place also. For Iesus resorted thither oft tymes wth hys dyscyples: * Now when Judas had taken vnto hym the company / & mynistres of the hyghe Priestes & Wharyses / he came thither wth creshettes / wth lanternes / & wth treapens. Iesus now knowynge all that shulde come vpon hym / wente forth / & sayde vnto thē: Whome seke ye? They answered hym: Iesus of Nazareth / Iesus sayde vnto them: I am he. Judas also whych betrayed hym / rode wth them. Now when Iesus sayde vnto thē: I am he / they wēte backwardes / & fell to the grounde. Then asked he thē agayne Whom seke ye: They sayde: Iesus of Nazareth. Iesus answered: I haue tolde you / that I am he. yf ye seke me / then let these go theyr awaye. That the worde myght be fulfilled whych he sayde: * of them whō thou gauest me / haue I not los



lost one. Then had Symon Peter a sweard / and dretw it out / & smote the hygh priestes seruaunt / & cut of hys ryghte eare / and the seruauntes name was Malchus.

Then sayde Iesus vnto Peter: Put vp the swearde in to thy sheeth. Shall I not dypncke of the cuppe / whych my father hath geuen me? * Then the company and the captayne and the officers of the Iewes toke Iesus / and boude hym / and led hym awaye pryete vnto Annas / that was father in lawe vnto Capphas: * whych was hyghe priest that same yere. It was Capphas / whiche gaue counsell vnto the Iewes that it were good / that one mā shulde dye for the people.

Mat. 26. l.
Marc 14. l.
Luch. 22. d

Johā. 11. e.

As for Symon Peter / he and another discypple folowed Iesus. The same discypple was knowne vnto the hygh priest: and wente in toth Iesus in to the hyghe priestes palace. But Peter stode toth oute at the doze. Then that other discypple whych was knowne vnto the hyghe priest / went out / and spake to the damsell that kept the doze / & brought in Peter. Then the damsell that kept the doze / sayde vnto Peter: Arte not thou also one of this mans discipples? He sayde: I am not.

The seruauntes and officers stode / and had made a fyre of coales (for it was colde) and warmed them selues. Peter also stode toth them / and warmed hym selfe. The hyghe priest asked Iesus of hys discipples / & of hys doctryne. Iesus answered hym: * I haue spokē openly befoze the world. I haue euer taught in the synagoge and in the temple / whycher all the Iewes resorted / & in secrete haue I spoken nothinge. Why asked thou me? Aske them that haue herde /

Johā. 7. b.

Q. iij what

what I haue spoken vnto them / beholde / they can tell what
 Jere. 20. a. I haue sayde. But * when he had thus spoken / one of the
 Mat. 26. g officers that stode by / smote Iesus on the face / and sayde:
 Act. 23. a. Answerest thou the hyghe prest so? Iesus answered hym: I
 I haue euell spoken / then beare wytnesse of euell: but yf
 I haue well spokē: I why smytest thou me? And Annas sent
 hym bounde vnto Caphphas the hyghe prest.

Mat. 26. g. * Symon Peter stode and warmed hym selfe. Then sayde
 Mat. 1. + g ther vnto hym: Arte not thou one of hys dyscyples? He de-
 Luch. 22. d nyped / and sayde: I am not. A seruaunt of the hyghe prestes /
 a kynsman of hys / whose eare Peter had smytten of / sayde
 vnto hym: Wd not I se the in the garden wyth hym?

Johā. 13. d. Then Peter denyed agayne. * And immediatly the cock
 + mat. 27. a crew. + Then led they Iesus from Caphphas in to the com-
 Mar. 17. a. mune hall. And it was early in the mornynge. And they them-
 Luch. 23. a selues went not into the comune hall / lest they shulde be de-
 fyled / but that they myghte eate the Pascall lambe. Then
 twente pylate oute vnto them / and sayde: What accusarō
 bynge ye agaynste this mā? They answered / and sayde vn-
 to hym: Yf he were not an euell doer / we had not deliuered
 hym vnto the. Then sayde pylate vnto them: Take ye hym /
 and iudge hym after youre lawe. Then sayde the Jewes vn-
 to hym: It is not lawfull for vs to put any man to death.
 Johā. 12. d. That the worde of Iesus myghte be fulfilled: whych * he
 spake / when he signified / what death he shulde dye? D

Mat. 27. b. * Then entred pylate in to the comune hall agayne /
 Marc. 15. a and called Iesus / and sayde vnto hym: Arte thou the kynge
 Luch. 23. a of the Jewes? Iesus answered: Sayeste thou that of thy
 selfe / or haue other tolde it the of me?

pylate answered: Am I a Jewe? Thy people and the
 hygh prestes haue deliuered the vnto me: What haste thou
 done: Iesus answered: My kyngdome is not of this world.
 Yf my kyngdome were of this world / my mynsters wold
 fyghte therfore / that I shulde not be deliuered vnto the
 Jewes. * But nowe is my kyngdome not from hence. Then
 Johā. 6. b. sayde pylate vnto hym: Arte thou a kynge then? Iesus an-
 swered: Thou sayest it / for I am a kynge. For this cause
 was I borne / and came in to the world / that I shulde testi-
 fy the treuth. Who so euer is of the treuth / heareth my
 voyce. pylate sayde vnto hym: What is the treuth? And
 when he had sayde that / he wēt oute agayne to the Jewes /
 Mar. 27. c. and sayde vnto them: * I fynd no gyltynesse in hym: + But
 Marc. 15. b ye haue a custome / that I shulde geue one vnto you lowse
 Luch. 23. b at Easter. Wppl ye nowe that I lowse vnto you the kynge
 + mar. 27. b of the Jewes: Then cryed they agayne altogether / & sayde:
 Marc. 15. a Not hym / but Barrabas. Yet was Barrabas a murtherer.
 Luch. 23. a

CLOSE vpon the xviij. Chapter.

I why smytest thou me? Chri here in reprimunge wronge / doth not
 relesse

resist it wth violence/ but as he taught Mat. v. he offereth not only his cheke/ but hys whole body into the smyters. Esai. l. He getteth no raryng wordes/ taketh no vengeance/ and threateth not/ but commytteth the cause vnto his heavenly father the ryghteous iudge. i. Pet. 2.

¶ Christ is crucified. He commendeth hys mother vnto Ihon/ sheddeth hys blood/ and is buried.



The. xix. Chapter.

A Then Pilate toke Iesus/ & scourged hym. And the Mat. 27. 6.
 souldyers plated a crowne of thornes/ & set it vpon and .d.
 hys head/ & put a purple garmēt vpon hym/ & sayde: Marc. 15. 18
 Hail kyng of the Iewes. And they smote hym on Luch. 23. 6
 the face. Then wente Pilate forth agayne/ & sayde vnto the:
 Beholde/ I bynge hym forth vnto you/ that ye maye know
 that I fynd no faulte in hym. So Iesus wente out/ and dyd
 weare a crowne of thorne/ & a purple robbe. And he sayde
 vnto them: Beholde/ the man. When the hyghe Priestes &
 ministers sawe hym/ they cryed and sayde: Crucifixe/ Cruci
 fixe. Pilate sayde vnto them: Take ye hym/ & crucifixe hym/
 for I fynde no gyltynesse in hym. The Iewes answered
 hym: We haue * a lawe/ and after oure lawe he ought to
 dye/ + because he made hym selfe the sonne of God. When
 Pilate herde that worde/ he was the more afrayed/ & wote
 agayne in the commune hall/ and sayde vnto Iesus: Whence
 arte thou? But Iesus gaue hym no answer. Then sayde Pi
 late vnto hym: Speakest thou not vnto me? Knowest thou
 not/ that I haue power to crucifixe the/ and haue power to
 loose the? Iesus answered: Thou shuldest haue no power
 vpon me/ yf it were not * geuen the from aboue. Therefore
 Q. iiii. he that

Leut. 24. 8
 + Ioh. 5. 6.

Sap. 6. 4.

he that delpuered me bnto the/ hath the moze synne frō that tyme forth. Plate sought meanes to loose hym. But the Jewes cryed/ and sayde: p̄ thou let hym go/ thou arte not the Emperours frende. * For who soeuer maketh hym self kyng/ is agaynste the Emperoure.

Actu. 17. b. * When Plate herde that word/ he brought Iesus forth
Mat. 27. d. and sat hym downe vpon the iudgemēt seate / in the place
Marc. 15. c. which is called the Danemente/ but in the Hebrue Sabba-
Luch. 23. c. tha. It was the daye of preparynge of the Easter aboute the
fyrte houre. And he sayde vnto the Jewes: Beholde / poure
kyng But they cryed: Awake with him/ awake wth hym/
Crucifye hym. Plate sayde vnto them: Shall I crucifye
poure kyng? The highe prestes answered: we haue no kyng
but the Emperoure. Then delpuered he hym vnto them to be
crucified.



Luch. 23. c. * They toke Iesus / & led hym a way. And he bare hys
crosse: * and went oute to the place called the place of dead-
mens skulles / which in Hebrue is named Golgatha / wher
they crucified hym / & two other wth hym / on epyther syde
one / but Iesus in the middes * Plate wrote a superscrip-
cyō / and set it vpon the crosse: And ther was written: Iesus
of Nazareth / kyng of the Jewes. Thys superscrypcyon red
many of the Jewes. For the place where Iesus was cruci-
fied / was nye vnto the cytye. And it was wrytē in Hebrue
Greke / & Latyn. Then sayde the hyghe prestes of the Jewes
vnto Plate: Wrytte not kyng of the Jewes / but that he
sayde: I am kyng of the Jewes. Plate answered: What
I haue wrytten / that haue I wrytten.

* The



C * The souldyers / when they had crucified Iesus / toke
hys garmentes / and made foure partes / to every souldyer. **Mat. 27. 8.**
one parte / and the cote also. As for the cote / it was vnswolwed **Mar. 15. c**
fro aboue / wrought thow and thow. Then sayde they
one to another: Let vs not diuide it / but cast lottes for it /
who shall haue it / that the scrpyture myghte be fulfilled /
which sayeth: * They haue parted my garmentes among the: &
on my cote haue they cast lottes. Thys dyd the souldyers in
dede. Ther stode by the crosse of Iesus / his mother / and his
mothers syster Mary / the wyfe of Cleophas / & Mary Mag
dalene. Now when Iesus sawe hys mother / & the discipule
standynge by / whom he loued / he sayde vnto hys mother: **Isa. 21. b**
Woman beholde / that is thy sonne. Then sayde he to the
discipule: behold / that is thy mother. And from that houre the
discipule toke her vnto hym. **Isa. 68. e**

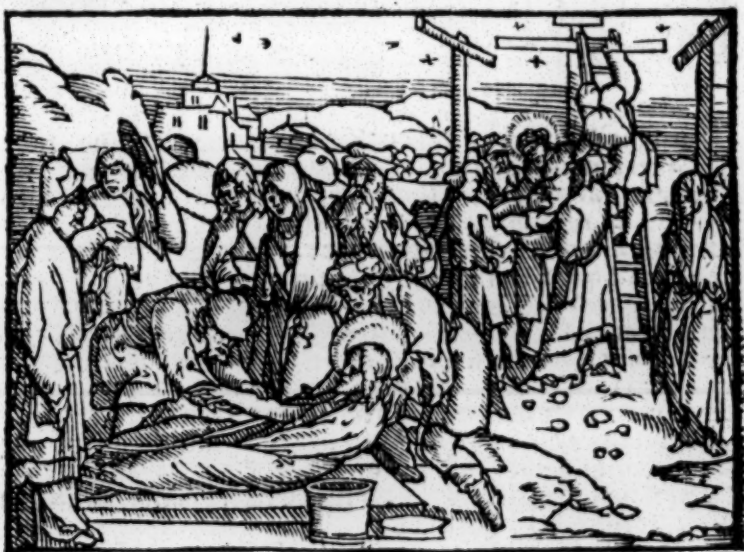
After that when Iesus knowe that all was perfourmed /
* that the scrpyture myght be fulfilled / he sayde: I am
athys. Ther stode a vessel full of hyner. * They spiled a **Mat. 27. e.**
sponge with hyner / and wounde it aboute wth plope / &
helde it to hys mouth. Now when Iesus had receaued the **Mar. 15. b**
hyner / he sayde: It is spynished / & bowed his heade / and
gaue by the goost.

D The Iewes then / for so much as it was the daye of pre
parange / that the bodies shulde not remayne vpon the crosse
on the Sabbath / (for the same Sabbath daye was greate)
be sought wylare that theyr legges / myght be broken / and
that they myght be taken downe. Then came the souldyers /
& brake the legges of the fyrst / & of the other that was cruci

Zach. 13. a Eyed with hym. But when they came to Iesus / and sawe that he was dead already / they brake not hys legges / but one of the souldiers opened hys syde with a speare. * And immediatly ther wente out bloude and water.

And he that sawe it / bare recorde / and hys recorde is true. And he knoweth that he sayeth true / that ye might beleue also **Exod. 12. g** for thys is done / that the scripture myght be fulfild: * Ye shall not breake a bone of hym. And agayne / another scripture sayeth: * They shall se hym / whome they haue pearled.

* After that / Ioseph of Arimathya / which was a dysciple of Iesus (but secretly for feare of the Jewes) besought Pilate / that he myght take downe the body of Iesus. And **Mar. 15. e.** Pilate gaue hym licence. There came also * Nicodemus / (which afore came vnto Iesus by nyghte) and broughte of myrrre and aloes mingled together / aboute an hundred pound **Jhon. 3. a.** and. 7. e. weyghte.



Then toke they the body of Iesus / and wounde it with spynnen clothes / and with the spyrres / as the maner of the Jewes is to burie. And by the place where Iesus was crucified ther was a garde / and in the garden a new sepulchre: where in was neuer man layed: there layed they Iesus / because of the preparyng daye of the Jewes / for the sepulchre was nye at hande.

The resurreccyon of Chylste / whiche appeareth to Mary Magdalens and to all hys dysciples / to the great confoyte.



A **U**pon one daye of the Sabbath / came Mary Magda-
lene early / when it was yet darke / vnto the sepul-
chre / & sawe that the stone was take from the sepul-
chre. Then ranne she / and came to Symon Peter / &
to the other disciples / * whome Iesus loued / & sayde
vnto them: They haue taken awaye the Lorde out of the sepul-
chre / and we can not tell where they haue layed hym. Then
wente Peter forth and the other discipple / and came to the se-
pulchre. They ranne both together / and that other discipple
outranne Peter / and came first to the sepulchre / and looked
in / and sawe the linnen clothes layed. But he went not in.
* Then came Symon Peter after hym / and went in to the se-
pulchre / and sawe the linnē clothes lye / and the napyon that
was bounde aboute Iesus heade / not layed with the linnen
clothes / but wrapped together in a place by it self. Then wēt
in also that other discipple / which came first to the sepulchre /
and he sawe & beleued: for as yet they knewe not the scrip-
tures / that it behoued hym to ryse agayne from the dead. Then
wente the disciples agayne together.

Mat. 28. 8.
Marc. 16. 8.
Luc. 24. 8.

Ihon. 13. 8.
19. 6. 21. 8.

Luc. 24. 8.

Isa. 15. 8.
Actu. 2. c.
13. d. 17. 8.
+ Luc. 4. 8.

B **+** As for Mary / she stode befoze the sepulchre and wepte
without. Now as she wepte / she looked in to the sepulchre / &
sawe two angels in whyte garmētes springe / the one at the
heade / & the other at the fete / where they had layed: the body
of Iesus. And they sayde vnto her: Woman / why wepest
thou? She sayde vnto them: They haue take awaye my Lord /
and I wote not where they haue layed hym. And whē she had
sayde that / she turned her selfe backe / and sawe Iesus & an-
doyne / & knew not that it was Iesus. Iesus sayde vnto her:

Woman /



Woman / whp wepest thou? whō seekst thou? She thought
 th at it had bene the gardener / and sayde vnto hym: Syr / yf
 thou haste bozne hym hence / then tell me where thou hast lay
 ed hym: and I wpll fetch hym. Jesus sayde vnto her: Mary.
 Then turned she her aboute / and sayde vnto hym: Rabboni /
 that is to saye: Master. Jesus sayde vnto her: 1 Thouche me
 not / for I am not yet ascended vnto my father. But go thou
 thy waye vnto my *brethre / & saye vnto them: + I ascēde bp
 vnto my father: & pour father: to my God / and your God.

psal. 27. c

+ Joh. 16. b

* Lu. 24. a

* Mary Magdalene came / & tolde the disciples: I haue sene
 the Lord / & soche thynges hath he spoken vnto me. R

Luc. 24. c.

* * The same Sabbath at euen when the disciples were
 gathered together / & the doores were shut for feare of the Je
 wies / came Jesus & stode in the myddes / & sayde vnto them:
 Peace be with you. And when he had so sayde / he shewed thē
 hys handes & hys syde. * Then were the disciples glad that
 they sawe the Lorde. Then sayde Jesus vnto them agayne:

Johā. 16. b

Peace betwixth you. * Lyke as my father sent me / euē so sende
 I you. And when he had sayde that / he brethed vpon them / &
 sayde vnto them: Receaue the holy goost. Whose synnes so
 euer ye remitte: they are remitted vnto them: & whose synnes
 so euer ye retayne / they are retayned. R

Esa. 61. a.

Marc. 16. b

Luc. 4. a.

Johā. 17. c

* But Thomas one of the twolue * which is called Didimus
 was not with them when Jesus came. Then sayde the other
 disciples vnto hym: We haue sene the Lorde: But he sayde
 vnto them: Except I se in hys handes the prynte of the nyles:
 and put my synger in to the prynte of the nyles / and put my
 hande into hys syde / I wpll not beleue.

Johā. 11. b.

And

Of saynt Ihon.

D & Thomas with them. Then came Iesus. whē the doores were shut / & stode in the middes / & sayde: Peace be with you. After that sayde he vnto Thomas: Reach hyther thy spynger / and se my handes / and reach hyther thy hāde / & put it in to my syde: and be not farythlesse / but beleue. Thomas answered / & sayd vnto hym: My Lorde / & my God. Iesus sayde vnto hym: Thomas / because thou haste sene me / thou hast beleued. Blessed are they / that se not / and yet beleue. †

* Many other tokens dyd Iesus before hys disciples / whiche are not wyrtten / in thys boke. But these are wyrttē / that ye shulde beleue that Iesus is Christ the sonne of God / & that ye thozow to belefe myght haue l yfe in hys name. Johā. 21. 9

Close vpon the .xx. Chapter.

1 We sawe and beleued. Namely / that Christ was taken away out of the sepulchre / as Mary Magdalene had tolde hym.

2 Touch me not. It appeareth that Mary Magdalene beleued not stedfastly that Christ was risen very God / and therefore forbiddeth her to touche hym. As for other women that were not carnally mynded vpon hym / he suffereth the to touche hym / that they myght be the better wytnesses of hys resurreccyon vnto hys disciples. Mat. xxviii.

¶ It appeareth to hys disciples agayne by the see of Tyberias / and commaundeth Peter earnestly to fede hys shepe.



The .xxi. Chapter. †

After that Metwed Iesus hym selfe agayne at the see of Tyberias. But on thys wyse Metwed he hym selfe: There were together Symon Peter / and Thomas whiche is called Didimus / and * Nathanael of Cana Johan. 1. e
a cpye

a cove of Galile / and the sonnes of Zebede / and two other of hys disciples. Symon Peter sayde vnto them / I go a ffe. Myng. They sayde vnto hym: We also wyl go with the. They wente out / and entred in to a myppe straght waye. And that same nyght toke they nothyng. But when it was now moze to Jesus stode on the shore. But his disciples knew not that it was Jesus. Jesus sayd vnto them: Chyldren / haue ye any thyng to eate? They answered him: No. He sayd vnto them: * Caste out the net on the ryght syde of the myppe / and ye shall fynde. Then they cast out / and could nomoze draue it of the multitude of fshes. Then sayde the disciple * whom Jesus loued / vnto Peter: it is the Lorde.

Luck. 5. a.

Johā. 13. c.

When Symon Peter herde that it was the Lorde / he gyrded hys mantell about hym / for he was naked / and sprang in to the see. But the other disciples came by myppe / for they were not farre from lande / but as it were two hundred cubytes / and they drew the net with the fshes. Now when they were come to lande / they sawe coles layed / and fsh ther on / and bread. Jesus sayde vnto them: * Synge hyther of the fshes / that ye haue taken now. Symon Peter stepped forth / and drew the net to the lande / full of greate fshes / an hundred and thre and ffe. And for all there were so many / yet was not the net broken.

Luck. 24. d

Jesus sayde vnto them: Come / and dyne. But none of the disciples durst aske hym: Who arte thou? for they knew that it was the Lorde. Then came Jesus / and toke the bread / and gaue it them: and the fsh he kept. Thys is now the thirde tyme that Jesus appeared vnto hys disciples / after that he was risen agayne from the dead. ¶

Now when they had dyed. Jesus sayde vnto Symon Peter: Symon Johanna / louest thou me moze then these do? He sayde vnto hym: Yee Lorde / thou knowest that I loue the. He sayde vnto hym: fede my lābes. He sayde vnto hym agayne the seconde tyme: Symon Johanna / louest thou me? He sayde vnto hym: Yee Lord / thou knowest that I loue the. He sayde vnto hym: fede my shepe. He sayde vnto hym the thirde tyme: Symon Johanna / louest thou me? Peter was sorry / because he sayde vnto hym / louest thou me? And he sayde vnto hym: I loue the. Jesus sayde vnto hym: fede my shepe.

Joh. 16. d.

Johā. 13. d

Acta. 12. a.

* Werely berely I saye vnto the: When thou wast yonge / thou gyrdedest thy selfe / and walkest whither thou woldest. But when thou art olde / thou shalt stretch forth thy handes / and another shall gyrd the / and lede the whither thou woldest not. But thys he sayde / to sygnifye / with what death he shulde glorifye God.

When he had spoken thys / he sayde vnto hym: ¶ folowe me. Peter turned hym aboute / and sawe the disciple folowynge



Dyrng / whom Iesus loved (* whiche also leaned vpon hys
 brest at the supper / and sayde Lorde / who is it that betrayeth
 the? When Peter sawe hym / he sayd vnto Iesus: Lorde / but
 what shall he do? Iesus sayde vnto hym: If I wyl that he
 tary tyll I come / what is that to the? Folo we thou me. Then
 wente ther out a sayenge amonge the bretchren: Thys disciple
 dyeth not. And Iesus sayde not vnto hym: He dyeth not / but
 If I wyl that he tary tyll I come / what is that to the? Thys
 is the same disciple / whiche testifyeth of these thynges /
 and wrote these thynges / and we knowe / that hys
 testymony is true / * Ther are many other
 thynges also that Iesus dyd / whiche / If
 they shulde be wyrtten euery one / I
 suppose the worlde shulde not con-
 tayne the booke / that were
 to be wyrtten.

Johā. 13. c.

Johā. 1c. d

¶ The ende of the Gospell
 of S. Ihon.



The Actes of

the Apostles / wrytten by S. Luke the
Euangeliste.

The ascension of Christe. Mathias is chosen in the
Reade of Judas.



The fyrst Chapter.



The fyrst treatyse (deare Theo-
philus) haue I made of all that Iesus
began to do and to teache / vntill that
daye that he was taken vp / after that
he (tho: to the holy gooste) had geuen
commaundementes to the Apostles /
to whome he had chosen: to whome also
* he dwelt with hym. selfe alyue after his
passion / by many tokens / and appea-
red vnto them fourtye dayes longe / &

Tho. 26. 21

spake vnto them of the kyngdome of God.

Luc. 24. d.

* And when he had gathered them together / he commaun-
ded them that they shuld not departe from Ierusalem / but to
waite for the promyse of the father / * wherof (sayde he) ye
+ Mat. 3. b haue herde of me. + For Iohn baptised with water / but ye
Actu. 11. b shalbe baptised with the holy ghooste / and that within thys
fewe dayes.

Now

Now when they were come to gether / they asked hym / & sayde: * Howde / shalt thou at this tyme set by the kyngdome of Israel agayne: But he sayde vnto them: + It belongeth not vnto you to know the tymes or seasons / whiche the father hath kepte in his owne power / * but ye shall receaue the power of the holy goost / whiche shall come vpon you / and + ye shall be my witnesses at Jerusalem / and in all Jewrye & Samaria / and vnto the ende of the earth.

Mat. 24. a
+ Mat. 26. c

Luc. 24. d
Actu. 2. a.
+ Actu. 2. d
Jhon. 15. d

B * And when he had spoken these thynges / whyle they behelde / he was taken vp / & a cloude receaued hym from their syght. And whyle they looked after hym / as he wente in the heauen / beholde / ther stode by them two men in white garments / which also sayde: ye men of Galile / Wher stande ye gasyng vpon in to heauen? This Iesus which is taken vp from you in to heauen / * shall come euen so as ye haue sene hym go in to heauen. **H**

Mat. 28. b
Mar. 16. c.
Luc. 24. d.

Then turned they agayne from the mounte: that is called Oliuete / whiche is nye to Jerusalem / and hath a Sabbath dayes iourney. And when they came in / they went vp in to a parlar / where abode * Peter and James / Jhon and Andrew / Philippe and Thomas / Bartilmeu and Mathew / James the sonne of Alpheus / & Symon zelotes / and Judas the sonne of James. These all continued with one accorde in prayer & supplication / with the women and Mary the mother of Iesu / and with his brethren.

Dani. 7. b
Mat. 24. c
Mar. 13. c.
Lu. 17. c
and. 21. b.

Mat. 16. a.
Mar. 3. b.
Luch. 6. b
and. 9. a.



C * And in those dayes Peter stode vp in the myddes among the disciples / and sayde (The company of the names together / was aboute an hundred and twentye. Ye men and brethren /

R. thys

Mar. 26. c. this scripture must nedes be fulfilled / which the holy goost
 Thon. 12. a by the mouth of David spake befoze of Judas * which was
 + mat. 10. a a gyde of them that toke Iesus: + for he was nombred with
 * mat. 27 a vs / and had opteyned the felowship of this ministracion.
 This same truly possessed the *feld for the reward of bnrigh
 roufnesse / and hanged hym selfe / and brast asunder in the
 myddes / and all his bowels gashed out. And it is knowne
 vnto all them that dwell at Jerusalem / in so moch that the
 same felde is called in theyr mother tunge Acheldema / that
 is to saye / the bloude felde.

10 sal. 63. d For it is wyrtte in the boke of Psalmes: * His habitacio D
 + pla. 103 a be boyde / and noman be dwellinge therin. And / + His by
 choprike another take. Wherfoze amonge these men which
 haue bene gathered together with vs / all the tyme that the
 Lorde Iesus went out & in amonge vs / begynnynge from
 the baptyme of Thon / vntyll that daye that he was take hy
 from vs) must one be a witnesse with vs of his resurreccio.

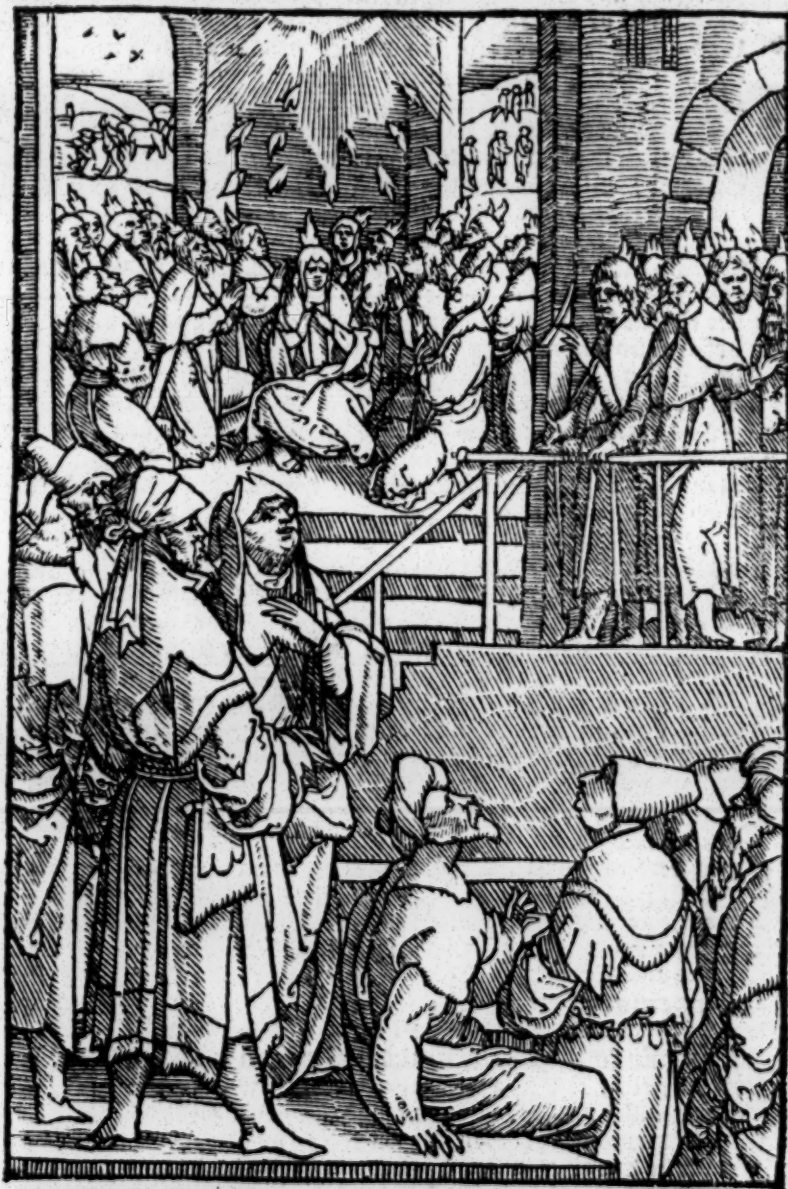
Actu. 6. a. * And they appoynted two (+ Joseph called Barsabas
 + Act. 4. d. whose surname was Justus / & Mathias / makynge theyr
 1. Par. 29 c prayer & sayenge: Thou Lorde / * whiche knowest the hartes
 of all me / shew whether of these two thou hast chosen / that
 the one maye take the rowme of this mynistracion and Apo
 stleshippe / fro the which Judas by transgressio fell / that he
 myght go awaye in to his awne place. And they gaue forth
 the * lottes ouer them / and the lot fell vpon Mathias. And
 he was counted with the eleuen Aposteles. ¶

10. 16. d. ¶ The commynge of the holy goost. The sermon of Pe
 ter befoze the congregacion at Jerusalem / and the in
 crease of the faythfull.

The. ii. Chapter. ✠

Deu. 16. b. And when the * 1 Wherfondonay was fulfilled / they
 Leui. 23. c. were all with one accorde together in one place. And A
 sodely ther came a sounde fro heauen / as it had bene
 the commynge of a myghtye wynde / and it fylled the
 whole house where they sat. And ther appeared vnto them
 clouē tūges / lyke as they had bene of fyre. And he sat vpon
 Thon. 7. d. ech one of them / and they were all * fylled with the holy
 Actu. 4. d. gooste. + And they beganne to preache with other tūges:
 + mar. 16. c. euen as the spere gaue them vtteraunce.

¶ Ther were dwelling at Jerusalem Jewes / men that feared
 God / out of every nacion that is vnder heauen. Now whē
 this voyce came to passe the multitude came together / and
 were asforynned: for euery one herde / that they spake with
 his awne tūge. They wondzed all & maruayled / and sayde
 amonge the selues: Beholde / are not all these which speake
 of Galile: Now heare we then euery one his awne tūge /
 wherein we were born: Parthians & Medes / and Elamites
 & we that dwell in Mesopotamia / & in Jewry & Cappadocia
 Pontus



Mat. 23. b. Pontus/ and Asia/ Whigia/ and Pamphilia/ Egypte/ & in the partes of Libya by Cyren/ and straungers of Rome/ Jewes and * 2 Ieroselytes/ Cretes and Arabians: we heare them speake with oure awne tungen the greate workes of God. **R**

They were all amased/ and wondred/ and saide one to another: What wyl thys be: But other mocked them/ & sayde: They are full of sweete wyne. **+** Then stode Peter by wth the elenen/ and lft by hys voyce/ and sayde vnto them:

Ye men of Ietow/ and all ye that dwell at Jerusalem / be thys knowne vnto you/ and let my wordes entre in at youre eares. For these are not dreame: as ye suppose/ for it is ver but
Esa. 44. a the thirde houre of the dape: but thys is it / that was spoken
Ezec. 36. d. befoze/ by the prophet Joel: * And it shal come to passe in the
Joel. 2. f. last dapes / sayeth God/ I wyl poure out of my sprete 3 vpo
* Luk. 2. f. all flesh/ and poure sonnes and your daughters shal prophete
Act. 21. b. cpe / & poure ponge men shal se visions/ and your olde men
+ Act. 10. b. shal dreame dreames / and on my seruauntes / & on my hand
and. 16. b. maydens wyl I poure out of my sprete in those dapes / and they shal prophete.

Mat. 24. f. * And I wyl shewe wonders in heauen aboue/ & tokens
Luk. 23. d. on the earth beneth/ bloud and fyre: & the vapour of smoke.

The Sunne shal be turned into darknes / & the Moone into bloud befoze that great and notable dape of the Lorde come.

Rom. 10. b. And it shal come to passe/ * Who so euer shal call vpon the name of the Lorde/ shal be saued. **R**

* Ye men of Israel/ heare these wordes: Iesus of Nazareth/ the man approued of God amonge you wth myrales/ and wonders & tokens / which God dyd by hym in the myrdes amonge you / as ye your selues knowe also/ * hym (after

Mat. 27. c. that he was deliuered by the determinate counsell and foze knowledge of God) haue ye taken by the handes of burightous personnes/ & crucified hym/ and slayne hym/ * whome

Act. 10. c. God hath raysed by/ and loosed the sorowes of death/ for so moche as it was vnpossible that he shulde beholden of it. For
Ios. 15. b. Dauid speaketh of hym: * Afoze hande haue I set the Lorde alwayes befoze me/ for he is on my right hande/ that I shuld not be moued. Therfoze dyd my hart reioyce/ & my tung was glad: for my flesh also shal reste in hope. For thou shalt not leaue my soule in hell/ nother shalt thou suffer thy holy re se corruption. Thou haste shewed me the wayes of lyfe/ thou shalt make me full of ioye wth thy countenaunce. **R**

Ye men and brythren/ let me frily speake vnto you of the patriarke Dauid: * For he is dead & buried/ & hys sepulchre is wth vs vnto thys dape. Wherfoze now/ I saynge that he was a Prophet/ & knew that God had promised hym wth an othe
Ios. 13. b. * that the frute of hys loynes shulde syt on hys seate/ he saw it befoze/ and spake of the resurreccyn of Christ: for his soule
was

was not left in hell / norher hath hys flesh sene corruption. Thys Iesus hath God rapled bp * wherof we all are wyrc-
nacles.

Joha. 15. e
Actu. 1. a.

Scynge now that he by the righte hande of God * is exal-
red / and hath receaued of the father the promysse of the hoolp
goost / he hath shewed forth thys / that ye se and heare. For Da-
uid is not ascended in to heauen / but he sayde: * The Lorde
sayde vnto my Lorde: Syt thou on my ryght hande / vntyll I
make thyne enemyes thy foote stooles. So therfoze let all the
house of Israel knowe for a suertye / that God hath made this
same Iesus (whome ye haue crucyfyed) Lorde & Christ.

Whil. 2. a

psal. 110. a

D * Whan they herde thys / they hartely prynced them / and
they sayde vnto Peter and to the other Apostles: Ye men and
brethren / * What shall we do? Peter sayde vnto the: Amende
yourselues / & let euery one of you be baptysed in the name
of Iesus Christe / for the remission of synnes / and ye shall
receaue the gyfte of the holy gooste. For thys * promysse was
made vnto you and poure chyldren / and to all that are farre
of / whome soeuer the Lorde cure God shall call. And with
many other wordes bare he witnesse / and exhorted them / and
sayde: Saue yourselues from thys butowarde generacion.
They that gladly receaued hys preachinge / were baptysed /
and the same daye / there were added vnto them aboute thye
thousande soules.

zacha. 12. e

Luch. 3. b.
Actu. 9. a
and. 16. d.

Joel. 2. f

They continued in the Apostles doctrine / and in the felow-
shyppe / and in breakinge of bread / and in prayer. And feare
came vpon euery soule / and many wonders and tokens were
done by the Apostles. But all they that beloued / were togethet
* and had all thynges common. They solde theyr goodes and
possessions / and passed them out amonge all / accordynge as
euery man had nede.

Actu. 4. b.

And they continued dayly with one accord in the temple /
and brake bread in euery house: they toke theyr meate with
ioye and synghesse of hart / praysynge God / and had fauoure
with all the people. And the Lorde added to the congregacion
dayly / soche as shoulde be saued.

Act. 13. b.

Close vpon the. li. Chapter.

1 Whan the whytsondaye was fulfilled. That is to saye whan the
ende of the fifty dayes that immediatly folowed the Easter / was come
they were all to gether in one place for then was the feast of wekes
whych the lawe speaketh of Levit. xxiii. Dent. xvi. And the same do we
now call whytsondaye.

2 Proselites were such they then as were converted to the belefe of
the Jewes.

3 Upon all flesh. Both within and without the lawe both vpon the
Jewes and Gentyles / for vnto the mercy and grace of God in Christ
they are all called alyke / without any of their workes or deservynge.

The halt is restored to his fete. Peter preacheth Christ
vnto the people.

The. iij. Chapter.

11. Peter

Peter and Iohn wente by together in to the temple aboute the nynerh houre to praye. And there was a certayne man halt from hys mothers wombe/ whō they brought/ and layed dayly at the gate of the temple/ whiche is called/ the Betwysfull/ that he myghte aske almesse of them that wente in to the temple. Now when he sawe Peter and Iohn/ that they wolde in to the temple he despyed to receave an almesse. Peter behelde hym wryth Iohn/ and sayde: Loke on vs. And he gaue hede vnto them/ hoppyng to receave some thyng of them. Now be it Peter sayde: Siluer and golde haue I none: but soch as I haue/ geue I the.

Actu. 4. a. * In the name of Iesus Christe of Nazareth rylt by & walke. And he toke hym by the ryghthande/ and lyfte hym by. Immediatly/ hys legges and ancle bones were made stronge/ and he sprange/ rode and walked/ and entred with them in to the temple/ walkyng/ and leapyng/ and prayng God.

And all the people sawe hym walke and prayse God. And they knewt hym/ that it was he/ whiche sat for almesse at the betwysfull gate of the temple. And they were fylled with wonder/ & were astonnyed at that/ whiche had happenes vnto him. But as thys halt whiche was healed/ helde hym to Peter and Iohn/ all the people ranne vnto them in to the porch/ whiche is called Salomons/ and wondred.

9. Reg. 6. a
Ihou. 10. c
Actu. 5. b.

When Peter sawe that/ he answered vnto the people: Ye men of Israell/ why maruaile ye at thys/ or why loke ye so at vs/ as though we by oure awne power or deseruing had made thys man to walke? The God of Abraham and of Isaac/ and of Jacob the God of oure fathers hath glorified hys chyld Iesus/ whome ye deliuered and denyed in the presence of Iulare/ when he had iudged hym to be loosed. But ye denyed the holy and iust/ and despyed the murthurer to be geuen you/ but ye knewt the pryncer of lyfe/ whom God hath rased from the dead/ of the whiche we are wytnesses. And thowtwe the sayth in hys name/ hath he confirmed hys name vpon this man/ whom ye se & knowe: and sayth thowtwe him/ hath geuen thys man/ thys health before poure eyes.

Mat. 27. c.
Luch. 23. b.

1. Cor. 2. a. Now deare brethre/ I knowe that ye haue done it thowtwe ignorance/ as dyd also poure rulers. But God/ which by the mouth of all hys prophetes had shewed before/ that his Christ shulde suffer/ hath so fulfilled it. Do penance now therfore and turne you/ that poure synnes maye be done away/ whiche that tyme of restrynginge shall come before the presence of the Lord/ and when he shall sende hym/ whiche now before is preached vnto you/ euen Iesus Christe: whiche muste receaue heauen vntyll the tyme that all thynges/ whiche God hath spokē by the mouth of all his holy prophetes sence the world beganne/ be restored agayne.

Deut. 18. c.
Actu. 7. e.

For Moses sayde vnto the fathers: * A prophet shall the Lord

D Worde poure God rayse bp vnto you/euen from amdg poue
bzerhē/ lyke vnto me:hym shall ye heare/ in ail that he shal
saye vnto you. And it shall come to passe/ what soule so euer
shall not heare the same pꝛophet/ shall be destroyed from
amonge the people. And all the pꝛophetes from Samuell &
thence forth as many as haue spoken/ haue lyke wyse tolde
of these dayes.

ye are the chyldzen of the pꝛophetes and of the couenaunt
whiche God made vnto oure fathers / when he sayde vnto
Abraham: * Thow wet thy scde shall all the nacjons of the
earth be blessed: + fꝛst he vnto you hath God raysed bp hys
chylde Iesus / & sent hym vnto you: to blesse you/ that euery
one shulde turne from hys wyckednesse.

Gen. 12. 3.

and. 22. c.

+ mat. 10. 6

The Apostles are taken and brought befoze the con-
tell. They are forbydden to preach/ but they turne them
vnto praye/ and are moze obediēt vnto God then vnto
men.

The. iiii. Chapter.

A **B** As they spake to the people/ they came vnto them
the prestes and the rulers of the temple/ and the Sa-
duces (whom it greded that they taught the people/
and preached in Iesu the resurrecciō from the dead)
and they layed hādes bp on them/ and put them in holde tyll
the morow: for it was now euenthyde. Now be it many of
them which herde the worde/ beleued/ and the nōbre of the
men was aboute fꝛue thousande.

And it chaunced on the morow/ that their rulers and El-
ders and scribes (as Annas the hye prest and Cayphas/ and
Jhon and Alexander / & as many as were of the hye prestes
hundred) gathered them selues together at Jerusalem / & set
them befoze them/ and asked them: * By what auctorite/ or
in what name haue ye done thys? * Peter full of the holy
goost/ sayd vnto them. Ye rulers of the people/ and ye elders
of Israel. Pꝛe we thys daye be examyned concernynge thys
good dede vpon the lyke man/ by what meānes he is made
whole/ be it knowen then vnto you & to all the people of Is-
rael/ * that in the name of Iesus Chryste of Nazareth (whō
ye crucified/ whō God hath raysed bp fꝛō the dead) standeth
this mā here befoze you whole. * This is the stone: refused
of you buylders/ whiche is become the heade corner stone/
nother is ther saluacyon in any other: + Now yet also is ther
geue vnto me any other name/ wherin we must be saued. *
Actu. 3. 4.

Mat. 21. 23

Actu. 3. 4.

Psa. 117. 6

Mat. 21. 2

1. Pet. 2. 6

+ mat. 1. c.

Rom. 1. 1

B They sawe the boldnesse of Peter & Jhon and maruay-
led / for they were sure that they were vnlarned men & laye
people. And they knewe thē also / that they were with Iesu.
As for the man that was made whole/ they sawe hym stan-
dyng by thē/ and coulde not saye agaynst it. Then commaū-
ded they them to stande asyde out of the councell/ & communed

amonge

Ihon. 11.e amonge them selues: and sayde: * What shal we do to these men: for a manfeste token is done by them / and is openly kno vnto them that dwell at Jerusalem / and we can not denye it. But that it breake out no farther amōge the people / let vs threaten them earnestly / that henceforth they speake of thys name vnto noman.

Actu. 5.e. * And they called them / and commaunded them / that in any wyse they shulde not speake nor teach in the name of Iesu. But Peter and Ihon answered / & sayde vnto them: Judge ye youre selues / whether it be ryghte befoze God / that we shulde be more obedient vnto pou / then vnto God. We can not chōse / but speake that we haue sene and herde. But they treatened them / and let them go / and founde nothyng howe to punyſhe the because of the people: for they all prayed God because of that / * which was done. for the man / vpon whō thys token of health was done / was a bone fortye yere olde.

Actu. 3.a. And when they were let go / they came to their felowes / & tolde them what the hye prestes and elders sayde vnto them. When they herde that / they lpt by theyr voyce with one accord vnto God / and sayd: Lord / thou that art the God which made heauen and earth / and the see / and all that therin is / thou that by the mouth of Dauid thy seruauſt haſte sayde:

Psal. 2.a. * Why do the Merythē rage: and the people ymagyn bayne thynges: The kyniges of the earth ſounde by / and the princes haue gathered them selues together agaynſte the Lorde / and agaynſt his Chriſt. Of a truerth agaynſt thy holy chyld Ieſus / whome thou haſt anoynted / both Herode & Pontius Pilate with the Merythen and people of Iſrael / haue gathered them selues together / to do what ſoeuer thy hand and thy counſell determyned befoze to be done. And now Lorde / beholde theyr threatenynge / and graunt vnto thy ſeruauſtes with all ſted faſt boldneſſe to ſpeake thy worde / & ſtretch out thyne hāde / that healynge and tokens and wonders maye be done by the name of thy holy chyld Ieſus.

Actu. 16.d * And when they had prayed / the place moued where they were gathered together / and + they were all fylled with the
+ Actu. 2.a holy goost / & ſpake the worde of God boldly. *
and. 19.a. * The multitude of them that beleued / were of one hart and ſoule. Also
*** Actu. 2.e** none of them ſayde of hys goodes / that they were hys atone:
and. 5.b. but had all thynges commun. And with great power gaue the Apoſtles witneſſe of the reſurreccion of the Lorde Ieſu / and great grace was with them all. Nother was ther any among them that lacked. For as many as were poſſeſſers of landes or houſes / ſolde them & broughte the money of the goodes that were ſolde & layde it at the Apoſtles fete. And diſtribution was made vnto euery man / accordynge as he had nede. *

Actu. 1.d. * Ioſes which was alſo called of the Apoſtles / Barnabas (that is to ſape / the ſonne of conſolacion) a Leuite / of the

the contrie of Cyprus / had lande / and solde it / and brought the money / and layed it at the Apostels fete.

The by assemblinge of Ananias / and Sapphira is punished. Miracles are done by the Apostels / whych are taken / but the angell of God byngeth them out of person. They are brought befoze the counsell. The sentence of Samael. The Apostels are beten / they reioiced in trouble.

The. v. Chapter.

A **B**ut a certayne man named Ananias with Sapphira hys wyfe / solde hys possession / & kepte awaie parte of the money (hys wyfe knowynge of it) & brought one parte / and layed it at the Apostels fete. But Peter sayde: Ananias / Wherfoze hath Sathan fylled thyne harte / that thou shouldest lye vnto the holy goost / and withdraue awaie parte of the money of the linclothe / saydest thou not haue kepte it / when thou haddest it? And when it was solde / the money was also in thy power: Why hast thou then conceaued this thyng in thyne harte? Thou hast not lved vnto men / but vnto God. When Ananias herde these wordes / he fel downe and gaue vp the goost. And ther came a great scare vpon all the that herde of this. The yonge men rose vp and put hym a spere / carped hym out / and buried hym.

B And it fortuned as it were about the space of thre houres after / hys wyfe came in / and knewe not what was done. But Peter answered vnto her: Tell me / soldest thou the lande for so moche? She sayde: Ye / for so moche. Peter sayde vnto her: Why haue ye agreed together / to tempte the spyrite of the Lorde? Beholde / the fete of them whych haue buried thy husbande / are at the doore / and shall carpe the out. And immediatly she fell downe at his fete / & gaue vp the goost. Then came in the yonge men / and founde her dead / & carped her out / and buried her by hys husbande. And ther came a great scare ouer the whole congregacion / and ouer all them that herde it.

* Many tokens and wonders were done amonge the people Marc. 16. 6
by the handes of the Apostels / & they were all together with one accord in * Salomons porche: but of other ther durst 3. Reg. 6. a
no man ioyne hym selfe vnto them. Neuertheles the people Johā. 10. 8.
helde moche of them. The multitude of the men and women Actu. 3. b.
that beleued in the Lorde / grew more and more / In so much that they brought out the speke in to the stretes / and layed them vpon beddes and barowes / that at the leest waye the shadowe of Peter (when he came by) myght ouershadowe some of them. Ther came many also out of the cytyes rounde aboute vnto Ierusalem / & brought the speke & the that were vexed with vncleane spytes / & they were healed euery one.

* But

Actu. 4. a.

* But the hye p[re]ste rose vp / and all they that were with hym / whych is the secte of the Saduces / and were full of indignacion / and layed handes on the Apostels / and put them in the commune p[re]son. * But the angell of the Lord by nyght opened the p[re]son doores / and brought them out / and sayde: Go poure waye and steepe vp / and speake in the temple to the people all the wordes of thys lyfe. When they herde that / they entred in to the temple early in the mornynge: and taught.

But the hye p[re]ste came / and they that were with hym / and called the councell together / and all the Elders of the chyldren of Israell / and sent to the p[re]son / to fetch the. The ministers came & founde the not in the p[re]son / came agayne and tolde / & sayde: The p[re]son founde the. But with all diligence / and the keepers standynge with out before the doores / but when we had opened / we founde no man therein. Whē the hye p[re]st / and the rulers of the temple and the other hye p[re]stes herde these wordes / they doubted of them / wher by to thys wolde growe.

Then came ther one / whych tolde them: Beholde / the men that ye put in p[re]son / are in the temple / standynge and teachinge the people. Then wente the rulers with theyr ministers / and fetched the without violence: * soz they feared the people / lest they shulde haue bene stonen. And when they had brought them / they set them before the councell. And the hye p[re]ste asked them / and sayde: Wd not we * commaunde you strately / that ye shulde not teache in thys name: * And he holde / ye haue fylled Jerusalem with youre doctrine / and ye intende to brynge * thys mans bloude vpon vs.

Actu. 4. b.

But Peter and the Apostles answered / and sayde: * We ought moze to obeie God then mē. The God of oure fathers hath rayled by Iesus whom ye slewe / and hanged on tree. Whom hath the ryghte hande of God exalted / to be a p[ri]nce and Sauour / to geue rep[re]saunce & forgiveness of synnes vnto Israell. And we are hys recordes of these wordes / and the holy goost / whom God hath geue vnto them that obeie hym. When they herde that / it wente thoro the hartes of them / and they thoughte to slaye them.

Actu. 22. a.

Then stode ther vp in the councell a Pharise / named * Gamaliell / a Scrybe / had in great reputacion before all the people / and had put the Apostles asyde a lytle / and sayde vnto them: ye men of Israell / take hede to your selues / what ye do as touchynge these men. Before these dayes rose vp one Theudas / boasting hym selfe / and ther cleued vnto hym a nobre of men / aboute a foure hundred / whiche was slayne / and all they that enclined vnto hym / were scattered abroad and brought to naught. After thys stode vp * Judas of Galyle in the dayes of tribute / and drew a waye moche people

Luck. 13. a.

people after hym / and he also perſwaded / and all they that en-
clined vnto hym / are ſcattered abrode. And now I ſaye vnto
you: reſtrayne your ſelues from theſe men / and let them go.
* For theſe counſell or worke of me / it will come to naught:
but if it be of God / ye are not able to deſtroye it / leſte ye be
founde to be the men / that will ſtrive agaynſt God. Then
they agreed vnto hym and called the Apoſtles / * and bet
them / and commaunded them / that they ſhoulde ſpeake no
thyng in the name of Jeſu / and let them go.

Mala. 1. 8

Mat. 15. 2

Mat. 23. 6.

Actu. 4. 6.

Math. 5. 2.

But they departed from the preſence of the counſell / * re-
ſtrayne / that they were worthy to ſuffre rebuke for hyſ
names ſake. And daylye in the temple / and in euery houſe
they ceaſed not / to teache and to preach the Goſpel of Je-
ſus Chriſt.

Ministers or deacons are ordered in the congrega-
tion to do ſervice in neceſſary thinges of the body / that
the apoſtles maye waite onely vpon the worde of God
Steuens is accuſed. The. vi. Chapter.

A In thoſe dayes when the nombre of the diſciples en-
creaſed / ther aroſe a grudge amonge the Grekes a-
gaynſt the Hebrewes / becauſe theyr widowes were
not looked vpon in the daylye hand reachynge. Then
the twelue called the multitude of the diſciples toge-
ther / & ſayde: It is not mete that we ſhoulde leaue the worde
of God / & to ſerue at the tables. Wherefore brethren / loke
out amonge you ſeuene men / * that are of honeſte repyte / &
full of the holy ghoſt and wiſdome / whom we maye ap-
pointe to theſe needefull buſynes. But we will geue oure
ſelues vnto prayer / and to the miniſtration of the worde of
God. And the ſayeng pleaſed the whole multitude. And they
choſe Steuen / a man full of faith and of the holy ghoſt / and
Philippe / and Procorus / & Nicanor / & Timon / and Par-
menas / and * Nicolas the Proſelite of Antioche. + Theſe
they ſet befoze the Apoſtles / and they prayed / & layed theyr
handes vpon them. And the worde of God increaſed / & the
nombre of the diſciples multiplied greatly at Jeruſalem.
And ther were many preſtes alſo obedient vnto the faith.

1. Tim. 3. 6

Actu. 27. 6.

Actu. 1. 6.

1. Tim. 4. 6

2. Tim. 1. 6

B * Steuen full of faith and power / dyd wonders & great
tokens amonge the people. Then aroſe ther certayne of the
ſynagoge / whiche is called the ſynagoge of the Cyreni-
ans / & of the Cyrenyans / & of the Alexandrynes / & of them
that were of Cilicia & Asia / & diſputed with Steuen / * and
they coulde not reſiſte the wiſdome & the ſperte / oute of the
which he ſpake. Then ſent they in certayn men / that ſayde:
* We haue herde hym ſpeake blaſphemous wordes a-
gaynſt Moſes / and agaynſt God. And they moued the
people and the elders / and the ſcribes / & came vpon hym /
and taught hym / and broughte hym befoze the counſell / and

Luc. 21. 6.

Mat. 26. 6.

See

set false wytnesses there/whiche sayde: Thys man ceaseth
not to speake blasphemous wordes againste this holy place
& the lawe. For we herde hym saye: Iesus of Nazareth shall
deuoure this place/ & chaunge the ordinaunces whych Mo-
ses gaue vs. And all they that sat in the councell/looked vpon
hym/ and sawe hys face as the face of an angell.

¶ Steuen maketh answer to hys accusacyō/ rebuketh
the hardnecked Iewes/ and is stoned to death.

The vii. Chapter.

Then sayde the hye Priest: Is it even so? He sayde.
Deare bretheren and fathers/herken to: The God of
gloire appeared vnto oure father Abraham/whyle
he was yet in Mesopotamia/ before he dwelt in Ha-
ran/ and sayde vnto hym: Get thee out of thy contry/ & from
thy kynred/ and come in to a lande whych I wyll shewe the.

Gene. 11. d *Then wente he out of the lande of the Caldees/ and dwelt
in Haran. *And from thence/ when hys father was dead/
Gene. 12. a he brought hym ouer in to hys lande/where ye dwell now/
and gaue hym no inheritaunce therein no nor the brydth of a
Gene. 13. d foote: & *promysed hym/ that he wolde geue it hym to pos-
sesse/ & to hys seede after hym/ whē as yet he had no chyldre.

Gene. 15. c But than sayde God vnto hym: *Thy seede shalbe a stra-
nger in a straunge lande/ and they shall make bondemen of
them/ and entreate them euell foure hundred yeres/ & the
people whom they shall serue/ wyll I iudge/ sayde God. And
Gen. 17. b after that shall they go forth: & serue me in this place. *And
+ Ge. 21. a he gaue hym the couenaunt of circumcysion. + And he begat
* Ge. 25. c Isaac/ and circumcysed hym the eighth daye. * And Isaac
+ Ge. 29. f begat Jacob/ + and Jacob begat the twolue patryarkes.

* Ge. 37. e *And the patryarkes had indignacyon at Joseph/ & solde
Sap. 10. c hym in to Egypte. And God was with hym/ and deliuered
Gen. 41. f hym out of all hys troubles/ and gaue hym fauoure & wyl-
dome in the syght of Pharaos kyng of Egypte: *whiche made
hym pryncce ouer Egypte/ and ouer all hys house.

Gen. 41. g *But ther came a detherie ouer all the lande of Egypte &
and. + 2. a Canaan/ & a greate trouble/ and oure fathers founde no su-
ueruaunce. But Jacob herde that ther was corne in Egypte/
and sent oure fathers out the fyrst tyme. *And at the secōde
Gene. 45. a tyme was Joseph knowne of hys bretherē and Josephs kyn-
red was made knowne vnto Pharaos. But Joseph sent out/
Gen. 46. a and caused hys father and all hys kynred to be broughte/
euen thre score and fyftene soules. *And Jacob wote downe
Gene. 49. e in to Egypte/ *and dyed/ both he and oure fathers + were
+ Ge. 50. b brought ouer vnto Sychem/ & layed in the sepulchre/ *that
Josu. 24. f Abraham bought for money of the chyldren of Hemor at
+ Ge. 23. d Sychem.

+ Cro. 1. a + Now whē the tyme of the promes dyne nye/ whiche God
pla. 10. + c had sworne vnto Abraham/ the people grewe and multiplyed

pled in Egypte / till ther rose another kynge / which knew not of Joseph. The same dealeth fullyt wth our kynred / & intreated oure fathers euell / and made them to cast out the yonge chyldren / that they shoulde not remayne alure.

* At the same tyme was Moses bozne / and was a proper Exod. 2. 8.
chyldre before God and was noyrd thre monethes in hys fathers house. But when he was cast out / Pharaos daughter toke hym by / and noyrd hym by for hyr awne sonne. And Moses was learned in al maner of wysdom of the Egyptians / and was myghtie in dedes and wordes.

But when he was fortye yere olde / it came in to hys mynde to byset hys brethren the chyldren of Israell. And when he sawe one of them suffer wronge / he helped hym / and deliuered hym / that had the harme done vnto hym / and set to the Egyptian. But he thought that hys brethren shoulde haue vnderstande / how that God by hys hande shoulde saue them / how be it they vnderstode it not.

And on the nexte daye he shewed hym helpe vnto them as they stroue together / and wolde haue set the at one agayne / and sayde: Syng / ye are brethren / why hurte ye one another? But he that dyd hys nerghboure wronge / thrust hym awaye / and sayde: * Who made the a ruler and iudge ouer vs? Wylt thou slaye me also as thou slewest the Egyptian yesterday? But Moses fled at that sayenge / & was a stranger in the lande of Madian / where he begat two sonnes.

* And after fortye yeres / the angell of the Lorde appeared vnto hym vpon mount Syna / in a flamme of fyre in a bush. When Moses sawe it / he wondred at the syghte. But as he drew nye to beholde / the voyce of the Lorde came vnto hym: I am the God of thy fathers / the God of Abraham / and the God of Isaac / and the God of Jacob. How be it Moses trembled / and durste not beholde. But the Lorde sayde vnto hym: * Out of thy shoes from thy fete / for the place Josue. 5. 6
wher thou standest / is an holy grounde: I haue well sene the trouble of my people in Egypte / and haue herde theyr groynge / and am come downe to deliuer them. And now come / I will sende thee in to Egypte.

Thys Moses / whom they refused / and sayde: * Who Exod. 2. 6
made the ruler and iudge ouer vs? hym hath God sent to be a ruler and deliuerer by the hande of the angell / that appeareth vnto hym in the bush. The same broughte them out / and dyd wonders and tokes in Egypte / and in the reed see / and in the wylde deserte fortye yeres. Thys is that Moses whych sayde vnto the chyldre of Israell: * A Prophet shall the Lorde your God raise up vnto you / euen from amonge Deu. 18. 1.
your brethren / lyke vnto me. Hym shall ye heare. + Thys is Actu. 3. 6.
he / that was in the congregacion in the wylde deserte wth + Ex. 19. 6.
the angell / whych talked wth hym vpon mounte Syna / Gala. 3. 6
and

and with oure fathers. This mā receaueth the worde of Iſſe
to geue vnto vs / vnto whom oure fathers wolde not be obe
dyent / but thruſt hym from them / and in theyr hartes turned
Exo. 32. 2. backe agayne in to Egipte / and ſayde vnto Aaron: * Make
vs goddes to go befoze vs / for we cānot tell what is becoms
of thys Moſes / that brought vs out of the lande of Egipte.
And they made a caſſe at the ſame tyme / and offered ſacrifyce
vnto the ymage / and reioyced in the workes of their owne
Rom. 1. 6. handes. But God turned hym ſelf / & * gaue them vp / ſo that
they worſhipped the hooſte of heauen / as it is wyrtten in
Jer. 7. 1. the booke of the Prophetes: * O ye houſe of Iſrael / gaue ye
Amos. 5. 6 me ſacrifices & cattell thoſe forty yeres in the wyldernes?
And ye toke vnto you the tabernacle of Moloch / & the ſtarre
of poure God Remphan / ymagys whych ye poure ſelues
made to worſhippe them. And I wyll caſt you out beyonde
Babylon. Oure fathers had the tabernacle of wytnelle in
the wylderneſſe / lyke as he appoynted thē / * whē he ſpake
vnto Moſes / that he ſhulde make it / accordyng to the pa
trone / that he had ſene / which oure fathers alſo receaued /
Exo. 25. 6 & brought it with Joſue in the lande that the Hethen had
Hebr. 8. 2 in poſſeſſyon / whom God draue out befoze the face of oure
+ Joſ. 3. 2. fathers / vntill the tyme of Dauid / * whych founde fauour
wyth God / & deſyzed that he myght fynde a tabernacle for
the God of Jacob.
1. Re. 6. 2 * But Salomon buylte hym an houſe : + How be it the
+ Act. 17. 6 beſt of all dwelleth not in the temples that are made wyth
handes: As he ſayeth by the Prophete: * Heaue is my ſeate: &
Eſa. 66. 2 the earth is my foote ſtole. What houſe then will ye build
vnto me: ſayeth the Lorde: Or whych is the place of my reſt?
Deut. 9. 6 Hath not my hande made all theſe thynges? * Ye ſtyfnecked
and of bneircumpled hartes and cares / I ye alwaye reſpſe
the holy gooſt: Euen as poure fathers dyd / ſo do ye alſo /
Which of the prophetes haue not your fathers perſecuted?
And they ſlew them / which tolde befoze of the cōpyng of
that rightuous / whoſe traytours and murtherers ye are
now become / * Ye receaued the law by the myniſtracion of
Jhon. 7. 6 angels / and * haue not kepte it.
Actu. 15. 6 When they herde this / it went thoro to the hartes of thē:
& they gnaſhed vpon hym with theyr tethe. But he beynge
Mat. 16. 6. full of the holy gooſt looked by toward heaue / * & ſawe the
glozy of God / and Jeſus ſtanding on the righte hande of
God / and ſayd: Behold / I ſe the heaues open / and the ſonne
of mā ſtandinge on the righte hande of God. But they cryed
Psal. 57. 2 out with a loude voyce / & ſtopped theyr cares / and ranne
violently vpon him all at once / and thruſte him out of the
cyrre / and ſtoned hym. And the wytnelleſſes layed downe
Actu. 22. 6 theyr clothes at the fete of a yonge man / which was called
Saul. And they ſtoned Steuen / which cryed / and ſayd:
Lord

Of the Apostles.

Chap. 2.

Lord Iesu / * receaue my sprete: And he kneeled down / & cried with a loude voyce * Lord / lape not this synne to theyr charge And when he thus had spok en / he fell a slepe. ¶

Psal. 31. 8

Luch. 23. 46

Close vpon the vii. Chapter.

I Ye alwaye relyste the holy goost. The power and strength of God is such that it can not be wythstande nor overcome. Psal. lxxv. Job. x. Esai. xlvii. although wycked and hartbattered people seme to relyst it / as the nature of the vessels of wrath is to do. But in conclusyon God and bys trueth overcometh / and they that set them selues agaynst it perishe at the last / as thou seist in Pharao.

Saul persecuteth the Chrysten. The Apostles are scattered abroad. Philippe commeth in to Samaria. Simon Magus is baptised / he dyssembleth. Philippe baptiseth the Chamberlayne.

A

The. viii. Chapter.

Saul had pleasure in hys death. At the same tyme ther was a great persecucion ouer the congregacion at Ierusalem. * And they were scattered abroad in the regions of Jewry and Samaria / except the apostles. As for Steuen / men that feared God / dyssed hym / and made great lamentacion ouer hym. * But Saul made hauncke of the congregacion / entred in to euery house / and drue out men and women / and deliuered them to prison. + They now that were scattered abroad / went about & preached the worde. * Then came Philippe in to a cyrie of Samaria / and preached Christ vnto them. And the people gaue hede with one accord vnto the thinges that Philippe spake / hearynge hym / & seinge the tokens that he dyd. For the vn-cleane spertes cryed loude / * and departed out of many that were possessed. And many that were sycke of the palsye and lame were healed. And ther was great ioye in the same cite.

Mat. 10. 2.

Actu. 22. 8

and. 11. b. j

Actu. 9. 8.

22. a. 26. b

1. Cor. 15. a

Gala. 1. b

+ Actu. 11. b

Mar. 16. 9

Actu. 5. b.

Actu. 13. 8

But afore ther was in the same cyrie a certayn man called Symon / * whiche vsed wytchcraft / and bewytched the people of Samaria / sayeng / that he was a ma which could do great thynges. And they all regarded hym from the leest vnto the greatest / & sayd: This is the power of God which is great. But they regarded hym / because that of longe tyme he had bewytched the with his sorcery. Now be it whē they beleued Philipps preachynge of the kyngdome of God / and of the name of Iesu Christ / they were baptised both mē and women. Then Symon hymselfe beleued also / and was baptised / and dyd cleaue vnto Philippe. And when he sawe the dedes and tokēs that were done / he wondered. ¶

B

* When the Apostles whych were at Ierusalem / herde that Samaria had receaued the worde of God / they sent vnto them

Actu. 13. a.

and. 19. a.

1. Tim. 4. b

and. 5. c.

2. Tim. 1. b

Mat. 10. b

Num. 21. b

1. Reg. 3. f.

Esay. 53. b

Actu. 10. c

them Peter & Iohn. Which/when they were come/prayed
for them/that they myght receaue the holy goost. For as yet
he was come vpon none of them/ but they were baptysed
onely in the name of Iesu Chyist. * Then layed they theyr
handes on them/ and they receaued the holy goost. ¶

But when Symon sawe/that by the layenge on of the
Apostles handes the holy goost was geuen/ he offered them
money/ and sayd: Geue me also this power/ that on to whom
so euer I put the handes/ he may receaue the holy goost.
How be it Peter sayd vnto hym: Werpst thou with thy mo-
ney: because thou thynkest that the * gyfte of God maye be
obtayned with money. Thou shalte haue nother parte nor
felowshyppe in this worde/ for thy harte is not ryght be-
fore God. Repente therfore of this thy wyckednesse/ & pray
vnto God/ yf haply the thoughte of thy harte may be forge-
uen the. For I see/ that thou arte full of bytter gall/ & wasp-
ped in with brynghtrousnesse.

Then answered Symon/ and sayd: * Wiaue ye vnto the
Lorde for me/that none of these thinges wherof ye haue spo-
ken/come vpon me. And they/when they had testified and
spoken the worde of the Lorde/turned agayne to Jerusalem/
& preached the Gospell in many towne of the Samaritans.

¶ But the angell of the Lorde spake vnto Philippe /and
sayd: Arise/and go towarde the South/vnto the waye that
goeth downe fro Jerusalem vnto Gaza/which is deserte.
And he rose/and wente on. And beholde a man of the Mozians
lande (a chamberlayne & of authozite with Cadare the quene
of the lande of the Mozians) which had the rule of all his
treasures * the same cam to Jerusalem to worshyppe: And
returned home agayne/and sat vpon his charret/and red the
prophet Esay.

The spere sayd vnto Philippe: So neare/ & toyne thy self
to ponder charreth. Then came Philippe vnto hym/ & herde
hym reade the prophet Esay/and sayd: Vnderstandest thou
what thou readest? He sayd: How can I/excepte some man
enfourme me: And he despyred Philippe/that he wolde come
w/ and syt with hym. The renoure of the scripture which he
red/was this: * He was led as a shepe to be slayn: /and as
a lambe voycellesse before his shearer/ so opened he not his
mouth. In his humblennesse is his iudgemēt exalted. Who
shall declare his generacion: for hys lyfe is taken from the
earth. Then answered the chamberlayne vnto Philippe/ &
sayd: I praye the/ o f to whom speaketh the prophete thys? of
himselfe/ or of some other mā? Philippe opened his mouth
and beganne at this scripture/ and preached hym the gospel
of Iesus. And as they wente on theyr way/they came to a
water. And the chamberlayne sayd: Beholde here is water/
* what hindereth me to be baptised? Philippe sayd: yf thou
belue

beleue from thy whole harte / thou mayest. He answered / & sayde: I beleue that Ie. us Chyrl is the sonne of God. And he commaunded to holde up the charter / & they wete do it in to the water / both Philippe and the chamberlarne: And he baptyfied hym. But when they were come vp out the water, the ppetre of the Lord toke Philippe awayne. And the chamberlarne sawe hym no more. But he went on his wayes reioyng. As for Philippe he was founde at Afsod / and walked aboute / & preached the Gospell vnto all the cyries / tyll he came to Cesarea. **K**

C Paul is conuerted / and confoundeth the Ietwes / Peter rapeth Tabitha.

The.ii. Chapter **K**

A **S**aul was per breathynge out threathennges / and slaughter agaynst the discipples of the Lord. And wente vnto the hye Pryeste / and despyed of hym letters to Damasco vnto the synagoges / that yf he founde any of this waye wherher they were men or wemen he might bynne thē boide vnto Jerusalem. And as he was goynge on his iourney / it fortuneth / that he came nye vnto Damasco: & sodely ther wpyne / round aboute hym a syghte fro heauen / & he fell to the earth / and herde a voyce / whych sayde vnto hym: Saul Saul / * why persecutest thou me: He sayde: Lord / who art thou? The Lord sayde: I am Iesus whā thou persecutest. It shalbe harde for the to kycke agaynst the prycke. And he both tremblyng astonnyed / sayde: Lord / * what wylte thou that I shall do? The Lord sayde vnto hym: Aryse and go in to the cyrte / there shall it be tolde the what thou shalte do. As for the mē that iourneyd with hym / they stood & were amased: for they herd a voyce / but sawe no man. Saul rose from the earth / & when he had opened his eyes he sawe nomā. Neuerthelesse they toke hym by the hāde & brought hym to Damascon: & he was thre dayes wpythoute syght and nother dyd eate nor dryncke. At Damascon ther was a discipule named Ananias / & vnto hym sayde the Lord in a visyō: Ananias. And he sayde: Beholde / here am I Lord. The Lord sayde vnto hym: Aryse / and go in to the strete whych is called straght / and aske in the house of Iuda after one called Saul of * Tharsis: for beholde he prayeth & hath sene in a visyō a mā Ananias cōmyng vnto hym / & lapenge the hāde vpon hym / that he myght receaue his syght. Ananias answered: Lord / I haue herde by many of thys man / how moche euell he hath done to thy sayntes at Jeru sale. And here hath he authozite of the hye Pryestes / to bynde all those that call vpon thy name. The Lord sayde vnto hym: So thy waye / * for thys man is a chosen vessel vnto me / that he maye beare my name before the Ietphen / & before kynnges / & before the chyldren of Israell. I wylly Metre hym / how great thynges he muste * suffre for my names sake.

S * And

Actu. 26. b
1. Cor. 15. a
Gala. 1. b.

4. Re. 19. d
Zacha. 1. b
Mat. 25. d.

Actu. 2. d
and. 16. d

Actu. 27. e.
and. 22. e.

Actu. 8. a.

Gala. 1. f.

Act. 21. b
2. Cor. 11. c
+ Act. 22. b

And Ananias wente hys waye / & came in to the house / & layed the handes vpon hym / & sayde : Brother Saul / the Lozde whych appeared vnto the in the waye as thou camest hath sent me / that thou myghtest receaue the syght / & be fylled wryth the holy goost. And immediatly ther fell from hys eyes as it had bene scales / & he receaued hys syght / & arose : & was baptyfed / and toke meat : / and was comforted.

Then was Saul a certayne dayes wryth the dyscyples that were at Damascón. And straght waye he preached Christ in the synagoges : how that he was the sonne of god. But all they that herde hym / were amased / & sayde : Is not thys he whych at Jerusale spoyled all those that called on hys name ? & came hyther to the intent that he shulde brynge them bounde vnto the hyc Priestes ? But Saul increased in strenght / and confounded the Jewes whych dwelte at Damascón / and affirmed that thys was very Christ.

And after many dayes the Jewes helde a counsell together to kyll hym. But it was told Saul that they layed waye for hym. * And they wayted at the gates daye and nyght / that they myght kyll him. * Then the disciples toke him by night & put hym thorow the wall / & let hym downe in a basket.

Josue. 2. c
1. Re. 19. c

* But whē Saul came to Jerusale / he assayed to toyne hym selfe to the disciples. And they were all afrayed of hym : and belueued not / that he was a disciple. Neuerthelesse Barnabas toke hym / and brought hym to the Apostles / & tolde them how he had sene the Lozde in the waye and howe he spake to hym / and howe he had done boldly at Damascón in the name of Jesu. And he was wryth them / and wente out and in at Jerusale / and quyte him selfe boldly in the name of the Lozde Jesu. He spake also / and disputed wryth the

Act. 22. b
Sickes. But they wente aboute to slaye hym. * When the brethren knewe that / they brought hym to Cesarea / & sent hym forth to Tharsis. So the congregacions had rest thorow our all Jewry / and Galyle / and Samaria / & were edified / and walked in the feare of the Lozde / and were fylled wryth the comforte of the holy goost.

It chaunced that as Peter walked thorow all quarters he came also vnto the sayntes which dwelt at Lydda. There founde he a man named Encas / whych had lpen vpon his bedde eyght yeaeres sycke of the palsy. And Peter sayde vnto hym : Encas / Iesus Christ make the whole / aryse & make thy bedde for thy selfe. * And he arose immediatly. And all they that dwelte at Lydda / and at Saron / sawe hym / and turned vnto the Lozde.

Mat. 9. a.
Marc. 2. a.
Luch 5. c.
Jhon. 5. a.

At Joppa ther was a certayne woman that was a dysciple / named Tabitha / (whych by interpretacion is called Dorcas) the same was full of good workes & almes dedes : whych she dyd. But it chaunced at the same tyme / that she was

was sycke / and dred. Then washed they her / and layed her in a chamber. But for so moche as Lydda was nye vnto Joppa / and the discyples herne that Peter was there / they sente two men vnto hym / and desyred hym / that he wolde take it for no grete to come vnto them.

Peter rose / and came wyth them. And whē he was come / they brought hym in to the chamber / and all the twedowes stode rounde aboute hym / weppynge and Metwed hym the coates and garmentes / which Dorcas made whyle she was wyth thē. And whē Peter had put them all forth / he kneeled downe / made hys prayer / and turned hym vnto the body / & sayde: Tabytha / ryse vp. And she opened hys eyes: and when she sawe Peter / she sat her downe agayne. But he gaue her the hande / and lyfte her vp / and called the sayntes and the twedowes / and Metwed her there alpye. And it was knowne thowtwe out all Joppa / and many beleued on the Lorde. And it fortunyd / that he tarped a longe season at Joppa one Symon / whych was a tanner.

¶ The visyon that Peter sawe. How he was sent to Cornelius. The wyethen also receaue the spere / and are baptysed.

The .x. Chapter. ✠

A Ther was a man at Cesarea / named Cornelius (a capayne of the company / whych is called the Italia-nysh) a deuoute man / and one that feared God wyth all hys house / and gaue moche & almesse to the people / and prayed God alwayne. The same sate in a visyon openly (aboute the nyynth houre of the dawe) an angell of God entrynge in to him / and sayenge vnto hym: Cornelius. He looked vpon hym / and was afrayed / and sayde: Lorde / what is it? He sayde vnto hym: * Thy prayers and thynne almeses are come vp in to remembraunce before God / and now sende me vnto Joppa / & call for Symō / whose surname is Peter / whych is at lodgynge wyth one Symon a tanner / whose house lyeth by the see syde: he shall tell the / what thou oughtest to do. And when the angell whych spake to Cornelius / was departed / he called two of hys household seruantes / and a deuoute souldyer / of thē that waityd vpon hym / and tolde them all / and sent them to Joppa.

B On the nexte dawe after when these were gong on theyr journey / and came nye vnto the cite / Peter & wente vp in to a chamber to praye aboute the syxte houre. And when he was hongry / he wolde haue eaten. But whyle they made ready for hym / he fell in a traunce / and saue heauē open / & a vessell commynge downe vnto hym / as it had bene a great lynnen clothe / knyt at the foure corners / and was let downe / to the earth / wherin were all maner of fourefooted

S ii beastes

Eccli. 3. d.
and. 7. b

Eccli. 35. b

4. Re. 4. d
Mat. 6. a.
Luch. 6. b

Leuit. 11. a.

Deut. 14. a.

+ Mat. 15. b

Rom. 14. b

1. Tim. 4. a

Tit. 1. c.

beastes of the earth/ and wyld beastes/ and wormes/ and
foules of the ayre. And ther came a boyce vnto hym: Kysse
Peter/ kysse & eate. But Peter sayde: Oh no Lord: * for I
neuer dyd eate any commun or vncleane thyng. And the
boyce spake vnto hym agayne the seconde tyme: + What
God hath clensed/ that make not thou vncleane. Thys was
done thysse. And the vessell was receaued by agayne in to
heauē. But whyle Peter was cōbzed in hym selfe/ what ma-
ner of visyon thys shulde be whych he had sene/ behold/ the
men that were sent frō Cornelius/ enquyred after Symōns
house/ & stode before the doore/ & called/ & asked whether Si-
mō (whose surname was Peter) were lodged there. While
Peter was musynge of the visyon/ the spere sayde vnto
hym: Beholde/ the men seke after the. Arise therfore/ & get
the downe/ & go wyth thē/ & doute not/ for I haue sent thē.

Then wete Peter downe to the men/ that were sent vnto
hym frō Cornelius/ & sayde: lo/ I am he whom ye seke: what
is the cause/ wherfore ye are come? They sayde: Cornelius
the captayne/ a iuste man and one that feareth God/ and of
good reposte amōge all the people of the Jewes/ was war-
ned by an holpe angell/ to sende for the in to hys house/ and
to heare wordes of the. * Then called he them in/ and lod-
ged them.

Gen. 19. a

and. 24. d

1. Pet. + b

+ Act. 11. a.

The nexte daye after twente Peter forth wyth them/ + and
certayne brethē of Joppa bare hym company. And the daye
folowynge came they to Cesarea. Cornelius waited for thē
and had called together hys kynnsfolkes & spereall frendes.
And as it chaūched that Peter came in/ Cornelius met hym:
and fell downe at hys fete/ & worshypped hym. But Peter
toke hym by & sayde: * Stande by/ I am a man also. And as
he talked wyth hym/ he wente in/ & founde many that were
come together/ and he sayde vnto them: Ye knowe/ that it is
not lawfull for a man beynge a Jewe to sorne hym selfe
or to come to a straunger. But God hath shewed me/ that I
shulde call no man commune or vncleane. Therfore haue I
not doubted to come/ as soone as I was sente for. I aske you
therfore/ for what intent haue ye sent for me?

Actu. 14. c

Apo. 19. b

and. 22. b.

+ De. 7. a

Cornelius sayde: It is no to foure dayes ago then fasted I
and at the nygeth houre/ I prayed in my house/ & beholde/ D
ther stode a man before me in a bryghte clothynge/ & sayde:
Cornelius/ thy prayer is herde/ and thyne almesse dedes are
had in remembraunce in the syghte of God. Sende therfore
to Joppa/ & call for one Symon (whose surname is Peter)
whych is at lodgynge in the house of Symon the tanner/ by
the see syde: the same when he cometh/ shall speake vnto
the. Then sent I vnto the immediatly/ & thou hast done well
that thou arte come. Now are we all here presente before
God/ to heare all thynges that are cōmaunded the of God.

+ Peter

¶ Peter opened his mouth / & sayde: * No to perceave I of a treuth / that God hath no respecte of personnes / + but in all people he that feareth him / & worketh rightuousnes / is accepted vnto hym. Ye knowe of the preachinge that God sente vnto the chylde of Israell / preachinge peace tho to Iesus Christ (whych he is Lord ouer all) whych the preachinge was published tho to out all Jewry: * beganne in Galile after the baptisme that Iohn preached / how God + anoynted the same Iesus of Nazareth wth the holy goost and with power / whych wente about / & dyd good / & healed all those that were oppressed of the deuell / for God was wth hym. And we are wytnesse of all that he dyd in the lande of the Jewes / & at Ierusalem. Whome they slewe / & hanged on tree.

Hym God raysed vpon the thyrde daye / & caused hym be openly shewed / not to all the people / but to the chosen wytnesses of God / euen vnto vs * whych dyd eate and dryncke wth hym / after he was risen vp fro the deathe ++ And he commaunded vs to preache vnto the people / & to testifie / that it is he whych is ordeyned of God a iudge of the lyvinge & of the dead. Of hym beare * all the Prophetes wytnesse / that tho to we his name all they that beleue in hym / shall receaue the remission of synnes. ¶ Whyle Peter was yet speakinge these wordes: + the holy goost fell vpon all them that herkened vnto the worde. And the saythfull of the cyrcucisid whych came wth Peter / were astonnyed / because that the gyfte of the holy goost was shewed oute also vpon the heythens. For they herde that they spake wth tungen / & magnified God. Then answered Peter: * May any man forbryde water that these shulde not be baptysed whych haue receaued the holy goost as well as we? And he commaunded them to be baptysed in the name of the Lord. ¶ Then prayed they hym / that he wolde tary there certayne dayes.

¶ Peter sheweth the cause wherfore he wente to the heythens. Barnabas & Paul preache vnto the heythens. Agabus prophced deth for to come.

The xi Chapter.

A The Apostles and the brethren that were in Jewry herde saye / that the heythens also had receaued the worde of God. And whē Peter was come vp to Ierusalem / they that were of the cyrcucisid / chode wth hym / & sayde: * Thou wētest in to men that are vn-circumcised / and hast eaten wth them. But Peter beganne / and expounded the thyng in order vnto them / and sayde: * I was in the cytye of Joppa prayinge / and in a trance I sawe a vision / a vessell compynge downe / as it had bene a greate lynne clothe wth foure corners / and let downe fro heauē / and come vnto me. In to the whych I looked / & considered / & sawe foure footed beastes of the earth / & wilde beastes /

S iij and

Roma. 2. b
Ephē. 6. a
Col. 3. c.
+ Esa. 56. b

Math. 2. 8
+ cla. 51. a

Mark 21. b
Joh 21. b :
+ mat. 28 c

Esa. 43. d :
and. 53 c.
Jere 50. d :
Dani. 9. d
+ Actu. 2. a

Actu. 8. d:

Deut. 7. a:

Actu. 10. a:

and woꝛmes / and soꝛtles of the ayre. And I herde a voyce /
which sayde vnto me: Ryle Peter / & ate. But I saye:
Leui. 11. a. Oh no Lord / for ther neuer entred any *comune oꝛ vncleane
Deu. 14. a. thinge into my mouth. Neuertheles the voyce answered me
agayne from heauen: What God hath cleused / that call not
thou vncleane. This was done thre tymes / and all was ta-
ken bp agayne in to heauen.

And beholde / immediatly stode there thre men before the B
dore of the house that I was in / sent from Cesarea vnto me.
Actu. 10. c. But the sprete sayde vnto me / that I shulde go with them / &
doute nothinge. *The syre brethren also came with me / &
we entred in to the mans house.

And he shewed vs / how he had sene an angell standynge
in his house / whych sayde vnto hym: Sende men to Joppa /
Actu. 2. a. & call for Simon / whose synamie is Peter / he shall tell the
wordes wherby thou and all thy house shalbe saued. But
when I began to speake / the holy goost fell vpon them /

Actu. 1. a. *lyke as vpon vs at the begynnynge. Then thought I vpon
the worde of the Lord / how he sayde: *Iho baptysed with
Actu. 8. a. water / but ye shalbe baptysed wth the holy goost. For as
much then as God hath geuen the lyke gyftes / as vnto vs /

whych beleue on the Lord Iesus Christ / who was I / that
I shuld be able to withstande God? When they herde this /
they held the; peace / and praysed God / & sayde: Then hath
God also to the heythen graunted repentance vnto lyfe. C
*They that were scattered abrode thow the trouble that
rose about Steuen / walked on euery syde vnto Ihenyses /
and Cyprers / and Antioche / & spake the worde vnto noman
but onely vnto the Jewes. Neuerthelesse some of them were
men of Cyprers and Cyren / which came to Antioche / & spake
also vnto the Grekes / and preached the Gospell of the Lord
Iesu And the hande of the Lord was with them And a great
nombꝛe beleued / & turned vnto the Lord.

Thys tydynge of them came to the eares of the congre-
gacion at Jerusalem. And they sent Barnabas / that he shuld
go vnto Antioche. Whiche whan he was come thither / and
Actu. 13. e. sawe the grace of God / he was glad * & exhorted the al / that
wꝛth purpose of hart they wolde continue in the Lord. For
he was a good man / ful of the holy goost and fapth. And ther
Actu. 9. b. was a greate mulprude of people added vnto the lord. *But
Barnabas departed vnto Tarsis / to seke Saul. And whan
he had founde hym / he brought hym to Antioche. It chaun-
ched / that a whole yere they were ther conuersant together
in the congregacion / and taught moche people / so that the di-
sciples at Antioche were fyrste called Christen.

In those dayes came there Prophetes from Jerusalem
Actu. 21. b. vnto Antioche. And one of them (whose name was *Aga-
bus) stode bp / and declared by the sprete a great dearth / that
shulde

Shulde come ouer the whole cōpasse of the earth: which came to passe vnder the Emperoure Claudius. But the disciples concluded (euery one accordyng to hys abylite) to sende: * an hand, reachyng vnto the bzethē that were in Iewy: which thynge they also dyd / & sent it + vnto the elders by the hāves of Barnabas and Saul. 1. Cor. 16. 2. Cor. 8. 9. and. 9. 8. + Act. 12. 0

Herode persecuteth the Chzisten: kyllerth James / and putterth Peter in pzeson / whom the Lorde delpuereth by an angell. The Shamefull death of Herode.

The. xij. Chapter. ✠

A And the same tyme laped kynge Herode handes vpon certayne of the congregacōn / to bere them. As for * James the brother of Ihon / hym he slew with the sword. And when he saw that it pleased the Jewes: he proceeded farther to take Peter also. But it was Easter. Now when he had taken hym / he put hym in pzeson / & deliuered hym vnto foure quaternyons of souldyers / to kepe hym / & thought after Easter to brynge hym forth to the people. And Peter was kepte in the pzeson. * But prayer was made withoute ceasyng of the congregacōn / vnto God for hym. And when Herode wolde haue brought hym out vnto the people / in the same nyght slept Peter betwene two souldyers / bounde with two cheynes. And the keepers befoze the doze kepte the pzeson. Mat. 4. 6. 17. 8. 20 6. and. 26. 0

B * And beholde / the angell of the Lorde was there present: & a lghte shyned in the habitation / and he smote Peter on the spde / & waked hym vp / & sayde: Arise by quychly. And the cheynes fell of frō hys handes. And the angell sayde vnto hym: Gynge the / & put on thy shues. And he dyd also. And he sayde vnto hym: Cast thy mantle aboute the / and folow me. And he wente out / and folowed hym / & wist not / hat it was treuth that was done by the angell / but thoughte he had sene a vision. Neuerthelesse they wēte thozow the fyrst and secōde watch / and came to the yron gate / that ledeth vnto the crrie / which opened to them by his awne accorde. And they went out / and passed thozow the one strete / and imēdiatly the angell departed from hym. Actu. 4. 0 Actu. 5. 0 and. 16. 0

* And whē Peter was come to hym selfe / he sayde: * Now I know of a treuth / that the Lorde hath sente hys angell / & delpwered me out of the hande of Herode / and from all the wayrynge for of the people of the Jewes. * And as he considered the thynge / he came to the house of Mary the mother of one Ihon (whych after hys surname was called Marke) where many were gathered to gether: * and prayed. As Peter knocked at the entry doze / ther came forth a damsell to herken / named Rhoda. And when she knetwe Peters boyce / she opened not the entre for gladnes: but ran in / and tolde / that Peter Rode befoze the entre. But they sayde vnto her: Gen. 28. 0 Dani. 6. 0

S iiii Thon

Actu. 1. 6.

Thou art mad. Nevertheless he abode by it / that it was so. They sayd: it is his angell. But Peter continued knocking. When they opened the doze / they sawe hym / and were astonied. * But he beckened vnto them wth the hande / to holde the^r peace / & tolde the^m / how the Lord had brought hym oute of the prison. And he sayde: Shew this vnto * James and to the b^reth^re. And he departed / & w^et in to another place. W^he it was daie ther was not a litle a do amōge the souldiers / what was become of Peter. When Herode had called for hym / and founde hym not / he caused the keepers to be crampned / and commaunded them to be caried awaie / & he went downe from Jero^sol^m vnto Cesarea / and there abode. But he was displeased wth the^m of Tyre and Sidon. Neuer thelesse they came vnto hym wth one accorde / and made in tercession to Blacus the kynges chamberlayne / and desired p^rea^re / because the^r contr^y was no^rishid by the kynges lande. But bpō a daie appoynted Herode put on the kingly apparel / sat him downe vpon the i^ugemente seate / & made an ora^rion vnto the^m. As for the people / they cryed therto: This is a voyce of God / and not of man. Immediately the angell of the Lord smote hym / because he gaue not God the honour. And he was eaten bp of wormes / and gaue bp the gooste. But the wo^rde of God grewe / and multiplie. As for Barnabas and Saul / they came agayne to Jerusale^m / & deliuered * the handes: hynge & toke wth them + Jhon / whose surname was Marke.

Actu. 11. c.
+ Actu 13. b.

Paul and Barnabas called to preache amonge the the^m then. Of Sergius Paulus and Elimas the so^rcerer. Paul preacheth at Antioche.

The xiii. Chapter.

There were at Antioche in the cōgregatiō prophetes & teachers / as Barnabas / & Simon called Niger / & Lucius of Cy^re & Manahen / Herodes the Tetrarches no^rscholme & Saul. As they serued the Lord and fasted / the holy goost sayd: separate me out Barnabas & Saul for the wo^rke * where vnto I haue called them. Then fasted they and prayed / and layed the handes on them / and let them go. And they beyn^g sent of the holy goost / came vnto Seleucie / from thence they sayled vnto Cyp^rus. And w^he they were come in to the cy^re Salamin / they metwed the wo^rde of god in the Synagoges of the Jewes. And they had * Jhon to the^m minister.

Actu. 13. b.

Actu. 12. d.

And when they had gone thoro^u the cite vnto the cy^re Paphos / they founde a certayn So^rcerer and false prophete / a Jewe / whose name was Barisla / whiche was

Actu. 13. b. with Sergius Paul the ruler of the cōtry / a mā of vnderstaⁿd^{ing}. The same called Barnabas & Saul vnto hym / & desired to heare the wo^rde of God. Then the * so^rcerer Elimas

(to)

(for so was hys name by interpretacion) withstode them / and soughte to turne awaye the ruler from the fapth. But Saul whiche is also called Paul / beyng full of the hooly goost / looked vpon hym / and sayde: O thou chyld of the deucl full of all suttyle and all deceatfulnesse / and enemy of all ryghtuousnesse / thou ceassest not to peruerre the straghte wayes of the Lorde. And now beholde / the hādē of the Lorde cometh vpon the / and thou shalt be blynde / and not se the Sunne for a season. And immediatly ther fell on hym a myght and darknesse: and he went about / & sought them that shuld leade hym by the hande. When the ruler sawe what was done / * he beleued / and wondred at the doctryne of the Lorde. Johā. 6. b.

Whan Paul and they that were with hym / were departed by Mypppe fro Daphos / they came to Perga in the lāde of Pamphilia. But * Jhon departed from them / and wente agayne to Jerusalem. Neuerthelesse they wandred thowt from Perga / & came in to Antioche in the lande of Syria / and went in to the synagoge vpon the Sabbath daye / & sat downe. But after the lecture of the lawe and of the prophetes / the rulers of the synagoge sent vnto the / sayenge: good brethren yf ye haue any sermon to exhort the people / saye on. Then stode Paul vp / and * bekened with the hādē (that they shuld holde theyr peace) and sayde. Actu. 13. e.

Ye men of Israel / and ye that feare God / herken to: The God of thys people chose our fathers and exalted the people whan they were straungers in the lande of Egypte / * and with a myghty arme brought he them of it. And by the space of fortye yeres suffred he theyr maners in the wilderness / and destroyed seven nations in the lande of Canaan / * and parted theyr lande amonge them by lot. After that gaue he them iudges by the space of foure hundred and fyfthe yeres / vnto the prophet Samuel. * And after that they desired a kynge / + and God gaue vnto them Saul the sonne of Cis / a man of the trybe of Benjamin / fortye yeres longe. * And when he had put hym downe / he set vp Dauid to be theyr kynge of whome he reported / sayenge: * I haue founde Dauid the sonne of Jesse / a man after my harte / he shall fulfyll all my will. Exod. 1. + e.

Of thys mans seed hath God (* accordinge to the promise) brought forth vnto the people of Israel / the Saue our Iesus: whan Jhon had fyrst preached before hys companyng the baptyme of repentance vnto Israel. But whan Jhon had fulfilled hys course / he sayde: * I am not he / that ye take me for. But beholde / ther cometh one after me / whose shooes of hys fete I am not worthy to loofe. + Ye men and brethren / ye chyldren of the generacion of Abraham / & they that feare God amōge you / * vnto you is the word of Johā. 13. b.
2. Reg. 7. e.
Math. 3. b.
Mat. 10. a.

S b. thys

thys saluacyō sent. ffor the inhabiteres of Ierusalem / & thepp
 1. Cor. 2. a. rulers * ffor so moche as they kneto hym not / nor yet the dop-
 tices of the prophetes / which are red euery Sabbath haue ful
 Luch. 23. a. fylled them in cōdemnyng hym. * And though they founde
 no cause of death in hym / yet despyred they. Pilate to kyll him.
 And whan they had fulfilled all that was wyrtten of hym
 Auth. 23. c. * they toke hym do wne from the tree / & layed hym in a sepul-
 cre. But on the thyrde dave God rayled hym bp from the dead /
 Joh. 23. 21 * and he appeared many dayes vnto them / & that wente bp
 + mat. 20 b. with hym from Galile vnto Ierusalem / which * are his tw
 * Act. 1. a. nelles vnto the people. ¶

And we also declare vnto you the promesse / whiche was
 made vnto oure fathers / ho we that God hath fulfilled the
 same vnto vs theyr chyldren / in that he rayled bp Iesus a.
 Psal. 2. a. gayne. As it is wyrtten in the secōde Psalme: * Thou art my
 Heb. 1. b. sonne / thys dave haue I begotten the. But that he hath ray-
 led hym bp frō the dead / now nomore to returne to corrupciō C
 Elap. 55. a. he sayd on thys wyse: * The grace promysed to Dauid / will
 I saythfully kepe vnto you Therfore sayeth he also in ano-
 Psal. 15. b. ther place: * Thou shalt not suffre thy holy to se corrupcion.
 ffor Dauid / whā he in hys tyme had serued the wyll of God /
 3. Re. 2. b. * he fell a slepe / and was layed by hys fathers / & sawe cor-
 rupciō. But he whō God ryled bp agayn / sawe no corrupciō.
 Luc. 24. d. Be it knowen vnto you therfore ye men & brythē. * That
 thow thys man is preched vnto you the forgenenelle of
 synnes / & from all the thynges toherby ye myght not be iusti-
 fied in the lawe of Moles. But who so euer beleueth on this
 man / is iustified. Beware therfore / that it come not bpō you
 Aba. 1. a. which is spoken in the prophetes: * Beholde ye despyfers /
 & wonder at it & perpyth / ffor I do a worke in your tyme / which
 ye shall not beleue / pf any man tell it you.

Whan the Ietwes were gone out of the Synagoge / the
 Hethen besought them / that they wolde speake the worde
 vnto them betwene the Sabbath dayes. And whan the con-
 gregacion of the Synagoge was broken bp / many Ietwes &
 Proselytes that serued God / folowed Paull and Barnabas
 Acta. 17. c. which spake to them / and * exhorted thē / that they shuld cō-
 tynue in the grace of God.

¶ On the Sabbath solowynge / came almoste the whole D
 cytte together / to heare the worde of God. But whan the Je-
 wies sawe the people / they were full of indignacion / & spake
 Marc. 10. a. agaynst that which was spoken of Paull / speakyng agaynst
 and. 15. c. it / & blasphemynge. But Paull and Barnabas wared bold / &
 sayd: * It behoued first the word of God to be spoken vnto
 Marc. 21. c. you; but now that ye thrust it frō you / & couste your selues in
 Ela. 49. b. the word of everlastyng lyfe: lo / * we turne to the gētyles. ffor
 Math. 5. b. so hath the Lord cōmāded vs: + I haue set the to be a light in
 Luch. 2. e. to the Gētyles / that thou be the saluaciō vnto the ende of the
 earth.

earth. *Whan the Gentyles herde that / they were glad / & *Esa. 55 b
 prayd the worde of the Lord / and beleued / euen as many as
 were ordeyned to euerlastyng lyfe. And the worde of the Lord
 was spred abroad thorow out all the region. *How be it the 2. tim. 4. b
 Jewes moued the deuoute and honozable women / & the chiefe
 men of the cyrte / and raysed bp a persecucion agaynst Paul
 and Barnabas and expelled them out of theyr coastes. But
 they *shoke of the dust of theyr fete agaynst them and came
 to Iconium. And the disciples were fylled wth ioye & wth
 the holy goost. R. Mat. 10. b.
 Marc. 6. b.
 Luc. 6. a.

¶ Paul and Barnabas preach at Iconium: some beleue:
 some feare by sedicion. At Listra they wolde do sacrifi-
 ce to Barnabas & Paul / which refuse it / and exhort
 the people to worshippe the true God. Paul is stoned /
 after that cometh he to Derba / Listra / Iconium and to
 Antioche.

The. xlii. Chapter.

A **F**ortuned at Iconium / that they went both together
 in to the synagoge of the Jewes / and spake so / that
 a great multitude of the Jewes and of the Grekes be-
 leued. But the vnbeleuyng Jewes moued and disqui-
 ted the soules of the Hethen agaynst the brethren. So they
 had theyr beynge there a longe season / & quyte them selues
 boldy in the Worde / which gaue testimonye vnto the worde
 of hys grace / & and caused tokes and wonders to be done by
 theyr handes. How be it the multitude of the cyrte was dyu-
 ded some helde with the Jewes / & some with the Apostles. Mat. 16. e.

But whan ther rose vp an insurreccion of the Hethen &
 of the Jewes / and of theyr rulers / to put them to shame / and
 to stone them / they perceaued it / and fled vnto Lystra and
 Derba cyrtes of the contrie of Licaonia / and vnto the region
 that lyeth rounde about / & there they preached the Gospell. Mat. 10. e.

B And amonge them of Lystra / ther was a man / whych sat
 beynge impotent of hys fete / & and was crepell from his mo-
 thers wombe and had neuer walked / the same herde Paul
 speake. And whan he behelde hym / & perceaued that he had
 fapth to be made whole / he sayd wth a loude voyce. Stande
 vp ryght on thy fete. *And he sprang vp & walked. But whā
 the people saw what Paul had done / they lift vp theyr voyce
 and sayd in the spech of Licaonia: * The goddes are become
 lyke vnto men / and are come downe vnto vs. And they called
 Barnabas Jupiter / and Paul Mercurius / because he was
 the preacher. But Jupiters prest whiche dwelte befoze theyr
 cyrte / brought oren and garlādes befoze the gate / and wolde
 haue done sacryfyce with the people. Act. 3. a.
 Esa. 35. a.
 Act. 28. a.

C Whan the Apostles Barnabas and Paul herde that / Act. 10. e.
 they rent theyr clothes / and ranne in amonge the people / cry-
 enge & sayenge: *Ye men / Wher do ye thys? We are mortall
 men Apoc. 19. b.
 and. 22. b.

10. c. 15. a
Actu. 17. d
Apoc. 14 b
+ Ro. 1. b.

men also spke vnto you / and preache vnto you the Gospell /
that ye shoulde turne from these vayne thynges vnto the ly-
uynge God / w^hiche made heauen and earth / & the see / and
all that therin is / which in tyme past suffered all the heythē
to walke after theyr owne wayes. + Neuerthelesse he hath
not left hym selfe without wirnesse / in that he hath the wed
hys benefytes / and geuen vs rayne from heauen / and frute
full seasons / fylling our hartes with foode and gladnesse.
And whan they sayd this / they scarce refrayned the people /
that they dyd not sacrifice vnto them.

2. Cor. 11. e

But ther came thither certayne Iewes from Antioche &
Iconium / and perswaded the people / and stoned Paul / and
druue hym out of the cytye / suppo^uinge he had bene dead.
How be it as the disciples stode rounde about hym / he rose
bp / and came in to the cytye. And on the next daye he depar-
red with Barnabas vnto Derba / and preached the Gospell
vnto the same cytye / & taught many of them. And they went
agayne vnto Lystra and Iconium & Antioche / strenghtyng
the soules of the disciples / & exhortyng them to cōtinue
in the fapth: & that we thoro^w moche tribulacion must en-
tre in to the kyngdome of God. And whē they had ordeyned
them elders by election thoro^w all the congregacions: they
prayed and fasted / and commended them vnto the Lord / on
whome they beleued.

Actu. 2. c.
11. c. 13. e.
+ Lu. 21. d
2 Tim. 3. b

And they went thoro^w Pisidia / and came to Pamphilia /
and spake the worde at Perga / and went downe to Attalia
and from thēce departed they by Shippe vnto Antioche: frō
whence they were deliuered to the grace of God vnto the
worke / which they had fulfilled. Whan they came there /
they gathered the congregacion together / & setted them /
how great thynges God had done with them / & how he had
opened the doore of fapth vnto the heythē. And there they
abode a longe tyme with the disciples.

Actu. 13. a.

¶ Variance about circumcision. The Apostles pacifye
the matter at Jerusalem. Paul and Barnabas preach at
Antioche.

The. xv. Chapter.

Gala. 5. a.

¶ And ther came certayne from Ietoz / and taughte the
bretthren: * Excepte ye be circumcised after the maner
of Moyses / ye can not be saued. Now when they rose
a dissension / and Paul & Barnabas had set the selues
hard agaynst them * they ordeyned that Paule and Barna-
bas and certayne other of them shoulde go bp to Jerusalem
vnto the Apostles and elders / about this question. And they
were brought on theyr waye by the congregacion / & wente
thoro^w Ihenices and Samaria / and declared the conuersa-
cyon of the heythē / and broughte greate ioye vnto all the
bretthren. Whan they came to Jerusalem / * they were re-
ceaued

Gala. 2. a.

Actu. 28. b

ceased of the congregacion/ and of the Apostles/ and of the elders/ and they tolde ho w greate thynges God had done with them. Then rose ther vp certayn of the secte of the pharises which beleued and sayd: They must be circumcysed: & commaunded to kepe the law of Moyses. But the Apostles & elders came rogerher / to reason vpon thys matter.

B No w tohan ther was moche dysputynge. Peter rose vp/ & sayd vnto them: ye men and brythren/ ye knowe that a good whyle ago / God chose amonge vs / that the Hethen by my mouth shuld heare the worde of the Gospel/ and beleue.

Actu. 1. 6.

+ Act. 10. 6

And God the * knowe of hartes bare wytnesse ouer them / and gaue them the holy goost / lyke as vnto vs / and put no difference betwixte vs and them / and purifyed they hartes thorow fapth. No w therfore why tempte ye God / with layenge vpon the disciples neckes the yoke / 1 * whiche nother our fathers noz we were able to heare?

Actu. 7. 9.

* But we beleue to be saued thorow the grace of the Lord Iesus Christ / lyke as they also. Then all the multitude helde they peace/ and gaue audience vnto Paul and Barnabas / whiche tolde ho we great tokens and wonders God had done by them amonge the Hethen. After warde tohan they helde

Ephe. 2. 8

Tit. 3. 8.

C they peace/ * James answered/ and sayde: ye men and brythren / herken vnto me / Symon hath tolde / ho w God at the first bylited to receaue a people vnto hys name from amonge the Hethen. And vnto thys agre the wordes of the prophetes / as it is wyrtten: * After thys wyll I returne and wyll buylde agayne the tabernacle of Dauid / that is fallē dōwne and that which is fallen in decaye therof / wyll I buylde by agayne / and wyll ser it by / that the respyue of men maye seke after the Lord: and also the Hethen / vpon whom my name is named / sayeth the Lord / which doth all thynges. Knowne vnto God are all hys woorkes from the begynning of the world. Wherefore my sentence is / that they which frō amonge the Hethen are turned vnto God / be not dysquyred / but to wyrtte vnto the / that they absteyne the selues frō fylthyngesse of * Idols / from whoredom / & from strangled / and bloude. For Moyses hath of olde tyme in euery ctyte the that preach hym: and he is red in the synagoges euery Sabbath daye.

Actu. 12. 6.

and. 21. 6.

Amos. 9. 6

Exo. 20. 8.

+ Eph. 5. 8

Gen. 9. 8.

D And the Apostles & elders with the whole congregacyon thought it good / to chose out men of them / & to sende them vnto Antioche with Paul & Barnabas / namely * Judas / whose surname was Barsabas & Syllas / which were chese men amonge the brythren / & gaue them letters in theyr hādes after thys maner: We the Apostles & elders & brythren / wythe health vnto the brythren of the Hethē whiche are at Antioche / & Siria & Cilicia * For so moche as we haue herd that certayne of ours are departed / & haue troubled pon / &

Joh. 14. 6

Gala. 2. 8.

combyed

Actu. 13. c.
and. 14. c.

Actu. 9. a.
1. Co. 8. a.
and. 10. c.

Gala. 2. a.

Actu. 13. b.

combred youre myndes / sayenge: ye must be circycised / & kepe the lawe / to whom we gaue no such commaundemēt / it semed good vnto vs / beinge gathered together with one accord / to chose out men / & sende the vnto you / with oure beloued Barnabas and Paul / men that haue * ieoperded theyr lyues for the name of oure Lorde Iesus Christ. Therfore haue we sent Judas and Sphas / which shall also tell you the same with wordes. For it pleased the holy goost & vs / to laye no charge vpon you / moze then these necessarpe poyntes: That ye abstayne from the * offerynges of Idols / and from bloude / and from strangled / & from whoredome. Fro the which yf ye abstayne your selues / ye shall do well. Fare ye wel. Whē these were sent forth / they came vnto Antioche / & gathered the multitude together / & deliuerd the epistle. Whē they had red it / they were glad of that consolacion. As for Judas / & Sphas / which were prophetes also / they exhorted the brethren with moche preaching & strengthed them. And whē they had tarped there for a season / they were let go of the brethren in peace vnto the Apostoles. Notwithstandyng Sphas thought it good to byde there still.

* But Paule & Barnabas continued at Antioche / teaching & preaching the worde of the Lorde / wth other many. Neuerthelesse after certayne dayes Paule sayde vnto Barnabas: let vs go agayne / & viset our brethren thowt to all the cities (wherin we haue shewed the worde of the Lorde) how they do. But Barnabas gaue consail / that they shulde take with the Iohn / whose surname was Marke. How it be Paul thought it mete / not to take hym wth the / * which departed from them in Pamphilia / and wente not wth the vnto the voyke. And so Marke was the styffe betwene them / that they departed asunder the one from the other / & Barnabas toke Marke vnto him / and sayled vnto Cyprus. But Paule chose Sphas / & departed / beinge committed of the brethren vnto the grace of God. He wente thowtwe Siria & Cilicia / stablyshyng the congregacions.

Cclose vpon the. xv. Chapter.

1 Which rock nother our fathers nor we are able to beare. Because the lawe is spiritual. Ro. vii. therefore are we not able to fulfill it: for we are carnall / and of a contrary nature vnto the lawe. Remembles yf we come to Christ / and put oure trust in hym / he is the fulfillyng of the lawe. Rom. t. And so yf we of very loue do the thyng that he commaundeth vs / his rocke shall be swete vnto vs / and his burthen light. Mat. xi. For where his loue is there are his commaundementes not beu. 1. Iohn. 5.

Timothe is circycised. Paul preacheth at Philippos & there is put in prison.

The. xvi. Chapter.

HE came vnto Derba and to Apsira / & beholde / a certayne disciple was there named Timotheus / the sonne of a Ietwisch womā / which beleued / but his father was a Greke: the same had a good reporte amonge

amonge the brethren of Apsira and at Iconium. Paul wold
that the same shulde go forth with hym / & toke & * cyprian
called him because of the Jewes that were in those quarters.
For they knewe all / that his father was a Greke. But as
they wente thowte the cypre / they deliuered hym the sen-
tence to kepe / * which was concluded of the Apostles / and
Elders at Ierusalem. Then were the congregacions stablished
in the fayth / and increased in nombre daylye.

But as they went thowte Whyrigia and the lande of
Galacia / they were * forbyden of the holy gooste / to
preache the word in Asia. Howe be it as they came in to
Asia / they purposed to take thei tourneye in to Bithinia /
and the sperte suffered them not.

Neuerthelesse when they had passed thowte Asya they
came downe * to Troada / & ther appeared a + visyon vnto
Paul by nyght / that ther was a man of Macedonia / which
stode and prayed hym / & sayde: Come downe to Macedonia /
and helpe vs. When he had sene the visyon / we soughte
immediatly to go * vnto Macedonia / being certified / that
the Lord had called vs thither / to preache the Gospell vnto
them: Then departed we from Troada / & came the straight
course vnto Samothracia / on the next daye to Neapolis / &
fro thence to Philippi / which is the chiefe cypre of the lade
of Macedonia / & a fre cyprie. In this cypre abode we certayn
dayes. On the dayes of the Sabbathes wnt we out of the cy-
pre besyde the water / where men were wont to praye / & we
sat downe / and spake vnto the women that resorted thither.
And a deuoute woman / named Lydia / a seller of purple / out
of the cypre of Thiatira / hearkened to / * whose harte the
Lord opened that she gaue hede vnto the thinges that Paul
spake. When she was baptysed and her household / she be-
sought vs / & sayde: Vnto the thynke that I beleue on the Lord /
then come in to my house / & abyde there. And she * constrain-
ed vs. It fortuneth when we wente to prayer / that ther met
vs a damsell / which had a sperte of soothsayenge / and
brought her master and maistrisse great bauntage with sooth-
sayenge: the same folowed Paul and vs / and cryed / & sayd:
* These men are the seruantes of the most high God / which
shewe vs the waye of saluacion. This dyd she many dayes.
But Paul was not content with it / and turned hym about /
and sayde vnto the sperte: I commaunde the in the name of
Jesu Christ / that thou departe out of her. * And he departed
out at the same houre.

But when her master and maistrisse sawe that the hope of
thei bauntage was gone / & they toke Paul and Syllas /
drew the in to the market place before the rulers / & brought
the vnto the officers / & sayde: These men trouble oure citie /
& are Jewes / & preache an ordynance which is not lawfull

1. Cor. 9. c.
Gala. 2. a.

Actu. 15. d.

Rom. 1. b.

2. Cor. 1. c.
+ Act. 18. a.
and. 23. b.

Actu. 20. b.

Johā. 6. c.

Gene. 19. a
Luch. 14. c
and. 24. c.
+ 1. re. 28. b

Marc. 5. a.
Luch. 8. d.

Marc. 16. c

Actu. 19. c.
+ 1. tel. 2. a
Actu. 7. b.

for

2. Cor. 11. c
Act. 17. b
for vs to receaue / nor to obserue / seinge we are Romaynes.
And the people ranne on them / and the officers rent their
clothes / & comaunded them to be beaten with rodde. And
when they had beaten them soze / they cast them in prison / &
comaunded the tapler / to kepe them dyligently. Whiche
when he had receauesd such commaundement / he cast them in
to the pinner prison / & put their fete in stockes.

Act. 4. d.
Act. 5. c.
and .12. b.
* But at mydnyght prayed Paul & Syllas / and praised
God. And the prisoners herde them. Sodenly was there a
great earthquake / so that the foundacions of the prison were
shaken. * And immediatly were all the doores open / and all
theyr handes loosed. When the keeper of the prison waken
out of slepe / and sawe the prison doores open / he drew out
his swearde / and wold haue kyled hym self: for he thought
the prisoners had bene fled. But Paul cryed loud / & sayde:
Do thy selfe no harme for we are all here.

Act. 12. d.
+ Tho. 6. f.
Mar. 16. b.
He called for a lycht / & sprang in / & trembled / and fell
at the fete of Paul and Syllas / & brought them out / & sayde:
* Syllas / what must I do to be saued? They sayde: + Beleue
on the Lorde Iesus / & so shalt thou and thy household be sa-
ued. And they preached the worde of the Lorde vnto hym / &
to all that were in hys house. And he toke them to hym in the
same houre of the nyght / & washed theyr fteppes. And imme-
diatly was he baptysed / and all hys. And he brought them
in hys house / and set the a table / & reioyced wryth all his
householde / that he was become a beleuer on God.

Luck. 5. d.
and. 19. a.
And when it was day / the officers of the cytye sent my-
nisters / and sayde: Let those men go. And the keeper of the
prison tolde thys sayeng vnto Paul: The officers haue sent
hyther / that ye shulde be lowse. Now therfore get you hère /
& go in peate. But Paul sayde vnto them: They haue beaten
vs openly vncōdemned / where as we are per Romaynes)
and haue cast vs in prison / & shulde they now thrust vs out
pzeuely? Not so / but let them come them selues / & baptyse
vs out. The mynisters tolde those wordes vnto the officers.
And they feared / when they hearde that they were Romay-
nes / & came & besought them / * & prayed them to departe
out of the cytye. Then wente they out of the prison / and en-
tered in to the house of Lydia. And when they had sene the
brethren & comforted them / they departed.

Mat. 3. d.
* Paul cometh to Thessalonica / where the Jewes
set the cytye on a roare. Paul escapeth / & cometh to
Athenes / where he preacherh the true & vnkowne God.
The. xviij. Chapter.

A S they made theyr tourney thowm Amphipolis and
Apollonia / they came to Thessalonica / where was a
synagoge of the Jewes. And Paul / as hys maner
was / went in vnto them / & vpon thze Sabbathes he
spake

spake vnto them of the scripture/opened it vnto them / and
alleged / * that Christ must nedes haue suffered / and rype a-
gapne from the dead: And thys Iesus / whom I preache vnto
pou (sayd he) is the same Christ. + And some of the beleued/
and were ioynd vnto Paul and Splas / a great multitude
also of the deuoute Grekes: and of the chese women not a
fewe. But the styfnecked Iewes had indignacion / and toke
vnto the certayne euell men which were vagaboundes / &
gathered a company / and set the cyrte in aroze / & preassed
vnto the house of Jason / and soughte to byrnye them oute
vnto the commune people. But when they founde them not /
they dyne Jason / and certayne brethren vnto the rulers of
the cyrte / & cryed: * These that trouble all the worlde / are
come hyther also / whom Jason hath receaued preyely. And
these al do contrary to the decrees of the Emperoure / * say
enge that ther is another kyng / one Iesus. They troubled
the people / and the rulers of the cyrte / that herde thys. And
when they had receaued a sufficiente answer of Jason / and
of the other / they let them go.

Luc. 24. d

Mat. 16. c

and. 17. d.

+ Act. 28. c

Luc. 23. a.

Actu. 16. c

Jhon. 18. e

and. 19. a.

But the brethren immediatly sent a waye Paul and Splas
by nyghte vnto Berea. When they came there / they went
B in to the Synagoge of the Iewes (for they were the Eldest
amonge them at Thessalonica) whych receaued the woꝝde
maruapulous wplynglye / and * searched the scriptures
dayly / whether it were euen so. Then beleued many of the
and woꝝthyppfull women of the Grekes / & men not a fewe.
* But wher the Iewes of Thessalonica had knowlege / that
the woꝝd of God was preached of Paul at Berea / they
came & moued the people there also. How be it the brethren
sent Paul a way then immediatly / to go vnto the see. As for
Splas and Timotheus / they abode there still.

Jhon. 5. d.

1. Tes. 2. f.

They that conueyed Paul / brought hym vnto Athens.
And when they had receaued a commaundemente * vnto
Splas & Tymotheus / that they shuld come vnto hym in all
the hast / they went they waye. But wyle Paul wyped
for them at Athenes / hys sprete was moued in him / wher he
saue the cite geue so to the woꝝthypppyng of ymages. And
he spake vnto the Iewes and deuoute personnes in the Sy-
C nagoge / and in the market dayly vnto them that came to
hym. But certayne Philosophers of the Epicures & Stoy-
kes disputed wryth hym. And some sayde: What wyl thys
babler saye? But some sayd: He seemeth to be a rydynges
brynger of new * goddes. That was because he hadde prea-
ched vnto them the Gospell of Iesus / & of the resurrection.
And they toke hym / and broughte hym before the councell
house / & sayde. Waye we not knowe / what newe doctryne
this is that thou teachest? For thou byrnest straunge ry-
dynges to our eares? We wolde knowe therfore / what
thys

1. Tes. 1. a.

Some rea-
de: deapls

thys meanerh. as for all they at Athens / and straungers and
genges / they gaue them selues to nothyng els / but epyther to
tell / or to heare some newes.

Paul stode on the myddes of the comū place / & sayd: ye mē
of Athens: I se that in all thynges ye are to superstitious / I
haue gone thorow / & sene your gods seruice / and founde an
altare / where byō was writtē: To the vnknoūen God. Now
thetw I vnto you the same / whom ye worshipspe ignoraūty.
God & whiche made the world / and all that therin is / for so
much as he is Lord of heauen and earth / + dwelleth not in
temples made of handes / nother is he worshipped wth
mens handes / as though he had nede of any man / scyng hym
selfe & geueth lyfe & bryth vnto all men euery where / & hath
made of one bloude all the generacyon of men to dwell vpon
all the face of the earth: * & hath assigned borders appoynt-
ed before / how lōge & farre they shuld dwell / that they shuld
seke the Lord / wch they myght fele and fynde hym.

And truely he is not farre from euery one of vs. for in hym
we lyue / moue / and haue our beinge / as certayne of youre
aratus
atone * Doctes also haue sayde: I We are hys generaciō.
for as much the as we are the generacyō of God / we oughe
not to thynke that the Godheade is lyke vnto gold or syluer
or pryager wch of the craft or ymaginaciō of mā. * And
Rom. 2. a. + Lu. 24. d. truely God hath ouersene the tyme of ignoraūce: + But now
he commaūderh all men euery where to repente / because he
hath appoynted a daye / in the which he wyl indge the cō-
passe of the worlde wth ryghtrousnesse / by that one man
in whome he hath appoynted it / & offred sayth vnto all mē /
after that he had raysed hym vp from the dead.

When they herde of the resurreccion of the dead / come
mocked. But som sayde: We wyl heare the agayne / of this
matter. So Paul departed from amonge them. Nowe be it
certayne men claue vnto hym / & beleued: amonge whome
was Dionysius / one of the counsell: & a woman named Da-
maris / and other wth them.

Glose vpon the. vii. Chapter.

I We are hys generacyon / That is / we come of hym / as of a father
creator and maker.

¶ Paul preacheh at Corinthum / continuynge there a
yeare and a halfe / gorth agayne into Syria / cometh to
Ephesus / Cesarea and Antioche. Of Apollos / Aquila
and Priscilla.

The. xvi. Chapter.

Rom. 16. a.
1. Tim. 4. c

¶ After that departed Paul from Athens / & came to Co-
rinthum / & found a Jewe named * Aquila / bozne in
Pontus / which was lately come out of Italy: & hys
wyfe Priscilla (because the Emperour Claudius had
commaūded all Jewes to depart from Rome) & he dweleth wth
them.

them / & wrought. Ther craft was to make tentes. And he preached in the synagoge euery Sabbath daye / & exhorted the Iewes & the Grekes. *Whā Sphas & Timotheus were come fro Macedonia. Paul was cōstrayned by the spere to testify vnto the Iewes / that Iesus was very Christ. But whan they sayde cōtrary & blasphemed / *heooke hys rapment / & sayd vnto thē: poure bloud be hys pour a lone head. Fro hence forth I go blamelesse vnto the gētyles. And he departed thence / & came into the house of a mā named Judas / which feared God / & hys house was nerre vnto the Synagoge. How be it Crispus the cheefe ruler of the Synagoge / *beloued on the Lorde with all hys household. And many of the Cozinthians that gaue audience: beloued & were baptised.

B *The Lorde spake vnto Paule by a vpspon in the nyght: Be not afrayed / but speake / & holde not thy peace / for I am with the: & no mā shall inuade the that shall hurte the / for I haue moch people in thys cōtrye. He continued there a yeaere and fyre monethes / and taught them the worde of God.

Act u. 17. e.

Mat. 10. b.

Luch. 10. a

Actu. 13. e.

Jhen. 4. f

1. Coz. 1. b.

Actu. 16. b

and. 23. b.

But whan Gallio was ruler of the cōtrye of Achaia / the Iewes made insurreccion with one accorde agaynst Paule / & brought hym befoze the iudgemēt seate / & sayde: Thys fellowe couſeletteth men to disobey God cōtrary to the law. Whā Paul was about to opē hys mouth Gallio sayd vnto the Iewes: *Yf it were a matter of wydge / or an euell dede: O ye Iewes / reason wolde that I shuld heare you: but yf it be a questio of wordes / & names / & of the lawe among you / loke ye to it your selues / I thynke not to be iudge ther ouer. And he droue thē fro the iudgemēt seate. Then all the Grekes toke *Sosthenes the ruler of the Synagoge / & smote hym befoze the iudgemēt seate. And Gallio cared for none of those thynges. Paul after that he tarped a good whyle / toke hys leue of the brethē / & sayled into Syria / Pisicilla & Aquila bearyng hym cōpany. And he hoze hys head at Cēsarea / for he had a *botwe / & came downe to Ephesus / & left them there. But he hym selfe went in to the Synagoge / and reasoned with the Iewes. And they despyed hym / that he wold tary with thē a lōger season. And he cōsented not / but bad thē farewell & sayd: I muste nedes in any wyse kepe this feast that cōmeth / at Ierusalem: *but yf God wyll / I wyl re turne agayne vnto you. And he departed from Ephesus / and came to Cesarea / & wēt by / & saluted the cōgregatio: & toke hys iourney downe in Antioche / and tarped there a certayne tyme: & departed / and walked / thorow all the contry of Galatia & Phrygia by ordre / and strengthened all the dysciples.

Actu. 25. e.

1. Coz. 1. a.

Num. 6. b.

Heb. 6. a.

Jaco. 4.

D There came vnto Ephesus a certayne Iewe / named *Apollo / bozne at Alexādia / an eloquent mā / & myghtye in the scriptures: the same was infourmed in the waye of the Lorde / & spake feruently in the spirite / & taught diligently the

1. Coz. 1. b.

3. a. 16. b.

T ii. thynges

thynges of the Lorde/ and knew but the baptyme of Ihon onely. The same began to speake boldly in the Synagoge. When Aquila and Priscilla herde hym/ they toke him vnto them/ and expounded the waye of God vnto hym moze perfectly. But whē he wolde go in to Achaia/ the brethren wrote and exhorted the disciples to receaue hym. And whā he was come thither/ he helped them moche which beleued thoro in grace. For he ouercame the * Iewes myghtely/ and metwed openly by the scripture/ that Iesus was Chryste.

Ihon. 5. d.

¶ Of the xij. men whome Paul baptised at Ephesus/ and what miracles were done by hym. Demetrius mo-
ueth sedicion in the cyrpe.

The. xij. Chapter. ✠

But it fortunēd when Apollo was at Corinthū/ that Paule walked thoro the bypper coastes/ and came to Ephesus/ & founde certayne disciples/ vnto whō he sayde: Haue ye receaued the holy goost/ sence ye beleued: They sayd vnto hym: We haue not herde/ whether ther be an holy goost. He sayde vnto them: Wherewith then were ye baptised: They sayde: With the baptyme of Ihon. Paul sayde: * Ihon baptised with the baptyme of repen-
taunce/ and spake vnto the people/ that they shulde beleue on hym/ whiche shulde come after hym/ that is/ on Iesus that same is Chryste. When they herde that they were baptised in the name of the Lorde Iesu. And whā Paul layed the handes on them/ the holy goost came vpon them/ & they spake with tunces/ and prophesied. And all the men were aboute twelue.

Mat. 3. b.

1. a.

Luck. 3. a

Johan. 1. c

Actu. 2. a.

and. 4. d.

and. 8. b.

He went into the Synagoge/ & preached boldly thre monethes longe teachynge/ and geuyng them exhortacions of the kyngdome of God. ¶ But when dyuers waxed harde harted/ and beleued not/ and spake euell of the waye of the Lorde before the multitude/ he departed from them and separated the disciples/ and disputed daily in the scoole of one called

Mar. 16. c

Tyrannus. And thys was done two yeres longe/ so that all they which dwelt in Asia/ herde the worde of the Lorde Iesu/ both Iewes & Grekes. * And God wrought no small miracles by the handes of Paul/ so that frō hys body ther were brought naphyns & parteltes vnto the sycke/ & the diseases departed from hē/ & the euell spretes wēt out of hē.

But certayne of the bagabonde Iewes which were con-
iurers/ vndertoke to name the name of the Lorde Iesus/ ouer those that had euell spretes/ and sayde: We charge you by Iesus whome Paule preacheth. They were seuen sonnes of one Screus a Iewe the hye prest/ whiche dyd so. The euell sprete answered/ and sayde: Iesus I knowe/ and Paule I knowe/ but who are ye: And the man in whō the euell sprete was/ ranne vpon them/ and ouercame them/ and cast the b-
der

B

der hym / so that they fled out of the same house naked & woofed. Thys was knowen vnto all the Jewes & Grekes which dwelt at Ephesus / and ther fell a feare vpon them all. And the name of the Lord Jesus was magnified. * Many of the also that beleued / came and confessed / and shewed theyr woorkes. But many of them that had vsed curyous craftes / * brought the booke together / and burnt the openly : & they counted the pryce of them / & founde it of money / fiftie thousande pens. So myghtely grew the worde of the Lord / and preuailed.

Math. 3. 6

Jere. 36. 6

C When thys was done / Paule purposed in spirite to take hys iourney to ward Macedonia and Achaia / and to go to Ierusalem / and sayd: After that I haue bene there / I must see Rome also. * And he sent vnto Macedonia two that ministred vnto hym / Timotheus and Erastus. But he hym selfe remayned in Asia for a season. * At the same tyme ther rose no lytle a do about that wyse. For a certayne man named Demetrius a goldsmith / whiche made syluer thynges for Diana / and brought them of the craft no small bauntage. Them he gathered together / and the sort of workmen of the same occupation / and sayde: Syng / ye know that by thys craft we haue bauntage / and perse and heare / that onely at Ephesus / but almoste also thowt out all Asia / thys Paul turneth away moche people with hys persuadyng / and sayeth: * They be not goddes that are made with handes. Howe be it / it shall not onely byng our occupation to thys poynte to be set at naught / but also the temple of greate Diana shall from hence forth be despyled / & hir maiestye also shall be destroyed / whiche neuertheles all Asia and the worlde worshipeth.

Rom. 15. 6

2. Cor. 1. 6

Psa. 113. 6

D When they herde thys / they were full of wrath cried out and sayde: great is Diana of the Ephesians. And all the citie was on a roore / and they rushed in with one assent in the open place / and toke * Gaius and Aristarchus of Macedonia Pauls companyons. When Paul wolde haue gone in amonge the people / the disciples suffered hym not. Certayne also of the chiefe of Asia which were Pauls good frendes / sent vnto hym / and desired hym / that he shulde not preache into the open place. Some cryed one thyng / some another. And the congregation was out of quyet / and the more parte knewe not wherfore they were come together. Some of the people drewe forth Alexander. When the Jewes thrust hym forward / Alexander * beckened with the hande / and wolde haue geuen the people an answer. But when they knewe that he was a Jewe / ther arose a shout of all / & cryed the space of two houres: Great is Diana of the Ephesians.

Rom. 16. 6

Actu. 21. 6

E When the towne Clarke had sholled the people / he sayd: Ye men of Ephesus / what man is it whiche knoweth not / that the crite of the Ephesians is a worshipper of the greates

C 113. goddesse

go obesse Diana / & of the heavenly ymage? Seing no tw that this can not be sayd agaynst / ye ought to be content / and to do nothinge without aduysment. ye haue brought hyther these me / which are nother churchrobbers no; blasphemers of our goddes.:

But p^r Demetrius & they they that are craftesmen with hym haue ought to saye vnto any man / the lawe is open / & her are rulers / let the accuse another. But p^r ye wil go about any other thinge / it maye be determynd in a lawfull congregacon. For we stāde in leopardy to be accused of this dayes yproure: and yet is ther noman gyltpe / of whom we myght geue a rekenyng of thys yproure. And whē he had sayd thys he let the congregacon departe.

¶ Paul goeth into Macedonia & into Greke lande. At Troas he rapserh bp a dead body. At Ephesus he calleth the elders of the congregacon together / & setteth the keepnge of Gods flocke vnto them / warneth them for false teachers / maketh his praiser with them / and departeth to Mipps.

The. xx. Chapter.

1. Tim. 1. a

Row when the yproure was celled Paul called the A disciples vnto him / & toke his leue of them / and departeth * to go into Macedonia. And when he had gone thoro w those partes / and exhorted them with many wordes / he came into Greke land / & there abode thre monethes. But when the Jewes layed warpe for hym as he was about to sayle in to Syria / he pourposed to turne agayne thoro w Macedonia. Ther accompanyd hym in to Asia Sopater of Berrea: & of Thessalonias / Aristarchus & Secū. dus & Gaius of Derbe: & Tymotheus: but of Asia / Tychicus Actu. 21. d. and * Trophimus. These wēre before / and taried for vs at 2. tim. 4. c. Troiada: but we sayled after the Easter dayes from Philippos / vnto the fyfth dave / and came to them vnto Troada / & taried there seuen dayes.

3. Re. 17. c.

4. Re. + .d

+ Actu. 2. e

1. Cor. 11. b

¶ Upō one of the Sabbathes / whē the disciples came toge ther to breake bread: Paul preached vnto the / willpnyng to de parte on the morow and cōrnyued the preachpnyng vnto myd night. And ther were many lyghtes in the chamber / to where they were gathered together. Ther sat a yōg man named Eutychos / in a wyndow / & fell in to a depe slepe (whyle Paul was speaknyng & was ouercome with slepe / & fell do wne frō the thirde loffe / & was taken bp dead. But Paul wente do wne / and * fell on him / and embraced him / and sayde: Make nothinge a do / for his soule is in hym. Then went he bp / and + brake the bread / and byd eate / and talkeo moch wth them / tyll the dave brake / and so departed. As for the ponge man / they broughte him alpyue / and were not a lytle comforted.

But

But we went afore in to the Myppe/ and sayled towarde
 Asson/ wplyng there to receaue Paul: for so had he appoy-
 ned/ & wolde hym self go on foze. When he was come to his
 on Asson/ we toke hym in/ and came to Myrplenes/ & sayled
 from thence/ & came the next daye ouer agaynst Chios/ and
 on the daye folowynge we arriued at Samos/ and tarped at
 Tragilion/ and on the next daye came we vnto Myleton: for
 Paul had determyued to sayle ouer by Ephesus/ that he ne-
 ded not to spende the tyme in Asia: * For he hadsted to be
 at Jerusalem vpon the whytsondaye/ yf it were possible
 for hym. Actu. 21. a.

C But from Myleton he sent vnto Ephesus/ and called for
 the elders of the congregacyon. When they were come to
 hym/ he sayde vnto they: ye knowe sence the fyrst daye * that
 I came in to Asia/ after what maner I haue bene with you
 at all tyme/ and serued the Lorde wpyth all humblenesse of
 mynd/ & wpyth many teares & tentacyons/ which happened
 vnto me by the lavynges of wyfte of the Jewes/ how that I
 haue keppe backe nothyng that was profytable/ but that I
 haue shewed you & taught you opely & pryncially from house
 to house/ & haue testyfyed both vnto the Jewes & to the Gre-
 kes * the repentaunce towarde God/ and sayth towarde our
 Lorde Jesus. And now beholde I go bounde in the spere vn-
 to Jerusalem/ not knowynge what shall happen there vnto
 me/ but that the holy goost * wyrtneffeth in euery cytye/ and
 sayeth/ that bandes and troubles abyde me there. But * I re-
 garde none of them/ nother counte I my lyfe dearer then my
 seife/ that I maye fulfyll my course wpyth ioye/ & the offyce
 that I haue receaued of the Lorde Jesu/ to testyfy the Go-
 spell of the grace of God. Luc. 24. d
 Act. 21. a. b
 2. Tim. 2. a

D And now beholde/ I knowe that ye shall se my face no-
 more/ all ye thowth who I haue gone/ & preached the kyng-
 dome of God. Wherefore I take you to recorde thys daye/
 * that I am pure ffrom the blynde of all men: for I haue kept
 nothyng backe/ but haue shewed you all the counsell of
 God. Take hede therfore vnto youre selues/ and to all the
 flocke: amonge the whych the holy goost hath set you to be
 Byshoppes/ to fede the congregacyon of God/ which he hath
 purchaced thowth his atone bloude. For this I knowe * that
 after my departynge ther shall enter in amonge you greuous
 wolues/ whych shall not spare the flocke. See euen/ from
 amonge youre atone selues shall men aryse/ speakynge per-
 uerse doctryne/ to drawe the dysciples after them. Therfore
 awake/ and remembre/ that by the space of thre yeares I
 ceased not to warne euery one of you both nyght and daye
 wpyth teares. 2. Reg. 3. e
 1. tim. 4. a.
 2. pet. 2. a.
 + Job. 13. c
 1. Joh. 2. c.

E And now brethren I comende you vnto God/ & to the word
 of hys grace/ whych is myghty to edyfyce you/ and to geue
 T. iiii. you

2. Cor. 11. b. *I haue not despyed syluer/gold/or rayment of any of you.
 and. 12. b. For ye poure selues knowe/that +these handes haue myny-
 +Gen. 3. d. stred vnto my necessaries/ & them that were wryth me. I haue
 1. Cor. 9. b. shewed you all thinges/how that so labouryng ye ought to
 2. Tell. 1. a. receaue the weake/ & to remembre the worde of the Roide/
 how that he sayde: it is more blessed to geue then to receaue.

Actu. 21. a. And whē he had sayde this/ he kneeled oowne/ * & prayed
 wryth them all. But ther was moche wepyng amōge thē all/ &
 they fell aboute Pauls neck/ & kysed hym/ were iij. most of
 all because of the worde whych he had sayd/ that they shuld
 se his face no moze. And they accompanied hnto the Myppe.

¶ Paulus tournepe by Myppe. Of Whilip the Euange-
 lyst/ and Agabus the Prophete/ whych warneth Paul
 not to go to Jerusalem. He remaineth stedfast in hys
 purpose/ and is taken in the temple.

The. xxi. Chapter.

When it fortuneth that we had launched forth
 & were departed frō thē/ we came wryth a straight A
 course vnto Choū/ & on the dape folowpyng vnto
 Rhodes/ & from thence vnto Patara. And when
 we founde a Myppe ready to sayle vnto Whenpces/ we wēs
 aborde/ & set forth. But when we came wrythin the syght of
 Cyper/ we left it on the lyft hande/ and sapled vnto Sp-
 ria/ & came vnto Tyre: for there the Myppe shuld lape forth
 the ware. And when we had founde dyscyples / we tarped
 there seuē dapes. * And they tolde Paul thozow the spiete
 that he shulde not go bp to Jerusalem. And it fortuneth when
 we had fulfilled those dapes/ we departed/ and wente our
 wayes/ & they all brought vs on oure waye wryth wyues
 and chyldren/ tyll we were come out of the cite/ & we knee-
 led downe vpon the Moze * prayed. And when we had take
 oure leue one of another/ we toke Myppe / but they turned
 agayne vnto theys. As for vs/ we ended the course from
 Tyre/ and came to Idolo maida/ & saluted the bryethen/ and
 abode wryth them one dape.

Actu. 20. b. On the nexte dape we that were wryth Paul departed/ and
 Actu. 5. a. came vnto Cesarea: and entred in to the house of * Whi-
 and. 5. a. lippe the Euāgelist/ (whych was one of the seuen) and abode
 wryth him. The same had foure daughters/ whych were vir-
 Joel. 2. f. gins. * & propheced. And as we taried there mo dapes/ ther
 came downe from Jetyr a prophete/ named * Agabus.
 Act. 11. c. When he was come vnto vs/ he toke Pauls gyrdell/ and
 boūde his hādes & fete/ & sayde: Thus sayeth the holy goost.
 * The mā whose gyrdel this is/ shal the Jewes bynde thus
 at Jerusalem/ & shal delpyer hym in to the handes of the they-
 then. When we herde this both we & they that were of the
 Actu. 20. f. same place/ besought him that he wold not go bp to Jerusa-
 lem:

lem. Then answered Paul & sayde: what do ye / weppenge / & breakynge my harte? * For I am redye not onely to be bound but also to dye at Jerusalem for the name of the Lorde Jesu. But when he wolde not be perswaded / we ceased / & sayde: * The wyll of the Lorde be fulfilled. And after those dayes we were ready / & wente vp to Jerusalem. Ther came wyth vs also certayne of the disciples of Cesarea / and brought wyth them one of Cyprers / named Mnason / and olde disciple / wyth whom we shulde lodge. Now when he came to Jerusalem / the brethren receaued vs gladly. But on the nexte daye Paul wente in wyth vs vnto James / & all the Elders came together. And when he had saluted them / he tolde by order / what God had done amonge the Myrthen by hys ministracion.

Actu. 20. c

Mat. 6. b.

C When they herde that / they praysed the Lorde and sayde vnto hym: Brother / thou seyst how many thousande Jewes ther are wythch beleue / and are all zelous ouer the lawe. But they are enfourmed agaynst the / that thou teachest all the Jewes wythch are amonge the Myrthen / to forsake Moyses / and sayest that they oughte not to circumcise thei chylde / nor to walke after the same custome. What is it therfore? The multitude must nedes come together / for they shall heare that thou art come. Do thys therfore that we save vnto the: We haue foure men / wythch haue * a bowe on them / take them vnto the / and purifye thy selfe wyth them / & do we cost on them / that they maye haue thei heades: & they shal know / that it is nothyng / wherof they are enfourmed agaynst the / but that thou also walkest and kepest the lawe. For as touchynge them that beleue amonge the Myrthen / * we haue wyrtre / and concluded / that they shulde obserue no soche / but onely to kepe them selues from the offeringe of Idols / from bloude / from strangled / & from whozome. * Then Paul toke the men vnto hym / & was purified with them on the nexte daye / and entred in to the temple / declaring that he fulfilled the dayes of purification / tyll ther was an offeringe offred for euery one of them.

Num. 6. b

Actu. 18. b

Actu. 15. d.

Actu. 24. b

D But when the seven dayes were almost fulfilled / the Jewes of Asia sawe hym in the temple / and moued all the people / layed handes vpon hym / and cryed: Ye men of Israell / helpe / thys is the man / that teacheth all men euery where agaynst our people & the law / & this place. We hath broughte Grekes also in to the temple / and hath defyled thys holy place. For they had sene * Trophymus the Ephesian wyth hym in the cyrpe / hym they thought that Paul had brought in to the temple. And all the cyrpe was moued / & the people ranne together. And they toke Paul / & droue hym out of the temple / and so th wyth the doores were shut to.

Actu. 20. a

2. Tim. 4. 6

But when they were aboute to kill hym / rydnges came

T. b.

to the

to the chefe captayne of the company / that all Ierusalem was moued: Whych immediatly toke souldyers and captaynes vnto hym / and ranne in amonge them. When they sawe the captayne and the souldyers / they leste smyrtinge of Dauid.

Actu. 21. b. When the captayne came nye / he toke hym / and commaūded hym * to be bounde wth two cheynes / and asked what he was / & what he had done. One cryed this / another that amonge the people. But when he coulde not knowe the certente / because of the ramoure / he commaūded hym to be caried in to the castell. And when he came to the steepe it fortuned / that he was borne of the souldyers because of the violence of the people. For the multitude of the people followed after / and cried: * Awaye wth hym. When Dauid was now to be caried in to the castell / he sayde vnto the captayne: Waxe I speake vnto the? He sayde: call thou Greke? Arte not thou the Egyptian / which before these dayes maydest an bzoure / and leddest out in to the wyldeynesse foure thousande greyue murthurers? Dauid sayde: I am a mā which am a Jewe of * Tharsis a cytelyn of a famous cyrie in Cilicia: I beseeke the / suffre me to speake vnto the people. Whē he had geuen hym licence / Dauid stode on the steepe / and beckened wth the hande vnto the people. Now when they was made a greate splence / he spake vnto them in Hebrue / and sayde:

¶ Paul answered the Jewes / is scourged / and layed in prison agayne.

The. xxi. Chapter.

Actu. 9. b. and. 21. e. + Act. 5. c. Y men / brethren and fathers / heare myne answer whych I make vnto you. When they herde that he spake vnto them in Hebrue / they kepte the more splence. And he sayde: * I am a man whych am a Jewe / borne at Tharsis in Cilicia / and broughte by in this cyrie at the cite of Samael / enfourmed diligently in the lawe of the fathers / & was feruēt mynded to Godward / as ye all are also this daye: * and I persecuted this waye vnto the death. I bounde the / & deliuered them vnto prison / both me and women / as the hye Priest also doth beare me witnesse / and all the Elders: of whome I receaued letters vnto the brethren / and wente towarde Damascus that I myghte bringe the whych were there / bounde to Ierusalem / to be punished. But it fortuned as I made my iourney / and came nye vnto Damascus / aboute noone / suddenly ther shone a great lghte aboute me from heauen / and I fell to the earth / and heroe a voyce whiche sayde vnto me: Saul Saul / why persecutest thou me? I answered: Who art thou Lord? And he sayde vnto me: I am Iesus of Nazareth whō thou persecutest. * As for them that were with me / they sawe the lghte and

And were afrayed / but they herde not the voyce of hym that spake wth me. I sayde: Lorde / what shall I do? The Lorde sayde vnto me: Arise / and go in to Damascon / there shall it be tolde the of all that is appoynted the to do. But when I sawe nothyng for the bryghtnesse of the lycht / I was led by the hande of them that were with me / and came to Damascon.

B * Ther was one Ananyas / a deuout man after the lawe / **Actu. 9. b.**
 which had a good reporte of all the Jewes that dwelt there the same / and stepte vnto me / & sayde: Brother Saull / loke vp. And I looked vpon hym the same houre. He sayde: The God of oure fathers hath ordeyned the before / that thou shouldest knowe hys wyll / and se the thyng that is rightfull and heare the voyce out of hys mouth : for thou shalt be hys wytnesse vnto all men of the thynges whych thou hast sene and herde. And now why tarrest thou? Arise / and be baptyzed / and wache awaye thy synnes / and * call vpon the name **Rom. 10. b**
 of the Lorde.

But it fortuneth / that when I was come agayne to Jerusalem / and prayed in the temple / I was in a traunce / and sawe hym. Then sayde he vnto me: Make hast / * & get thee soone **Mar. 16. b**
 out of Jerusalem / for they wyll not receaue the wytnesse that **Actu. 9. d.**
 thou bearest of me. And I sayde: Lorde / they them selues knowe that I put in prison and bet in euery synagoge them that beleued on the. * And when the bloude of Steuen the wytnesse was shed / I rode by also / and consented vnto hys **Actu. 7. g.**
 death / and kepte the clothes of them that slewe hym. And he **and. 8. a.**
 sayde vnto me: So thy waye / for * I wyll sende the farre **Actu. 13. a.**
 amonge the heathen. **Gala. 1. c**
Eph. 1. a.

C They gaue hym audience vnto this word / and left by the waye voyce / and sayde: Awaye with soche a felo we from the earth / for it is not reason that he shoulde lyue. But as they cryed / and cast of theyr clothes / and true dust in to the ayre the captayne had bynged hym in to the castell / and commaunded hym to be beaten with rodde & to be examyned / that he myghte knowe / for what cause they cryed sobpon hym. And when he bounde hym wth thonges / Paul sayde vnto the vnder captayne that stode by: Is it lawfull for you to scourge a man that is a Romayne / and vncōdemned? When the vnder captayne herde that / he wente to the upper captayne: and tolde hym / and sayde: What wilt thou do? This man is a Romayne. Then came the upper captayne / and sayde vnto hym: Tell me / art thou a Romayne? He sayde: Ye. And the upper captayne answered: With a great summe obtained I this freedom. But Paul sayde: As for me / I am a Romayne borne. Then straight waye departed fro hym / they that shoulde haue examyned him. And the chiefe captayne was afrayed / when he knewe that he was a Romayne / and because

because he had bounde hym. On the nexte daye wolde he knowe the certayne wherfore he was accused of the Iewes and he loosde hym from the bandes / and commaunded the hye Priestes / and all they: councell to come together / *and broughte Paull forth / and set hym amonge them.

Actu. 23. d

Paule commeth befoze the councell. Debate aryseth amonge the people / the captayne deliuereth them / God comforteth hym.

The. xliij. Chapter.

Act. 24. b.

Jer. c. 20. a

Job. 18. a

Deu. 17. a

Exo. 22. d.

Paull behelde the councell / and sayde: Ye men & brethern: *I haue lyued wyth all good conscience befoze God vnto thys daye: *But the hye Prieste Ananias commaunded them that stode aboute hym to smyte hym on the mouth. Then sayde Paull vnto hym: God shall smyte the thou paynted wall. *Syttest thou & iudgest me after the lawe / and commaundest me to be smyten contrary to the lawe: And they that stode aboute hym sayde: We vplest thou Gods hye Priest: And Paull sayde: Brethren / I wyl not that he was the hye Priest. For it is wyrtē: *The ruler of thy people halt thou not curse.

Phil. 3. a

Actu. 4. a

25. a. 28. c.

Mat. 22. c.

Mar. 12. b

Luch. 20. d

Actu. 12. a

But when Paull knewe that the one parte was Saducees / and the other parte Pharyses / he cryed out in the councell: Ye men and brethren / I am a *Pharise / and the sonne of a Pharise / + Of hope and resurreccion of the dead am I iudged. And when he had so sayde / ther arose a dissencion betwene the Pharyses and the Saduces / and the multitude was diuided: *for the Saduces saye that ther is no resurreccion / nother angell / nor spete: but the Pharyses graunte both. And ther was made a greates crye. And the Scribes of the Pharyses secte / stode vp / & stroue / and sayde: We fynde no euell in thys mā. *But yf a spete or an angell haue spoken vnto hym / let vs not stryue agaynst God.

Actu. 16. b

AND. 18. a.

Ephe. 3. a

2. Tim. 1 b

But the dissencion was great / the upper captayne feared / that Paull shoulde haue bene plucked a sonder of them / & commaunded the souldyers to go downe / and to take hym fro them / & to brynge hym in to the castell. *But in the nyghte folowynge / the Lord stode by hym / and sayde: Be of good cheare Paull / for as thou hast testified of me at Jerusalem *so muste thou testifie at Rome also.

Now when it was daye / certayne of the Iewes gathered them selues together / and made a bove nother to eate nor dryncke / tyll they had kyllid Paull. They were moze then fortye / whiche had made thys conspiracion. These came to the hye Priestes & Elders / and sayde: We haue bounde oure selues wyth a bove / that we wyl eate no thyng / tyll we haue slayne Paule. Now therfore geue ye knowledge to the upper captayne & to the councell / that he maye brynge hym forth vnto you to moztow / as though ye wolde heare him yet better.

better: As for vs/ we are ready to kill hym/ or euer he come npe you.

C But when Pauls sisters sonne herde of thes larynge atwaye/ he came/ and entred in to the castell/ & toide Paul. So Paul called vnto hym one of the vnder captaynes/ and sayde: Bynge this ponge man to the vpper captayne/ for he hath somwhat to saye to hym. He toke hym/ & brought hym to the vpper captayne/ and sayde: Paul the p̄sonner called me vnto hym/ and prayed me to bynge to the thes poge man/ whych hath somwhat to saye vnto the. Then the h̄e captayne toke hym by the hande/ & wente a lpyde wth hym out of the waye/ and asked hym: What is it/ that thou hast to saye vnto me? He sayde: The Iewes are agreed together/ to despye the/ to let Paul be brought forth to morow befoze the counsell/ as though they wolde heare hym yet better. But folow not thou thes mynides/ for ther laye wayte for hym mo then forty men of the/ whych haue bounde them selues wth a voto/ nother to eate nor drinke: tyll they haue slayne Paul: & euen now are they redye/ & loke for thy p̄messe.

Then the vpper captayne let the ponge mā departe: & charged hym to tell no man/ that he had shewed hym thys. And he called vnto hym two vndercaptaynes/ and sayde: Make ready two hundred souldyers/ that they may go to Cesarea/ and thre score and ten horsmen/ & two hundred spearmen at the thyrde houre of the nyghte/ and deliuer them beastes/ that they maye set Paul thereon/ & bynge hym safe to Felix the debyte/ and he wrote a letter on thys maner.

D Claudius Lysias/ vnto the moost myghty debyte felix/ Actu. 21. b.
gretynge. * The Iewes had taken this man/ & wolde haue slayne hym/ then came I wth souldyers/ & rescued hym/ & perceaued that he is a Romayne. And when I wolde haue knowen the cause/ wherfoze they accused hym * I brought Actu. 22. c
hym in to thes counsell: then perceaued I/ that he was accused aboute questyons of thes lawe. But ther was no accusation woorthy of death or of bādes. And whē it was shewed me/ that certayne Iewes layed wayte for hym/ I sent hym drayght waye vnto the/ & cōmaūded the accusers also/ that loke what they had agaynst hym/ they shulde tell the same befoze the. Fare well. The souldyers (as it was commaūded them) toke Paul & brought hym to Antipatras. But on the nexte daye/ they left the horsmen to go with hym/ & turned agayne to the castell. When these came to Cesarea/ they deliuered the letter vnto the debyte/ and presented Paul befoze hym also. When the debyte had red the letter/ he asked of what contrie he was. And when he vnderstode that he was of Cilicia/ he sayde: * I will heare the/ when thyn accusers are come also. And he commaūded hym to be kepte in the rodes iudgement house.

Paul

Deu. 17. 9

¶ Paul is accused befoze felix/ he answered for hym
 selfe.

Actu. 23. a
 and. 25. c.

The. xxiii. Chapter.

After foue dayes the hye Iudesse Ananias came downe
 wpyth the Elders/ and wpyth the Oratour Tertellus/
 whych appeared befoze the debyte agaynst Paul.
 ¶ When Paul was called forth/ Tertullus began to
 accuse hym/ and sayde: Seinge that we lyue in great peace
 by the meanes of the/ and that many good thynges are done
 for this people thorothe thy prouidence (moost myghtye fe-
 lic) that alowe we euer/ and in all places wpyth all thanks.
 ¶ Notwpythstādyng that I be nomoze tedious vnto the/ I pray
 that of thy curreseye thou woldest heare vs a fewe wordes.

Actu. 21. d.

¶ We haue founde this man a pestilent felow/ and a steare
 by of sedicion amonge all the Iewes / thorothe out all the
 worlde/ and a mainteyner of the secte of the Nazarees/ ¶ He
 hath taken in the hande also to suspende the Temple/whom
 we toke/ and wolde haue iudged hym accordyng to oure
 laue. But Lysias the hye captayne came vpon vs/ and wpyth
 greate vyolence deliuered hym out of our handes/ and com-
 maunded hys accusers to come vnto the: of whome (yf thou
 wylte enqurye) thou mayest haue knowledg of all these
 thynges/ wherof we accuse hym. The Iewes sphekyng as-
 firmes and sayde/ that it was euen also.

Actu. 21. d.

¶ But Paul when the debyte had beckened vnto hym / thae
 he shulde speake: answered: Seinge I knowe that thou hast
 bene iudge now many pearces amonge thys people. I wyl
 not be afrayed to answer for my selfe / because that thou
 mayest know / that ther are yet no moze but twelue dayes
 sence I came by to Jerusalem to worshyppe/ ¶ and that they
 nother founde me in the Temple dysputyng wpyth any mā/
 or makyng any byproure amonge the people/ nor in the Sy-
 nagoges/ nor in the citie: nother can they proue the thynges

Mat. 10. d.

Mat. 3. e.

Luc. 12. c.

where of they accuse me. But thys * I cōfesse vnto the/ that
 after thys waye whych they call heresy/ so worshyppe I the
 God of my fathers/ that I beleue all that is wrytten in the
 law/ and in the Prophetes/ and haue hope towarde God/
 ¶ that the * same resurrection of the death (whych they them-
 selues loke for also) shalbe both of the iuste/ and vniuste.

Act. 23. a

¶ Therfore studie I to haue alwaye a cleare conscience to-
 warde God and towarde men.

Rom. 15. d

2. Cor. 9. a

+ Act. 21. c

¶ But after many pearces I came and brought almesse vnto
 my people/ and offerpnges: + where vpon they founde me
 purified in the Temple withoute any maner rumoure or in-
 quyetnesse. Now be it ther were certayne Iewes out of Asia
 whych shulde be here presente befoze the/ and accuse me/
 yf they had ought agaynst me: or els let the same here saye/ yf
 they

they haue founde any vnrpghuousnesse in me / whyle I stande here before the councell: excepte it be for thys one worde/ that I cryed standynge amonge them: * Of the resurreccion of the dead am I iudged of you thys dape.

Actu. 23. a

D When Felix heere thys / he deferred them (for he knewe very well of that wyse) and sayd: When Apstias the upper captayne cometh downe / I will enquire out your matter. * But he commaunded the vnder captayne to kepe Paul / & to let hym haue rest / and that he shuld forbyde none of hys acquaintance to mynster vnto hym / or to come vnto him.

Jere. 39. c.

Actu. 27. a

and. 28. b.

But after certayne dayes came Felix with hys wyfe Drusilla / whych was a Jewesse / and called for Paul / & herve hym of the fapth in Chryste. Now be it when Paul spake of rypghuousnesse / and of chastyte / and of the iudgement to come. Felix trembled / and answered: So thy wyse for thys tyme. When I haue a conuenient tyme / I will sende for the. He hoped also / that money shulde haue bene geuen hym of Paul / therfore called he ofte for hym / and communed with hym. But after two yeres came Porcius Festus in Felix rowme / yet Felix woullynge to shewe the Jewes a pleasure / * lest Paul bounde.

Actu. 25. e.

The Jewes accuse Paul before Festus / he appealeth vnto the Emperoure / and is sent vnto Rome.

The. xlv. Chapter

A **R**oto when Festus came in to the contry / ouer thye dayes he wente by from Cesarea to Jerusalem. Then appeared the hye priestes and the chefe of the Jewes before hym agaynst Paul / and intreated hym / and bespied fauour agaynst hym / that he wolde sende for hym to Jerusalem / and layed wayte for hym / that they myght slaye hym by the wyse. Then answered Festus / that Paul shulde be kepte at Cesarea / but that he hym self wolde shortly go thether agayne. Let the therfore (sayde he) which are able amonge you / come do wne with vs to accuse the man yf ther be ought in hym.

When he had raryed amonge them more then ten dayes / he wet do wne to Cesarea. And on the nexte day he sat downe in the iudgement seate / and commaunded Paul to be brought. When he was come / the Jewes whiche were come do wne from Jerusalem / stode rounde about hym / and brought many and greuous quarels agaynst Paul / whych they coulde not proue / whyle he answered for hym selfe: * I haue nother offended oughte agaynst the lawe of the Jewes / nor agaynst the temple / nor agaynst the Emperoure.

Actu. 24. b

and. 28. e.

B But Festus woullynge to shewe the Jewes a pleasure / answered Paul / and sayde: Wylte thou go by to Jerusalem / and there be iudged of these thynges before me? But Paul sayde: I stande at the Emperours iudgement seate: where I oughte

oughte to be iudged: to the Jewes haue I done no harme / as thou also knowest very well. yf I haue hurte any man / or commytted any thyng woorthye of death / I refuse not to dye: But yf ther are no suche thynges as they accuse me of / then maye no man deliuer me vnto them. I appeale vnto the Emperoure. Then spake Festus with the counsell / and answered: Thou hast appealed vnto the Emperoure / to the Emperoure shalt thou go.

Actu. 24. c.
+ Act. 24. a.
Den. 17. a.
Actu. 23. b.

After certayne dayes came kynge Agrippa and Bernice to Cesarea to welcome Festus / and whan they had tarped there many dayes. Festus reharsed Pauls cause vnto the kynge / & sayde: * Ther is a man left bounde of Felix / for whose cause the hye prestes and elders of the Jewes appeared befoze me whan I was at Jerusalem / and despyed a sentence agaynst hym. Vnto whome I answered: * It is not the maner of the Romaynes to deliuer any man that he shuld perperhe / befoze that he which is accused / haue hys accusers present / and receaue lybertie to answer for hym selfe to the accusation. Whan they were come hether together I made no delaye / but sat the next daye in iudgement / and commaunded the mā to be brought forth. * Of whome / whan the accusers stode by / they brought no accusation of suche thynges as I supposed: but had certayn questions agaynst hym of theyr awne supersticions / and of one Jesus dead / whome Paul affirmed to be aloue. So to heit because I vnderstode not the question / I asked hym whether he wolde go to Jerusalem / and ther be iudged of these matters. But whan Paul had appealed / that he myght be kepte vnto the knowledge of the Emperoure / I commaunded hym to be kepte / tyll I myght sende hym to the Emperoure.

Actu. 23. b
and. 26. c.

Agrippa sayd to Festus: I wolde sayne heare the mā also. He sayd: To morowe shalt thou heare hym. And on the nexte daye came Agrippa and Bernice with great pompe / & went in to the commune hall with the captaynes and chiefe men of the cytye. And at Festus commaundement / Paul was brought forth. And Festus sayde: Kynge Agrippa / & all ye men which are here with vs / ye se this man / aboute whome all the multitude of the Jewes haue entreated me / bothe at Jerusalem & here also / and cryed / that he ought not to lyue any longer. But whan I perceaued that * he had done nothyng woorthye of death / and that he hym selfe also had appealed vnto the Emperoure / I determyned to sende hym / of whome I haue no certayne thyng to wyryte vnto my Lozde. Therfore haue I caused hym to be brought forth befoze you / specially befoze the (O kynge Agrippa) that after examinacon had / I myght haue somwhat to wyryte. For me thynke it an vnrasonable thyng to sende a prisoner / & not to shewe the causes whych are layed agaynst hym.

Kynge

King Agrippa heareth Paule / whiche telleth hym
hys tallynge from the begynnyng.

The. xvi. Chapter.

A Agrippa sayde vnto Paull: Thou haste leue to speake
for thy selfe. Then Paull stretched forth the hande / and
answered for hym selfe: I thinke my selfe happy / O
kinge Agrippa / because I shall answer thes daye be
fore the / of all the thynges wherof I am accused of the Je-
wes: specially for so muche as thou arte experte in all co-
stumes & questios / whiche are amonge the Jewes. Where-
fore I beseech the / to heare me patiently.

My lyfynge truly from my mouth by (how it was let fro
the begynnyng amonge thes people at Jerusalem) knowe
all the Jewes whiche knewe me afore at the first / of the
twelve tribes hope to come / seruyng God instantly daye &
nyghte. For the which hopes sake / O kinge Agrippa / I am
accused of the Jewes. Wherefore is this iudged amonge you
not to be beleued * that God rapseth by the dead.

B I also verely thoughte by my selfe / that I oughte to do
many contrarie thynges cleane agaynst the name of Iesus
of Nazareth / * which I dyd at Jerusalem / when I shut by
many sayntes in prison / where vpon I receaued authoryte
of the hye Priestes. And when they shulde be put to death / I
broughte the sentence. And thorow all the synagoges I pu-
nyshed them of / and compelled them to blasfeme / and
was excedynge madde vpon them / and persecuted the euil
vnto straunge cyties. Aboute whiche thynges as I wente
towards Damascus with authorite and lycence of the hye
Priestes / euen at mydday / o kinge / I sawe in the waye /
that a lyght from heauen clearer then the brightnesse of the
Sunne shyned rounde aboute my / and the that iourneyed
with me.

C But when we were all fallen downe to the earth. I herde
voyce speakynge vnto me / and sayenge in Hebreue: Saul /
Saul / why persecutest thou me? It shalbe harde for the
hye agaynst the pricke. But I sayde: Lorde / who art thou?
He sayde: I am Iesus whom thou persecutest. But ryse by /
and stande vpon thy fete / for therfore haue I appeared vnto
the / that I myght ordeyne the to be a minister and wytnesse
of it that thou hast sene / & that I wyll yet cause to appeare
vnto the. And I wyll deliuer the from the people / and from
the hepythen / amonge whom I wyll nowe sende the to open
theyr eyes / that they maye turne from the darchnesse vnto
the / * lyght / and from the power of the deuill vnto God /

that

Actu. 23. a

Phil. 3. a

Gen. 3. c

and. 22. c.

Deut. 18. c

Psal. 15. b

Thon. 11. c

Actu. 8. a.

and. 9. a.

and. 22. a.

Act. 6. a

that they maye receaue forgiveness of synnes / and the enheritaunce wth them that are sanctified by fapthe in me.

Actu. 2. d. 3. c. 17. e. D
 Wherefore (O kynge Agrippa) I was not fapthlesse vnto the heauenly visyon / but shewed it fyrst vnto them at Damascon / and at Jerusalem / and in all the coastes of Jewry / & to the Jewthen / that they shulde * do penance / and turne vnto God / and to do the ryght woorkes of penance. For this cause the Jewes toke me in the temple / and went aboute to kyll me. But thoro we the helpe of God lent vnto me: I stode vnto this daye / and testifie both vnto small and great / and save none other thyng / then that the Prophetes haue sayde (that it shulde come to passe) and Moses / that Christ shulde suffre / and be the fyrst of the resurrection from the death / & shewe lyghte vnto the people / and to the Jewthen.

Thon. 18. c.
 When he thus answered for hym selfe / festus sayde with a loude voyce: Daull / thou art besydes thy selfe / moche learninge maketh the mad. But Daull sayd: I am not mad / most deare festus / but speake the woordes of treuth and sobernesse: for the kynge knoweth this well / vnto whō I speake frely. For I thinke that none of these thynges is hyd from hym: * for this was not done in a corner. Beleuest thou the Prophetes / O kynge Agrippa: I knowe that thou beleuest. Agrippa sayde vnto Daull: Thou persuadest me in a parte to become a Christen. Daull sayde: I wolde to God / that (not onely in a parte) but altogether I myghte persuaide not the onely / but all them that heare me this daye / to be soche as I am / these bandes excepte. And when he had spoken this / the kynge rose vp / and the Debyte / and Bernyce / and they that sat wth them / and wente asyde / and talked together and sayde: * This man hath done nothyng that is woorthye of death or of bandes. But Agrippa sayde vnto festus: This man myghte haue bene loosed / yf he had not appealed vnto the Emperoure.

Actu. 23. b.
 And. 25. d.

Daulls shippinge towarde Rome. Julius the Caysar prayne intreateth Daulls curteously / at the last they suffre shypwreake.

The xxvij. Chapter.

When it was concluded that we shulde sayle in to Italy. They deliuered Daull and certayne other prisoners to the vnder captayne named Julius / of the Emperours souldyers. And when we were entered in to a shyppe of Adramps / to sayle by Asia / we loosed from lande. And ther was wth vs one * Aristarchus out of Macedonia of Thessalonica / on the nexte daye we came vnto Sidon. And Julius intreated Daull curteously: * & gaue hym liberty to go to his frendes / and to refresh hym self. And from thence launched we / and sayled harde by Cypers (because the wyndes were agaynst vs) and sayled ouer the see of Cy

Col. 4. a.

Actu. 24. c.
 And. 23. b.

of Cilicia ad Pamphilia/ and came to Myra in Lycia.

And there the vndercaptayne founde a Myppe of Alexan-
dria ready to sayle in to Italy/ and put vs therin. and when
we had sayled fflowtwe/ and in many dayes were scarcely
come ouer agaynst Sydon (for the wynde wythstode vs)
we sayled by Candy nye vnto the cite of Salmo/ and came
scarcely beyonde it. Then came we to a place/ which is cal-
led Goodhauen/ nye where vnto was the cite Asea. Now
when moche tyme was spent/ and saylunge was now teo-
perdous/ because that they also had fasted ouerlonge. Paull
exhorted them/ and sayde vnto them: Sprs/ I se that this say-
lunge wyl be wyth hurte and moche dammage not onely of
the ladinge/ and of the Myppe/ but also of oure lyues.

B Neuerthelesse the vndercaptayne beleued the gouernoure
of the Myppe and the master / more then i: that was spoken
of Paull. And for so moche as the hauen was not commo-
dious to wynter in/ the more parte of them toke counsell
to parte thence/ yf by any meanes they myght come to wher-
nices to wynter there/ which is an hauē of Candy/ towarde
the Southweste and Northweste wynde. When the South
wynde blew/ they supposynge to haue had theyr purpose/
lofted vnto Amon/ and sayled past all Candy.

But not longe after / ther rose agaynst theyr purpose a
flowe of wynd/ which is called the Northeaste. And whē the
Myppe was caught/ & coulde not resist the wind/ we let her
go and dyue with the wheter. But we came to an Ile named
Claudia/ where we coulde scarce get a bote. Whiche they
toke by/ and vsed helpe/ bounde it vnder harde to the Myppe/
fearynge lest they shulde haue fallen in to the Sprys/
and let drowne the vessel/ and so were carped. And when we
had byddē a greate tempeste/ on the nexte daye we made an
oute castynge: and on the thyrde daye with oure awne hādes
we cast out the tacklynge of the Myppe. But when nother
Sunne nor starres appeared in many dayes / and no small
tempeste lape vpon vs/ all the hope of oure lyfe was taken
awaye.

C An after longe abstynēce/ Paull stode forth in the middes
of them/ and sayde: Sprs ye shulde haue herkened vnto me/
and not to haue lofted from Candy/ & not to haue broughte
vs thys harme and losse. And nowe I exhorte you to be of
good cheare/ for ther shall none of oure lyues perishe/ but
the Myppe onely.

For thys nyghte stode by me the angell of God (whose I
am/ & whō I serue) & sayde: feare not Paull: & thou shalt be
broughte befoze the Emperoure. And lo/ God hath geuē vnto
the all thē that sayle with the. Wherefore Sprs be of good
cheare: for I beleue God/ that it shall come so to passe/ as it
was told me. & howe it we most be cast in to a certayn plōd.

Actu. 25. b

Actu. 28. a.

W ij But

But when the fourtenth nyght came / as we were carped in Adria aboute mydnyght / the mypmen demed that ther appeared some cōtrp vnto them / and they caste oute the leade / and founde it twentp feddoms : and when they were gone a lytle farther / they cast out the leade agayne / and founde fpe tpe feddoms.

Then fearynge lest they shulde fall on some rocke / they sette foure anckers oute of the sterne / & wyshed for the day. When the mypmen were aboute to fpe oute of the myppe / & let downe the bote in to the see (vnder a coloure as though they wolde cast anckers oute of the foremyppe) Paull sayde vnto the vndercaptayne and to the souldyers: Excepte these byde in the myppe / ye can not be saued. Then the souldyers cut of the rope from the bote / and let it fall. And when it began to be dape / Paull exhorted the all to take meate / & sayd: To dape is the fourtenth dape that ye haue tarped and continued fastynge / and haue receaued nothynge: Wherefore I praye you take meate / for your health: * for ther shall not one heere fall from the heade of any of you. And whē he had thus spoken / he toke bread: * and gaue thanks to God be fore them all / and brake it / and began to eate. Then were they all of good cheare / & toke meate also. We were altogether in the mypp two hundreth / thre score & sytene soules. And whē they had catē ynough / they lyghtened the myppe / and cast out the wheate in to the see.

When it was dape / they knewe not the lande. But they spyed an hauē with a bāke / in to whiche they were mynded yf it were possible to thurst in the myppe. And when they had takē by the anckers / they committed them selues to the see / and toised the rudderbādes / and hoisted by the mayne sayle to the wynde / and dwe towarde lande. And when we chaunced on a place whych had the see on both the sydes / the myppe dashed vpon it. And the foreparte abode faste vnmoued / but the hynder parte brake thorow the violence of the waues.

The souldyers cōsell was to kyll the pzesoners / lest any of them when he had swymmed oute / shulde fpe atwape. But the vndercaptayne wyllynge to saue Paull / kepte them frō their purpose / and commaunded that they whiche coude swimme / shulde cast the selues fyste in to the see / & escape vnto lande: and the other / some on bordes / some on broken peces of the myppe. And so it came to passe / that all the soules came safe vnto lande.

¶ Close vpon the. xviij. Chapter.

I fallen in to the Syttes. Syttes are parlous sondy places in the see aboute the coastes of Africa.

¶ The wyper hurteth not Pauls hande / he healeth Publius father / and preacheth Christ at Rome.

Th

Mat. 10. d.
Luch. 12. a

* mar. 6. e
and. 8. a.
Thon. 6. a.
s. tim. 4. a

The xxviii. Chapter.

A And when he were escaped / we knewe that the Ile
 * was called Melite. As for the people / they shewed
 vs no lytle kyndnesse: for they kyndled a fyre / and re- Actu. 27. c.
 ceaued vs all / because of the rayne that was come vpon
 vs / and because of the colde. When Paull had ga-
 thered a bondell of stiches / and layed them on the fyre / ther
 came a bypper oute of the heate & lept on Pauls hande. Whē
 the people sawe the beast hange on hys hande / they sayde
 amonge thē selues: Thys man must nedes be a murtherer /
 towhome vengeance suffreth not to lyue / though he haue es-
 caped the see. But he shoke of the beast in to the fyre / & * felt Luc. 10. 36
 no harme. How be it they wartyed / whē he shuld haue strol-
 len / or fallen downe dead sodenly. But when they had loked
 a greate whyle / and sawe that ther happened no harme vnto
 hym / they chaunged theyr myndes / & sayde * that he was Actu. 14. 8
 a God. In the same quarters the chiefe man of the Ile whose
 name was Publius / had a lordshippe: the same receaued
 vs / and lodged vs thre dayes curteously. It fortuned when
 Publius father laie sycke * of the feuers and of a bloudy Mat. 8. 8
 fluxe / Paull wente in vnto hym / and prayed / and layed the
 handes on hym / and healed hym.

B When thys was done / other also whyche had dyscaies
 in the Ile / came / and were healed. And they dyd vs great ho-
 noure. And when we departed / they laded vs wyth thynges
 necessary.

After thre monethes we sayled in a shippe of Alexandria /
 whyche had wyntred in the Ile / and had a badde of 1 Ca-
 sioz and Mollux. And when he came to Syracusa / we tarped
 there thre dayes. And when we had sayled aboute / we came
 to Rhegium: & after one dape when the south winde blew /
 we came to Duteolis / were we founde brethren and were
 dyspyed of them to tarve there seuen dayes / and so came we
 to Rome. And from thence when the brethren herde of vs:
 * they came forth to mete vs to Apifozum / and to the Thre- Actu. 15. 8.
 tauerns. When Paull sawe them / he thanked God / and
 wared bold. But whē he came to Rome / the vnder captayne
 deliuered the presoners to the chiefe captayn. * As for Paull Actu. 24. c.
 he had leue to hyde alone with one souldyer that kept hym. and. 27. 8.

C After thre dayes it fortuned / that Paull called the chiefe
 of the Iewes together. And when they were come / he sayde
 vnto them: Ye me and brethren: * I haue comitted nothyng
 agaynst oure people / nor agaynst the lawes of the fathers:
 & yet was I bounde / deliuered out of Ierusalem to the Ro-
 mapns handes: whych when they had examined me / wolde
 haue let me go / for so moche as ther was no cause of death
 in me. But when the Iewes spake the contrary / I was con-
 strayned to appeale vnto the Emperoure: not as though I
 had

The Actes of the Apostles.

had ought to accuse my people of. For thys cause haue I cal-
 led you/ euen to se you/ and to speake with you: because that
 Actu. 23. a. * for the hope of Israell / I am bounde wth thys cheyne.
 and. 26. a. They sayde vnto him: We haue nother receaued letter oute
 of Iewry concernynge the/ nother came ther any of the bre-
 thren/ that thewed o^r spake any harme of the. But we w^{ll}
 heare of the/ that thou thynkest: for we haue herde of thys
 secte/ that euery where * it is spokē agaynst. And whē they
 had appoynted hym a daye/ ther came many vnto hym in to
 hys lodgynge: vnto whom he expounded the kyngdome of
 Gene. 3. c. God/ and preached vnto them of Iesu/ oute of the * lawe of
 Actu. 17. a. Moses/ and of the Prophetes / euen from moynynge vntill
 the euen. * And some beleued the thynge that he sayde/ but
 some beleued not.

But when they agreed not amonge them selues / they de-
 parted/ when Paull had spoken one worde: Full well hath D
 Esai. 6. b. the holy goost spoken by the Prophete Esay vnto oure fa-
 Mat. 13. b. thers/ and sayde: So vnto thys people/ and saye : * Wthth
 Marc. 4. a. eares ye shall heare/ and not vnderstande: & wthth eyes shall
 Luk. 9. b. ye se & not perceaue. For the harte of thys people is waxed
 Thon. 12. c. grosse/ and they heare hardly wthth they^r eares: & they^r eyes
 Rom. 11. b. haue they closed / that they shulde not once se wthth they^r
 eyes / and heare wthth they^r eares/ & vnderstande in they^r
 hartes/ and be conuerted/ that I myghte heale them. Be it
 knowne therfore vnto you/ that thys saluacpon of God is
 sent vnto the Iewthen/ and they shall heare it. And when he
 sayde that/ the Iewes departed / and had a greate disputa-
 cpon amōge thē selues. But Paull abode two whole yea^res
 in hys a tyme hyed dwelipnge / and receaued all them that
 came vnto hym/ preachynge the kyngdome of God/ and tea-
 chynge those thynges whych concerne the Lorde Iesus
 wthth all boldnesse/ vnforbiddē.

¶ Close vpon the. xxviii. Chapter.

† Castor an Pollux. These are called certayne starres/ but the Iew-
 then toke them for goddes/ and helpers of them that occupie the see/
 as oure fawthlesse people do yet / whych loke also for helpe in the crea-
 tures/ and put not they^r trust in God/ wththout whom ther is no helpe
 at all. Actuum. iiii.

¶ The ende of the Actes of the Apostles/ w^{rytten}
 by S. Luke/ whych was presente at the
 doynges of them.

The Prologe to

the Epistle of saynt Paul to the Romayns.



As moche as thys Epi-
stle is the pyncepal and moſte excel-
lent parte of the new Testamente / &
moſte pure Euangelion / that is to
ſaye: glad tydings / and that we call
Goſpell / & alſo a lycht and a way in
vnto the whole ſcripture / I thynke
it mete / that euery Chriſte man not
only knowe it by rote & without the
booke: but alſo exerciſe hym ſelfe ther
in euermore continually / as with the

dayly bread of the ſoule. No man herely can rede it to oſt / or
ſtude it to well: for the moze it is ſtudyed / the eaſyer it is /
the moze it is thewed / the pleaſaunter it is / and the moze
groundely it is ſearched / the preciouſer thynges are founde
in it / ſo greate treaſure of ſpirituall thynges lyeth hyd ther
in. I wyl therfore beſtowe my labour & diligence / thow
thys litle preface or prologe / to prepare awayne in ther vnto
ſo farre forth as God ſhall geue me grace / that it maye be
the better vnderſtande of euery man. For it hath ben hether
to euell darchened with gloſes and wonderfull dreames of
Sophiſters / that no man coulde ſpye out the entent & mea-
nyng of it / whiche neuertheles pet of it ſelfe / is a bryghte
lyghte / and ſufficient to geue lycht vnto all the ſcripture.

Fyrſt we muſt marke diligently the maner of ſpeakeynge of
the Apoſtle / and aboue all thyng knowe what Paul mea-
neth by theſe wordes / the Lawe / Synne / Grace / ſapth /
Ryghteouſnes / fleſh / Spye / and ſuche like: or els rede
thou it neuer ſo ofte / thou ſhalt but loſe thy labour. Thys
woorde Lawe maye not be vnderſtande here after the comun
maner / and to uſe Pauls terme / after the maner of man or
after mans wayes / that thou wouldeſt ſaye the lawe here in
thys place were nothyng but a lernynge whych teacheth
what ought to be done / & what oughte not to be done / as it
goeth with mans lawe / where the lawe is fulfilled with out-
warde workes only / though the hart be neuer ſo farre of.
But God iudgeth the grounde of the harte / pe & the thoug-
tes & the ſecret mouinges of the mynde / & therfore this lawe
requyeth the ground of the hart & loue fro the botome therof
& is not content wth the outwarde worke onely: but rebu-
keth thoſe workes moſt of all whych ſpyng from the loue
fro the ground of the harte / though they appeare outwarde
neuer ſo honeſte & good. As Chriſt in the Goſpell rebuketh
the phariſes aboue al other that were ope ſynners / & calleth
them

Thou ſhalt
bleſth certē
wordes /
muſt be de-
ligently vnderſtande.

The lawe
of God re-
quyeth
loue.

The Prologe

hem pprocryptes / that is to saye / simulators and paynted sepul-
cres / which pharises yet lpyed no men so pure / as per-
nyng to the outward dedes and workes of the lawe: see &
Paul in the. iij. chap. of hys epistle vnto the Philis. confes-
seth of hym selfe / that as touchynge the lawe he was soche
one as no man coulde complayne on / and not withstanding
was yet a murthurer of the Christe / persecuted them / & tor-
mented them so sore / that he compelled them to blaspheme
Christ / and was altogether mercilesse / as many which now
sayne outward good workes / are. For thys cause the cry.
Isa. calleth all men lyars / because that no man kepeth the
lawe frō the ground of the harte / nother can kepe it / though
he appeare outward full of good workes.

For all men are naturally enclyned vnto euill & hate the
lawe / we fynde in our selues vnlyste / and tediousnes to do
good / but lust and delectacion to do euill: No me where no
fre lust is to good / ther the botome of the hart fulfylleth not
the lawe / & there no doute is also synne & wrath is deserued
before God / though ther be neuer so great an outward shew
and apperaunce of honest lpyng.

For thys cause concludeth S. Paul in the. ij. chapter that
the Jewes are all synners and transgressours of the lawe /
though they make mē beleue / thowt pprocry of outward
workes / ho w that they fulfyll the lawe / and sayeth that he
only which doth the lawe is ryghtuous before God / mea-
ninge therby / that no man with outward workes fulfyll-
eth the lawe. Thou sayeth he to the Jewe) teachest a man
shuld not breake wedlocke / and yet breakest wedlocke thou
selfe / wherin thou iudgest another man / therin condemnest
thou thy selfe: for thou thy selfe doest euen the very same
thynges which thou iudgest. As though he wolde saye / thou
lpyest outwardly well in the workes of the lawe / & iudgest
them that lpye not so. Thou teachest other men / and seyst a
moate in another mans eye / but are not ware of the beame
that is in thyne awne eye. For though thou kepe the lawe
outwardly with workes / for feare of rebuke / shame & pu-
nishment / ether for loue of reward / bawtage & bayne gloz
yet doest thou all without lust and loue toward the lawe / &
haddest leuer a great deale othertwyse to do / yf thou dyddest
not feare the lawe: yf inwardly in thyne harte / thou woldest
that ther were no law / no noz yet God / the auctor & auenger
of the lawe / yf it were possible: so paynfull it is vnto the to
haue thyne appetites refrayned / & to be kepte downe.

Wherefore then it is a playne conclusion / that thou from
the grounde and botome of thyne harte / art an enemy to the
lawe: what preuapleth it no we / that thou teachest another
man not to steale / whan that thyne owne selfe arte a thefe
in thyne harte / and outwardly woldest sayne steale yf thou
durst.

To the Romayns.

durst: though that the outward dedes abyde not alwaie be
hynde with soche yppocrites & dissimulers / but breake forth
amonge euen as an euell scabbe oꝛ a pocke can not alwayes
be kepte in with vyolence of medecyne.

Thou teachehest another man / but teachehest not thy selfe / y
e thou tookest not what thou teachehest: for thou vnderstandest
not the lawe aright / howe that it can not be fulfilled / & sa
tisfied / but with an vnfayned loue and affectyō / so greatly
it can not be fulfilled wyth outward dedes and woꝝkes
onely. Mozeouer the lawe encreaseth synne / as he sayeth in
the. 6. Chapter / because that man is an enemy to the lawe /
for as moch as it requyꝛeth so many thynges cleue contrary
to hys nature / wherof he is not able to fulfill one poynt oꝛ
eytle / as the lawe requyꝛeth it. And therfoze are we moze
prouoked / and haue greater lust to breake it. For whych cau
ses sake he sayeth in the. iij. Chap. the lawe is spiritual: as
though he wolde saie / yf the lawe were fleshly and but mā
doctryne / it myght be fulfilled / satisfied and filled with
outwarde dedes. But now is the lawe goodly / and no man
fulfilleth it / except that all that he doth / sprynge of loue frō
the botome of the harte. Soche a new hart and lusty corage
ynto the lawe warde /: art thou neuer come by of thyne awne
strength and enforcement / but by the operacions and woꝝ
kynge of the sprete.

The lawe
encrea
seth synne

The spre
te is requi
red per we
can kepe
the lawe.

For the sprete of God only maketh a man spirituall / and
lyke ynto the lawe / so that now hence forth he doeth nothing
of feare oꝛ for lucre oꝛ vantages sake oꝛ of bayne gloꝝy / but
of a fre hart / and of inward lust. The lawe is spirituall / &
wyl be both loued and fulfilled of a spirituall hart / & ther
foze of necessite requyꝛeth it the sprete that maketh a mā
es harte fre / and geueth hym lust and courage ynto the lawe
warde / wher soch a sprete is not / there remaineth synne /
grudgynge and hatred agaynst the lawe / which lawe neuer
theles is good / righteous and holy. Acquaynt thy selfe ther
foze with the maner of speakynge of the Apostel / and let this
now stycke faste in thyne hart / that it is not both one / to do
the dedes and woꝝkes of the lawe / and to fulfill the lawe.
The woꝝkes of the lawe is what so euer a man doeth / oꝛ cā
do of hys awne fre wyl / of hys awne proper strength & en
forlynge. Notwithstandynge though ther be neuer so greate
woꝝkynge / per as lōge as ther remaineth in the hart: vnlyst
tediousnes / grudgynge / grife / payne / lothsonnes and com
passion toward the lawe / so longe are all the woꝝkes bnto
firable / lost / yee and damnable in the syght of God. Thys
meaneth Paul in the. iij. cha. wher he sayeth / by the dedes of
the lawe thal no flesh be iustified in the sight of God. Hys
perceaueth thou / that those Sophisters are but deceauers /
which teach that a man maye / and must prepare hym selfe to

To do the
dedes of
the lawe
& to fulfil
the lawe /
are two
thynges.

The prologe

grace and to the fauour of God / with good woꝝkes / befoze he haue the ſpꝛete & true ſapth of Chꝛiſte. How can they pꝛe-
pare them ſelues vnto the fauoure of God / & to that whiche
is good / whan they the ſelues can do no good / noꝝ can not
once thynke a good thought oꝝ conſent to do good / the deuel
poſſeſſyng theꝝ hartes / myndes & thoughtes captiue at his
pleaſure? Can thoſe woꝝkes pleaſe God thynkeſt thou /
whych are done wyth grefe / payne / & tediousnes / wyth an
euell wyll / wyth a contrary & grudgyng mynde? O holy S.
Ioſeuerus / how mightely with the ſcripture of Paul / dꝛy-
deſt thou confounde thys herelſpe / about (I trowe) a. xij. hū-
dꝛeth yeaꝛes ago / oꝝ there vpon.

**Proſpe-
rus.**

**To fulfyl
the lawe
what it is**

To fulfyl the lawe / is to do the woꝝkes therof & what ſo-
euer the lawe cōmaūdeth / wyth loue / luſt / and inwarde af-
feccion & delectacyon: and to lꝛue godly / & well / frely / wil-
lyngly and wythout compulſion of the law / euen as though
ther were no law at all. Soche luſt & fre lyberty to the law /
commerth ony by the woꝝkinge of the ſpꝛete in the harte / as
he ſapeth in the fyrſt Chapter.

**The ſpꝛete
cōmeth by
ſapth.**

Now is the ſpꝛete none otherwyſe geuen / then by ſapth
only / in that we beleue the promyſes of God / withour wa-
uerynge / how that God is true / and wyll fulfyl all hys
good promyſes towarde vs / foꝝ Chꝛiſtes bloudes ſake / as
it is playne in the. i. chap. I am not aſhamed / ſapth Paul / of
Chꝛiſtes glad tydynges / foꝝ it is the power of God / vnto
ſaluacion to as many as beleue. ffoꝝ attonce & together eue
as we beleue the gladdes tydynges preached to vs / the holy
gooſt entreth in to our hartes / & loꝝſeth the bādes of the de-
uell / which befoze poſſeſſed oure hartes in captiuite / & hel-
deth them that we coulde haue no luſt to the wyll of God in
the lawe. And as the ſpꝛete commerth by ſapth only / euen ſo
ſapth commerth by hearynge the woꝛde oꝝ glad tydynges of
God / whē Chꝛiſt is preached / how that he is Goddes ſonne
& man alſo / dead & ryſen agayne foꝝ our ſakes / as he ſapeth
in the. iij. iij. & x. chap. All oure iuſtifying then commerth of
ſapth / & ſapth & the ſpꝛete come of God & not of vs. We ha-
ue ſaye / ſapth byingeth the ſpꝛete / it is not to be vnderſtāde
that ſapth deſerueth the ſpꝛete oꝝ that the ſpꝛete is not pꝛe-
ſent in vs befoze ſapth. ffoꝝ the ſpꝛete is euer in vs / & ſapth
is the gyfte & woꝝking of the ſpꝛete. But thoꝝ to preaching
the ſpꝛete beynneth to woꝝke in vs. And as by preaching
the lawe / he woꝝketh the feare of God / ſo by preachinge
the glad tydynges / he woꝝketh ſapth. And now whan we be-
leue & are come vnder the cōuenāt of God / then are we ſure
of the ſpꝛete / by the promyſe of God / & the ſpꝛete accom-
panieth ſaith inſeparably / & we beynn to ſele hys woꝝkinge.
And ſo ſaith certifyeth vs of the ſpꝛete / & alſo byingeth the
ſpꝛete wyth her / vnto the woꝝkyng of all other gyftes of
grace /

**ſapth cō-
meth by
hearynge
the glad
tydynges**

To the Romayns.

grace / & to the workyng out of the rest of oure saluaciō / bnt
 tyll we haue altogether ouercome synne / death / hel & sarhā /
 & are come vnto the euerlastyng lyfe of gloꝝy. And for thys
 cause say we sayth bringeth the sprete. Here of cometh it /
 that sayth onely iustifyeth / maketh ryghtuous / & fulfyller
 the law / for it byngeth the sprete thowth Christes deseruin
 ges / he sprete byngeth lust / looseth the harte / maketh him
 fre / setteth hym at lyberte / & geueth hym strength to worke
 the dedes of the lawe with loue / euen as the law requyꝛeth.
 Then at the laste out of the same sayth so workyng in the
 harte / spynge al good workes by theyꝛ awne accorde: that
 meaneth he in the. iij. chap. For after he hath cast a waye the
 workes of the lawe / so that he soundeth as though he wold
 breake and disanull the law thowth sayth / he answered so
 that myght be layd agaynst / sayenge: we destroy not the law
 thowth sayth / but maintayne / further oꝝ Galythe the law
 thowth sayth. That is to saye / we fulfyll the law thowth
 sayth. Synne in the scripture is not called the outwarde
 worke only committed by the body but all the whole busy
 nes / and what so euer accompanyeth / moueth oꝝ stereth vnto
 the outwarde dede / & that whence the workes spynge / as
 vnbefese / pꝛouoketh / and redynes vnto the dede in the groude
 of the harte wꝛth all the powers / affections and appetytes
 wher wꝛth we ca but synne. So that we say / that a mā then
 synneth / when he is carped a waye hedlyng in to synne / all
 together as moch as he is / of that pꝛyson inclynacion and
 corrupt nature / toherin he was conceaued and boꝛne. For
 ther is no outwarde synne committed / excepte a man be ca
 rped a waye altogether / wꝛth lyfe / soule / hart / body / lust &
 mynde therunto. The scripture loketh singularly vnto the
 hart and vnto the rote & originall fountayne of all synne /
 whych is vnbefese in the botome of the hart. For as sayth
 onely iustifyeth & byngeth the sprete and lust vnto the out
 ward good workes / euen so vnbefese onely dāneth & kepeth
 out the sprete / pꝛouoketh the flesh / & stereth by lust vnto the
 euell outwarde workes / as happened to Adam and Eua in
 paradys. Gene. iij. For thys cause Christe calleth synne vnb
 efese / & that notably in the. xvi. cha. of S. Ihon. The sprete
 / sayeth he / shal rebuke the world of syn / because they belue
 not in me. And Jo. viij. he sayth: I am the light of the world.
 And therfore in the. xij. of Jo. he byddeth the whyle they haue
 lyght to beleue in the lyght / that ye maye be the chyldren of
 light: for he that walketh in darknes woteth not whether
 he goeth. Now as Christ is the lyght / so is the ignoraunce
 of Christe the darknes whereof he speaketh / in whych he
 that walketh / woteth not whether he goeth: that is / he kno
 weth not howe to worke a good worke in the syghre of
 God / oꝝ what chynge / a good worke is, And therfore in the

sayth on
 ly iustify
 eth.

Workes
 springe of
 sayth.

Synne.

Sayth is
 the mo
 ther of all
 good wor
 kes / and
 vnbefese
 of euell.

the

The Prologe

the. iij. he sayeth: as longe as I am in the worlde / I am the light of the worlde: but ther cometh nyght when no man can worke / which nyght is but the ignorance of Christ / in which noman can se to do any worke that pleaseth God. And Paul exhorteth Ephe. iij. that they walke not as other heathen / which are straungers from the lyfe of God / thow the ignorance that is in them. And agayne in the same Chap. Our of sayth he) the olde mā / which is corrupt thow the lustes of erreure / that is to saye ignorance. And Rom. xiii. Let vs cast awaye the dedes of darcknes / that is to saye / of ignorance & vnbefese. And. i. Pet. i. fashion not youre selues vnto pour old lustes of ignorance. And. i. Joh. ii. He th at lo ueth his brother / dwelleth in lyght: & he that hateth his brother / walketh in darcknes / & woteth not whether he goeth / for darcknes hath blynded his eyes. By lyght he meaneth the knowledge of Christ / and by darcknes the ignorance of Christ. for it is impossible / that he that knoweth Christe truly / shuld hate his brother

Furthermore to perceaue this thynge more clearly thou shalt vnderstande / that it is impossible to sinne any synne at all / except a man breake the fyrst commaundement before. Now is the fyrst commaundement diuided in to two verses: Thy Lord God is one God: & thou shalt loue thy Lord God wpyth all thyne harte / wpyth all thy soule / with al thy power and with all thy myght. And the whole cause why I synne agaynst any in fer your precept / is / that thys loue is not in myne harte: for were thys lawe wpytten in my harte / and were full and perfecte in my soule / it wolde kepe myne hart fro consentynge vnto any synne. And the whole & only cause why thys loue is not wpytten in oure hartes / is that / we be leue not the fyrst part / that oure Lord God is one God. for wylt I what these wordes / one Lord and one God meaneth / that is to saye: yf I vnderstod that he made all / & ruleth all / & that what soeuer is done to me / whether it be good or bad / it is hys will / & that onely is the Lord that ruleth & doth it: & wylt therto what this worde myne meaneth: that is to saye p myne hart beleued felt the in finite benefites & kyndnes of God to me ward / & vnderstode & earnestly beleued the many fold covenantes of mercy wher with God hath bound hym self to be myne / whole and all together with all his power / loue mercy / and might then shuld I loue hym with all myne harte soule / power / and myght / and of the loue cuer kepe his commaundementes. So se ye now that as sayth is the mother of all goodnes & of all good workes / so is vnbefese the ground and roote of all euell workes.

Finally / yf any man hath forsaken synne / & is conuerted to put his trust in Christ / & to kepe the lawe of God / doth fall at a tyme / the cause is / that the fleshy thow now negligēce hath

To the Romayne.

hath choked the spere & oppressed hym/ & taken frō hym the fode of his strength/ whych is the fode of his medytacyō in God & in hys wonderfull dedes/ and in the manyfolde couenaūtes of his mercy. Wherfore thē before all good workes as good frutes/ ther must nedes be sayth in the harte whēce they sprynge. And before all bad dedes as bad frutes/ there must be vnbefese in the harte as in the rote/ fountayne/ pith & strength of all spynne/ which vnbefese & ignoraunce is called the head of the serpent & of the olde dragon / whych the womans sede Christ/ must treade vnder fore/ as it was promysed to Adam.

Grace & gyfte haue thys dyfference. Grace properly is Gods fauour/ beneuolence/ or kynde mynde/ which of his awne selfe/ without deseruyng of vs/ he beareth to vs wherby he was moued & inclyned to geue Christ to vs/ with all other gyftes of grace. Gyfte is the holy goost & his working/ whom he poureth into the hartes of them/ on whom he hath mercy/ & whom he fauoureth. Though the gyftes of the spere encrease in vs dayly/ & haue yet their full perfection: yee and though ther remaine in vs yet euell lustes and synne/ which fyght agaynst the spere/ as he sayeth here in the. vii. Chap. & in the. v. to the Galat. & as it was spoken before in the. iij. Chap. of Gene. of the debate betwene the womans sede/ & the sede of the serpente: yet neuerthelesse Gods fauour is so great/ & so strong ouer vs for Christes sake/ that we are counted for full whole and perfect before God. For Goddes fauour towarde vs diuideth not hymselfe/ encreasing a lytle/ as do the gyftes/ but recceaueth vs whole and altogether in full loue for Christes sake oure intercessor and mediator/ & because that gyftes of the spere and the battayle betwene the spere & euell lustes/ are begonne in vs already. Of this now we vnderstondest thou the. vii. Chap. where Paul accuseth hymselfe as a synner/ & yet in the. viii. Chap. sayeth ther is no damnacion to thē that are in Christ/ and that because of the gyftes of the spere are begonne in vs. Synners we are/ because the flesh is not full kyled/ and mortified. Neuerthelesse in as moch as we beleue in Christ/ & haue the earnest and begynnynge of the spere/ and wold sayne be perfect. God is louyng and fauorable vnto vs/ that he wyl not loke on soche synne/ nother will cōunte it as synne/ but wil deale with vs accordyng to oure befe in Christ/ and accordyng to his promyses/ which he hath sware to vs/ vntill the synne be full slayne and mortified by death. Sayth is not mans oppnyō and dreame/ as some ymagyn/ & sayne/ when they heare the stoye of the Gospell/ whych whē they se that ther foloweth no good workes nor amendement of lyuynge/ though they heare/ and yet can bable many thynges of sayth/ then they fall from the ryght waye and saye: sayth onely in

Grace.
Gyfte.

Sayth is
not the
work of
man.

Rispyeth

The Prologe

Byperth not / a mā mūt haue good woꝝkes also / yf he wyl
be ryghtuous & safe. The cause is / whē they hear the Gospell
oꝝ gladydynges / they faine of theyꝝ awne strenght certayn
ymagynaciōs and thoughtes in theyꝝ hartes sayeng: I haue
herde the Gospell / I remember the woꝝpe / lo I beleue. And
that they couthe ryght sayth: which neuerthelesse as it be but
mans ymagynacions and sayenges / euen so pꝛoꝛpꝛeth it
not / nother foloweth any good woꝝkes oꝝ amendement of
lyuynge.

Righte
sayth is
of the woꝝ
kyng of
the spꝛete
of God.

But right faith is a thyng wroughte by the holy goost in
vs / which chaungeth vs / turneth vs in to a newe nature / &
begetteth vs a newe in God / and maketh vs the sonnes of
God / as thou readest in the first of Jhō / and killeth the olde
Adam / & maketh vs altogether new in the hart / mynd / wyl
lust / & in all our affections and pꝛower of the soule / the holy
goost euer accōpanyng her and rulyng the hart. Faith is a
liuely thyng / mighty in woꝝkyng / valiaunt & strong / euer
fruefull / so that it is vnpossible that he wich is endued ther
with / shuld not woꝝke alwayes good woꝝkes wꝛthout ceas
yng. He asketh not whether good woꝝkes are to be done
oꝝ not / but hath done thē already / per mencion be made of
thē / & is alwaye doyng / soꝝ soche is hys nature: now quych
sayth in hys harte / and lyuely mouynge of the spꝛete dyꝛue
him and steare him ther vnto / who soeuer doth not good
woꝝkes / is an vnbeleupnge person and faithlesse / & loketh
round aboute / groping after faith & good woꝝkes / & wote
not what faith oꝝ good woꝝkes meane / though he bable ne
uer so many thynges of faith and good woꝝkes.

Faith
what it is

Faith is then a lyuely and stedfast trust in the fauoure of
God / wher with we cōmitte oure selues altogether vnto
God / and that trust is so surely grounded and steecketh so fast
in our hartes / that a man wold not once doute of it / though
he shulde dye a thousande tymes therfoꝝ. And soch trust
wroughte by the holy goost thozow faith / maketh a mā glad
lusty / chere full and true harted vnto God & to all creatures.
By the meanes wher of / wyllyngly & wꝛthout compulsion
he is glad and ready to do good to euery man / to do seruice
to euery man / to suffre all thynges / that God may be loued
and pꝛaysed / which hath geuen him soch grace: so that it is
impossible to separate good woꝝkes from faith / euen as it
is impossible to separate heate and burning from fyꝛ.

Therfoꝝ take hede to thy selfe / and beware of thyne a wꝛ
fantasies & imaginaciōs / which to iudge of faith & good
woꝝkes wyl seme wyse / whē in dede they are starke blinde
and of all thynges moost foolische. Praye God that he wyl
wyꝛe safe to woꝝke faith in thyne harte / oꝝ else Malt thou
remaiꝛne euer moze faythlesse / fayne thou / ymagyn thou / en
foꝝce thou / wꝛelle with thy self / and do what thou wylt oꝝ
canst

To the Romaynes.

canst. Rightuousnes is euen soch faith/ & is called Goddes
 ryghtuousnes or rightuousnes that is of baluc before God. **faith is**
 For it is Goddes gyt/ & it altereth a mā/ & chaūgeth him to a **rightuous**
 new spryтуall nature/ & maketh hym fre and lyberall to
 pape every man hys deute. For tho: wth faith is a man pur
 ged of his synnes/ & obteyneth luste vnto the latre of God/
 wherby he geueth God hys honoure/ and payeth hym that
 he oweth hym/ and vnto men he doeth serupce willingly
 wherwith soeuer he can and payeth every man his dewty.
 Soch ryghtuousnes can nature/ fre wyll/ and oure atone
 strenght neuer bynge to passe. For as noman can geue him
 self saythe/ so can he not take a way vnbelefe/ ho wth then can
 he take away any of all: whertoze all is false ypocrisy and
 synne/ what soeuer is done is done wythoute faith or in
 vnbelefe/as it is euident in the fourth Chapter vnto the Ro
 maynes/ though it appeare neuer so glozuous or betwittull
 out wardes.

Flesh & sprete mayest thou not here vnderstande as though **flesh**
 flesh were only that which pertayneth vnto vnchastite/and **what it is**
 the sprete that which inwardly pertayneth to the harte: but
 Pauli calleth flesh here as Chri: doth Thon. iij. All that is
 bozne of flesh/ that is to wete/ the whole man wyth lyfe/
 soule/ body/ wytte/ wyll/ reason/ and whatsoeuer he is or
 doth within & wythout/ because that these all/ and all that
 is in man/ study after the wo:ld & the flesh. Call flesh ther
 fore whatsoeuer (as longe as we are without the sprete of
 God) we thynke or speake/ of God/ of faith/ of good wo:
 kes/ and of spryтуall matters. Call flesh also all wo:kes
 whych are done wythout grace & wythout working of the
 sprete/ ho wth soeuer good/ holp & spryтуall they seme to be/
 as thou mayst proue by the. v. Chap. vnto the Galathians/
 where Paul nomb:reth wo:shipping of ydoles/ witchcraft/
 enuy & hate/ amōge the dedes of the flesh/ & by the. vii. chap.
 vnto the Romaynes/ where he sayth that the lawe by the rea
 son of the flesh is weake/ whych is not vnderstande of vn
 chastite/ but of all synnes/ & moost specpally of vnbelefe/
 whych is a vyce moost spryтуall and groūd of all synnes.

And as thou callest hym: whych is not reuēwed with the
 sprete & bozne agayne in Chri:st/ flesh/ & all hys dedes/ euen **Spryту**
 the very mo:ps of his hart & mynd/ his learning/ doctrine **all.**
 & contempla:yon of hygh thinges/ his preachynge/ & study
 in the scrypture/ buyldynge of churches/ foundynge of Ab
 bays/ geuyng of almes/ masse/ mattenes/ and whatsoeuer
 he doth/ though it seme spryтуall/ and after the lawes of
 God. So contrary wyse call hym spirituall/ whych is rene
 wed in Chri:st/ & all his dedes whych sprynge of faith/ seme
 they neuer so grosse at the washing of the disciples fete/ done
 by Chri:st/ & Peters syching after the resurreccio: pe & all the
 dedes

The Prologe

Deedes of matrimony are pure spirituall/ yf they procede of
 fapth/ and what soeuer is done within the lawes of God/
 though it be wrought by the bodye/ as the very wepyng of
 Metewes and such lyke/ how so euer grosse they appeare out
 warde. Without such vnderstādyng of these wordes/ cāst
 thou neuer vnderstande thys Epistell of Paul/ nother any
 other place in the whole scripture. Take hede therfore/ for
 whosoever vnderstāderh these wordes other wyse/ the same
 vnderstandeth not Paul/ what soeuer he be. Now wyl I
 prepare our selues to the Epistle.

The fyrst Chapter.

For as much as it becometh the preacher of Christes glad
 tynges/ fyrst thow openyng of the lawe: to rebuke all
 thynges/ and to proue all thynges synne/ that procede nor
 of the sprete and of fapth in Christ/ and to proue all men syn
 ners and chyldren of wyath by inheritaunce/ and how that
 to synne is theyr nature/ and that by nature they can none
 other wyse do then to synne/ & therwith to abate the pryde
 of mā/ and to bypnyng hym vnto the knowledge of hym selfe
 and of hys myserie/ and wretchednes that he myght desyre
 helpe: Euen so doth saynt Paul/ and beynneth in the fyrst
 chapter to rebuke vnbefese and grosse synnes/ which all mā
 se as ydolatre/ & as the grosse synnes of the heithen were
 and as the synnes now are of all them which lyue in igno
 raunce without fapth/ and without the fauoure of God and
 fapth. The wyath of God of heauen appeareth thowtwe the
 Gospell vpon all men for theyr vngodlinesse and vnholly ly
 upnyng. For though it be knowen and dayly vnderstande by
 the creature/ that ther is but one God/ yet is nature of her
 selfe without the sprete and grace/ so corrupte and so pop
 sonned/ that men nother can thanke hym/ nother worthyp
 hym/ nother geue hym hys due honoure/ but blynde the sel
 ues and fall without ceassing in to worse case/ euen vntyll
 they come vnto worthypnyng of ymages and workyng of
 shamefull synnes/ which are abhominable agaynst nature/
 and moreover suffre the same vnbeked in other/ haupnyng
 delectacyon and pleasure therein.

The secōd Chapter.

In the .ii. chap. he procedeth further/ & rebuketh all those
 holy people also/ which without luste and loue to the lawe/
 lyue well out wardly in the face of the worlde/ & condēpne
 other gladly/ as the nature of all ypocrytes is/ to thynke
 them selues pure in respecte of open synners/ and yet hate
 the lawe inwardly/ and are full of couetousnesse and enuye
 and of all vncleennesse. Mat. xxiii. They are they whiche de
 spyse the goodnes of God and accordyng to the hardnesse of
 theyr hartes/ heape together for them selues the wyath of
 God. Furthermoze saynt Paul as a true expounder of the
 law suffreth no mā to be without synne/ but declareth that
 all they are vnder synne/ whiche of freewyll and of nature
 wyl

To the Romayns.

Wyll lyue well / and suffereth them not to be better then the open synners / pee he calleth them harco herted and soch as can not repent.

In the. iij. Chap. he minglet both together / both Jewes & the gentiles / and sayth that the one is as the other / both synners / & no differēce betwene thē / saue in this only / that the Jewes had the word of God cōmitted vnto thē. And though many of thē beleued not thereon / yet is Goddes trueth of the promise therby nother hurte nor minyshed: & taketh in hys waye and allegeth the sayēg of the. l. Psal. that God myght abyde true in hys wordes / & ouercome when he is iudged. After that he returneth to hys purpose agayne / and proueth by the scripture that all men wthout differēce or exception are sinners / & that by the woꝝkes of the law noman is iustified: but that the law was geuen to bitter & to declare synne onely. Then he begynneth and sheweth the right waye vnto ryghtuousnesse / by what meanes men must be made ryghtuous and safe / and sayeth: They are all synners & wthout prayse befoꝛe God / & must wthout theyꝛ awne deservynge be made rightuous thowth faith in Christ / which hath deserved soch rightuousnesse foꝛ vs / & is become vnto vs Goddes mercynoolle foꝛ the remission of synnes that are past / therby prouynge that Christes ryghtuousnes which cōmeth on us thowth faith / helpeth vs only / which rightuousnes (sayeth he) is now declared thowth the Gospell / and is as testified of befoꝛe by the lawe / and the Prophetes. Furthermore / sayeth he / the lawe is helped and fowthered thowth we faith / though the woꝝkes ther of wth all theyꝛ boast are brought to naught / and proued not to iustifye.

The thyrde
Chapter.

The lawe
iustifyeth
not but
retereth
the
synne
only
and
condemneth.

In the. iijij. Chap. after that now by the. iij. fyfthe Chap. the synnes are opened / & the waye of faith vnto ryghtuousnesse layd / he beginneth to answere vnto certayne objections and cauillacions. And fyfthe he putteth foꝛth those blynde reasons / which cōmenly they that wyll be iustified by theyꝛ awne woꝝkes are wēt to make when they heare that onely faith without woꝝkes iustifyeth / sayeng: Shall men do no good woꝝkes? ye and yf faith onely iustifyeth / what nedeth a man to study foꝛ to do good woꝝkes? He putteth foꝛth therfoꝛe Abraham foꝛ an ensample / sayenge what dyd Abraham wth his woꝝkes / was all in vayne: came his woꝝkes to no profyt? And so concludeth that Abraham without and befoꝛe all woꝝkes was iustified & made rightuous. In so moch that befoꝛe the woꝝke of circūcision he was vraysted of the scripture / & called rightuous by his faith only. Gen. xv. So that he dyd not the woꝝke of circūcision foꝛ to be holpe therby vnto ryghtuousnes / whych yet God cōmaunded him to do / and was a good woꝝke of obediēce. So in Iphetypse no doute none other woꝝkes helpe any thyng at all vnto a

The. iijij.
Chapter.

mans

The Prologe

Outward woikes mans iustifeng. But as Abrahams circuncision was an outward signe wherby he declared hys ryghtuousnes wch. he had by fapth/ and hys obedience & receyues vnto the wpll of God/euen so are all other good woikes outward signes and outward frutes of fapth & of the sprete/ which iustifye not a man/ but that a mā is iustified all redy before God in tharoldy in the hart/ thow so fapth and thow so the sprete purchased by Christes blood. Here wpyth now stablysheth S.

Blessed is
he that
hath hys
sonnes for
geue him.

Paul hys doctryne of fapth afore reherfed in the. iij. Chap. and byngeth also testimony of Dauid in the. xij. Psalme which calleth a man blessed/ not of woikes/ but in that hys synne is not rekened/ and in that fapth is imputed for rygh tuosnes/ though he abyde not afterwarde wpythoute good woikes/ when he is once iustified. For we are iustified/ & receaue the sprete for to do good woikes/ nother were it otherwysse possible to do good woikes/ except we had first the sprete.

For how is it possible to do any thyng well in the syght of God/ whyle we are yet in captiuite & bondage vnder the deuill/ and the deuill possellerh vs all together and holdeth oure hartes/ so that we can not once cōsent vnto the wpll of God. No man therfore can preuent the sprete in doing good: but the sprete must fyrst come and wake hym out of his slepe & wpyth the thonder of the lawe feare hym/ & drewe him his miserable estate & wretchednes/ & make him abhorre & hate hym selfe and to desyre helpe/ and then cōforte hym agayne with the pleasaunt rapne of the Gospel/ that is to saye: wpyth the swete promyses of God in Christ/ & steepe by fapth in hym to beleue the promyses. Then whē he beleueth the promyses as God was mercifull to promyse/ so is he true to fulfyll them/ & wpyll geue hym the sprete & strength both to loue the wpll of God & to worke ther after. So se we that God only which according to the scripture worketh all in all thynges worketh a mā iustifeng/ saluacion and health/ yee & pouereth fapth & belefe/ lust to loue Goddes wpll & strength to fulfyll the same/ in to vs/ euen as water is poured in to a vessel and that of hys good wpll and purpose/ & not of our deseruynge & merites. Goddes mercy in promysynge/ & treuth in fulfyllinge hys promyses sauerh vs/ & not we oure selues. And therfore is all laud/ prayse/ and glozy/ to be geue vnto God for hys mercy and treuth/ & not vnto vs for oure merites and deseruinges. After that he streicheth hys ensample out agaynst all other good woikes of the lawe/ & concludeth that the Jewes can not be Abrahams heyres/ because of blood and hyure: only/ & moche lesse by the woikes of the lawe/ but must inheret Abrahams fapth/ yf they wpyll be the ryght heyres of Abraham: for as moche as Abraham before the lawe/ both of moles & also of circuncision/ was thow so fapth

To the Romayns.

fayth made ryghtuous / & called the father of all them that beleue / & not of them that worke. Moreouer the law cauferh wrath / in as moch as no man can fulfill it wth love & lust. And as longe as soch grudgynge / hate & indignacyō against the lawe remaineth in the harte : & is not taken awaye by the sp^{ir}ete that cometh by fayth / so longe (no doute) the woordes of the lawe / declare evidently that the wrath of God is vpon vs and not sauoure. Wherefore fayth onely receaueth the grace promysed vnto Abraham. And these ensamples were not w^{ri}tten for Abrahams sake only / sayth he / but for ours also to whom yf we beleue / fayth shalbe rekened lyke to yf we for ryghtuousnes / as he sayth in the ende of the Chap.

In the .v. Chap. he comendeth the frutes and workes of The .v. Chapter .
fayth / as are peace reioyng in the conscience / inward love to God and man / moreouer bolones / trust / confidence a stronge and a lusty mynde / & stedfast hope in tribulacion and sufferynge. For all soch foloweth where the ryght fayth is / for the abundaunt graces sake and gyftes of the sp^{ir}ete / which God hath geuen vs in Iesu Christe / in that he gaue hym to dye for vs per his enemyes. Now haue we then / that fayth only befoze all workes iustifyeth / and that it foloweth not yet therfore that a man shulde do no good workes but that the right shapen workes abyde not behynde / but accompanye fayth / euen as brightenes doth the Sunne / and are called of Paul the frutes of the sp^{ir}ete / wher the sp^{ir}ete is there it is alwayes sommer / and there are alwayes good frutes / that is to saye good workes. Thys is Pauls order / that good workes spryng of the sp^{ir}ete / the sp^{ir}ete cometh by fayth / and fayth cometh by hearynge the worde of God / when the glad tydings & promyses which God hath made to vs in Christe / are preached truely / and receaued in the ground of the harte wthout wauerynge or doutynge after that the lawe hath passed vpon vs / and hath damned consciēces / where the worde of God is preached purely & receaued in the harte / ther is fayth & the sp^{ir}ete of God / and there are good workes of necessity whē occasiō is geue. Wher Gods worde is not purely preached / but mē dreames / traditiōs / ymaginacions / ceremonyes & supersticiō / there is no faith & consequently no sp^{ir}ete that cometh of God. And where goddes sp^{ir}ete is not there can be no good workes / euen as where an appell tree is not / there can growe no apples but ther is unbelcfe the deuils sp^{ir}ite & euill workes. Of thys goddes sp^{ir}ete & hys frutes / haue oure holy p^{ro}phetes not once knowen / nother yet rapsted howe swete they are / though they sayne many good workes of the y^{et} alyne ymaginacions to be iustified wth all / in whiche is not one crom of true fayth / or sp^{ir}ituall loue / or of inward ioye / peace and quyetnes of conscience / for as moche as they
E 11. haue

Good
workes
are the
frutes of
the sp^{ir}ete

The Prologe

haue not the worde of God for them / that soche workes please God / but they are euen the rotte frutes of rotte tree. After that he breaketh forth / & runneth at large and sheweth whence both synne & rightuousnes / death & lyfe come. And he compareth Adā & Christ together / thys wyse reasonynge and disputinge: that Christ must nedes come as a secōde Adā to make vs hepyes of hys rightuousnes / thowtow a newe spirituall byrth / without our deseruinge: euen as the fyrst Adā made vs hepyes of synne / thowtwe the bodely generacion / without our deseruinge / wherby is euidently knowen and proued to the bittermoste / that no man can bypunge hym selfe out of synne vnto rightuousnes / no moze thē he coulde haue withstande that he was borne bodely. And that is proued here with: for as moch as the very lawe of God whiche of righte shuld chaue holpe / (yf any thyng coulde haue holpē) not onely came and brought no helpe wryth her / but also encreased synne / because that the curll & poysoned nature is offended & bitterly displeased wryth the lawe / & the moze she is forbyd by the lawe / the moze is she prouoked and set a fyre to fulfill and satysfyre hys lustes. By the lawe then we se clerely that we must nedes haue Christ to iustifye vs wryth hys grace / and to helpe nature.

The. vi. Chapter.

In the. vi. he setteth forth the cheefe & principall worke of fawth / the battayle of the sperte agaynst the flethe / how the sperte laboureth & enforceth to kylle the remnant of synne and last / which remaine in the flethe after oure iustifyng. And thys Chap. teacheth vs / that we are not so fre frō synne thowtow fawth that we shulde henceforth go by and do wene ydle / carlesse & sure of our selues / as though ther were now no moze synne in vs: yea ther is synne remainyng in vs / but it is not rekened / because of fawth & of the sperte / whycher fyght agaynst it. Wherfore we haue ynough to do all oure lyues longe / to tame our bodies / & to cōpelle the mēbres / to obeye the sperte & not the appetites / that therby we might be lyke vnto Chrystes death & resurreccō / and myght fulfill our baptyme / which signified the mortifyenge of synnes / & the newe lyfe of grace. For thys battayll ceaseth not in vs vntyll the last byrth / and vntyll that synne be utterly slayne by the death of the bodye.

Baptyme
is witness
betwene
God and
vs that
we haue
promised
to mortye
fre the lu-
res & syn-
ne that re-
maine in
the flethe
Not to be
vnder the
law what
it meaneth

Thys thyng (I meane to tame the bodye & so forth) we are able to do / sayeth he / seynge we are vnder grace / & not vnder the lawe: what it is not to be vnder the law / he hym selfe expōndeth. For not to be vnder the lawe is not so to be vnderstāde / that euery man maye do what hym lusteth. But not to be vnder the lawe is to haue a fre hart renued wryth the sperte / so that thou hast lust inwardly of thyne awne accord to do that / which the lawe cōmaundeth / without cōpulsion / yea though ther were no law. For grace that is to

save

To the Romayns.

saye Gods fauour byngeth vs the sperte/ & maketh vs lone To be vn-
der the law/ so is ther now no moze synne/ nother is the lawe der the
now any moze agaynst vs/ but a tone/ & agreed wpth vs/ & law what
we woth it. But to be vnder the law/ is to deale wpth the it is.
workes of the law/ & to worke without the sperte & grace/
for so longe no dout synne ragyneth in vs thow the law/
that is to saye/ the law declareth that we are vnder synne/ &
the synne hath power & domynio ouer vs/ seynge we canot
fulfyll the lawe/ namely with in the harte/ for as moche as
no man of nature fauoureth the law/ cōsenterh there vnto &
despiseh therin. Which thyng is exceedynge great synne/
that we can not consent to the lawe/ whych law is nothing
else saue the wyll of God.

This is the righte fredome & lyberte fro synne/ & fro the
lawe where of he wytteth vnto the ende of thys Chapter/
that is a fredome to do good only with luste/ & to lyue well
without cōpulsion of the law: wherfore this fredome is spy-
rytuall & edome/ which destroyeth not the lawe/ but myn-
isheth that which the law requyeth/ & wher wpth the lawe
is fulfyllid/ that is to vnderstand/ lust & loue/ wher wpth
the law is styllid/ and accuseth vs no moze/ cōpelleth vs no
moze/ nother hath ought to craue of vs any moze. Euen as
though thou were in dette to an other man/ & were not able
to paye/ two maner wayes mightest thou be losed: One way
yf he wolde requyre nothyng of the/ & breake thyne obliga-
cyon: An other waye/ yf some other good man wolde paye
for the/ & geue the as moch as thou myghtest satisfie thyne
obligacion with all. Of thys wyse hath Christe made vs fre
from the law & therfore is thys no wyldes fleschly libertie/
that shuld do nought/ but that doth all thynges/ & is fre fro
the crauynge & dette of the law. In the vij. he confirmeth the
same with a similitude of the state of matrimony. As whē
the husbande dyeth/ the wyfe is at hyr liberte/ and the one
loved & departed fro the other/ noz the woman shulde not
haue power to marie vnto another mā/ but rather now first
of all is she fre/ and hath power to marie vnto another mā
which she could not do before/ tyll she was loved fro hir
first husband. Euē so are oure cōsciēces bound & in daūger to
the lawe vnder the olde Adā the fleshe as lōge as he lyueth in
vs. For the lawe declareth that our hartes are bounde/ & that
we cā not dissent fro him. But when he is mortified & killed
by the sperte/ then is the cōsciēce free & at liberte: not so that
the cōsciēce shall now nought do/ but now first of all cle-
ueth vnto another/ that is to wete Christ/ & byngeth forth
the frutes of lyfe. So now to be vnder the lawe/ is not to be
able to fulfyll the lawe/ but to be better to it/ & not able to
paye that which the law requyeth. And to be losed fro the
lawe/ is to fulfyll it & to paye that which the lawe demaundeth.

The vij.
Chapter.

To be vn-
der the la-
we. To be
loosed fro
the lawe,

The Prologe

deeth / so that it cā not hēre forth are the nought. Cōsequently Paul declarerh more largely the nature of synne and of the lawe / how that thowth the law synne reuiuerh / mouerh hys selfe / and gadereth strength. For the old man & corrupt nature / the more he is forbodē & kept vnder of the law / is the more offended and displeased therewith / for as much as he can not paye that which is required of the law. For synne is hys nature / and of hym selfe / he can not but synne. Therefore is the lawe death to hym / tormente and marterdome.

Not that the lawe is euell / but because that the euell nature can not suffre that which is good / cā not abyde that the lawe shuld requyre of hym any good thyng. Lyke as a sycke man can not suffre that a mā shulde despye of hym to ruine / to lepe and to do other dedes of an whole man.

For which cause S Paul concludeth / that where the law is vnderstande and perceaued of the best wyse / ther it doeth no more but bitter synne / and bring vs vnto the knowledge of oure selues / and therby kill vs and make vs bonde vnto eternall damnation and detters of the euerlastynge wrath of God / euen as he well seleti and vnderstandeth whose conscience is truly touched of the lawe. In such daunger were wever the lawe came / that we knew not what synne mēte / norther yet knowe we the wrath of God vpon synners / and the law had bittered it. So seyst thou that a man muste haue some other thyng / yea & a great & a more myghty thyng thē the lawe / to make hym righteous and safe. They that vnderstande not the law on thys wyse / are blinde & go to worke presumptuous / supposyng to satisfie the lawe with works. For they knowe not that the law requyrieth a fre / a will ynge / a lusty and a iournege harte. Therefore they se not Moses right in the face / the bayle hangerh betwene and hyderh hys face / so that they can not beholde the glory of hys countenance / howe that the lawe is spirituall & requyrieth the hart. I maye of myne awne strēgth refrayne that I do myne enemye no hurte / but to loue hym with a l' myne harte / & to put awaye wrath cleue out my myn / cā I not of myne awn strēgth. I may refuse many of myne awn strēgth / but to put awaye loue vnto ryches out of myne hart / cā I not do of myn awne strēgth. To absteyne frō adultery as cōcerning the outwarde dede / cā I do of myne awne strēgth / but not to despye in myne hart is as impossible vnto me / as is to chosse where I will hōger or thyrst / & yet so the law requyrieth / wherefore of a mā awne strēgth is the law neuer fulfilled / we muste haue therēto Gods fauour / & his spere / purchased by Chriestes blood. Neuerthelēs whē I say a mā may do many thynges outwarly cleue against his hart / we must vnderstāde / that a mā is but driuē of diuers appetites / & the greatest appetite ouercomerh the lesse / & carrieth the mā away violently
wry

To the Romayne.

with her. As whē I desyre vengeance / & feare also the incon-
 uenience that is lyke to folowe / yf feare be greater / I ab-
 stayne / yf the appetite that despyeth vengeance be greter / I
 can not but prosecute the dede / as we se experience in many
 murthurers and theues / whych though they be brought in
 to neuer so great perell of death / yet after they haue escaped
 do euen the same agayne. And commun women proleate
 theyre lustes because feare and shame are away / when other
 which haue the same appetit in theyr hartes / absteyne at the
 leest waile out wardly of theyr secretly byng overcome of
 feare and of shame / and so lyketowse is it of all other appe- **Flesh and**
 tites. Furthermore he declarerth / howe the spire and the **spyre**
 flethe fyght together in one man / and maketh an ensample **fighte to**
 of hym selfe / that we myght learne to knowe the woike a **gether.**
 ryght. I meane to kyll synne in oure selues. He calleth both
 the spire and so the flethe a law / because the lyke as the na-
 ture of Goddes lawe is to dyue / to compell / and to craue /
 euen so the flethe dyueth / compelleth / crauerth / & rageth
 agaynst the spire / & wyl haue hyr lustes satisfied. On the
 other syde dyueth the spire / crperth & fighterth agaynst the
 flethe / to haue his lust satisfied. And this serpe dureth in vs
 as long as we lyue / in some more / & in some lesse / as the
 spire or the flethe is stronger / & the very mā his awne self is
 both the spire and the flethe whych fygherth wryth his awne
 selfe vntill synne be betterly slayne and we all together spi-
 rituall. In the. iiii. Chapter he conforterth so he fyghters
 that they despayre not because of soche flethe other thynke
 that they are lesse in fauour with God. And he sheweth how
 that the synne remainyng in vs / hurterth not / for ther is no
 daunger to them that are in Christ / whiche walke not after
 the flethe / but fyght agaynst it. And he expoundeth more lar-
 gely what the nature of the flethe of the spire is / and how
 the spire comerth by Christ / whych spire maketh vs spiri-
 tuall / tamerth / subdueth / and mortifieth the flethe / and cer-
 tifyeth vs that we are neuer thelesse the sonnes of God / and
 also beloued though that synne raygne neuer so moch in vs /
 so lōge as we folowe the spire and fyght agaynst synne to
 kyll / and mortifye it. And because nothyng is so good to
 the mortyfyng of the flethe / as the crosse & tribulacion / he
 conforterth vs in oure passions & afflictions / by the assistance
 of the spire / & whiche maketh intercession to God for vs /
 mightely with gronnynges that passe māns vnderstaunde / so that
 mans speche can not cōprehende thē / & with the mournyng
 also of the creatures with vs / of great desyre that they haue
 that we are lōsed from synne & corrupcion of the flethe.
 So se we that these thre Chapters the. vi. vii. viii. do none
 other thynge so moche as to dyue vs vnto the ryght woike
 of fapth / which is to kyll the olde mā & mortifye the flethe.

**Flesh and
spyre
fighte to
gether.**

**The. iiii.
Chapter.**

The Prologe

The. ix. r.
xi. Chap.

In the. ix. r. & xi. Cha. he treateth of Gods predestinaciō /
whence it springeth altogether / whether we shall beleue or
not beleue / be loosed fro synne or not be loosed. By which
predestinaciō or iustifcaciō & saluaciō are cleue taken out of
our handes / & put in the handes of God only / whych thyng
is mooste necessary of all. For we are so weake and so vn-
certayn / that yf it lode in vs / ther wolde of a truerh no mā
be saued the deuell no doute wolde deceaue vs. But now is
God sure / that his predestinaciō cā not deceaue him / norther
can any man withstande or let hym / and therfore haue we
hope and trust agaynst synne. But here must a marke be set
vnto those buquier / busye and hys chymmyng spretes how
farre they shall go which fyrst of all bringe hyther theyr
reasons and pregnantes wythes / and begyn fyrste from an
hys to search bottomlesse secretes of Gods predestinacōn
whether they be predestinate or not. These most nedes ether
cast them selues do wne headlyng in to desperacyō or els cō-
mit them selues to fre chaūce carelesse. But folowethou the
ordre of thys pssle / and nosel thy selfe with Christ / learne
to vnderstande what the law and the Gospell meane & the
office of both twō / that thou mayste in the one knowe thy
self / and how that thou hast of thy selfe no strengthe: but to
synne / and in the other the grace of Christ. And then se thou
fpyghte agaynst synne / & the fleshe as the. vii. fyrst Chapters
teache the. After that whē thou art come to the. viii. chapter
and arte vnder the crosse and sufferynge of tribulation / the
necessite of predestinacōn wyll waxe stwere / and thou shalt
well fele how pzeious a thyng it is. For excepte thou
haue borne the crosse of aduersite and temptacōn / and hast
felte thy selfe brought vnto the very bymme of desperacyō /
ye and vnto hell gares / thou canst neuer medle with the sen-
sense of predestinacōn without thyne awne harme / & wyth-
out secret wrath and grudgynge inwardly agaynst God /
for othertwse it shall not be possible for the to thynke that
god is ryghtuous and iuste. Therfore most Adam be well
mortified / and the fleshe wythe brought vnto nought
per that thou mayst stawe wyth thys thyng / and dypnke
so strōge wyne. Take hede therfore vnto thy selfe / that thou
dypnke not wyne / whyle thou arte yet but a sucklyng. For
euery leryng hath hyr tyme / measure & age / and in Christ
ther is a certayne chylthod / in which a man most be content
wyth mylke for a season / vntyll he waxe strōge and grow
vp vnto a perfecte man in Christ and be able to eate of moze
strōge meate.

This do
yf thou
wylt vn-
derstand.

The. xii.
Chapter.

In the. xii. Chapter he geneth exhortacyōns. For this ma-
ner obserueth Paul in all hys Epistels / fyrste he teacheth
Christ and the fawth / then exhorteth he to good woorkes / &
vnto continuall mortificinge of the flesch. So here teacheth he
good

To the Romayns.

good workes in dede / & in true scrupinge of God / & maketh
all men ioyntes / to offer by not money and beastes / as the
maner was in the tyme of the law / but they a lone bodys
wth hylpinge & mortificinge of the lustes of the flesh. After
that he describeth the outwarde conuersacyō of Christ mē /
how they ought to behaue thē selues in spirituall thynges
how to teache / preache & rule in the cōgregation of Christ /
to serue one another / to suffre all thynges paciently / and to
commit the wreke and vengeance to God / in cōclusion how
a Christen mā ought to behaue hym self vnto all men to frēd /
fo / or what so euer he be. These are the ryght workes of a
Christen man whych sprynge out of faith. For faith kepeth
not holy dawe / nother suffreth any man to be yde / wher
soeuer he dwelleth.

In the. xiiij. he teacheth to honour the wooldy and tempo
rall stwarde. For though that māns lawe & ordinance make
not a man good before God / nother iustifie hym in the hart /
yet are they ordeyned for the furdernaunce of the cōmun welth
to mapntene peace / to punyssh the euill / and to defende the
good. Therfore ought the good to honour the tempo
rall stwarde / and to haue it in reuerence / though as cōcernyng
them selues / they nede it not / but wolde aduayne frō euill
of they a lone accorde / pe and do good wthout mans law /
but by the lawe of the spete / whych gouerneth the harte / &
gyderth it vnto all that is the wthll of God. Finally he cōpre
hendeth / and knettereth by all in loue. None of hy a lone na
ture bestoweth all that she hath / and euen hy a lone selfe on
that which is loued. Thou nedeest not to haue a kynde mother
to be louyng vnto hy / only sonne / moche lesse spirituall loue
whych she hath geuen her of God nederth mans lawe to
teache her to do hy durpe. And as in the begynnyng he dyd
put forth Christ as the cause / & auctor of oure r^{eg}h^{er}uonesse
& saluatiō / eue so here setteth he hym forth as an ensample
to counterfayte / that as he hath done to vs / euen so shulde
we do one to another. In the. xiiij. Chapter he teacheth to
deale soberly with the consciēces of the weake in the faith /
which vnderstande not yet the lybertie of Christ perfectly
ynough / and to fauour thē of Christen loue / and not to vse
the lybertie of the fapth vnto hynderaunce but vnto the fur
dernaunce and expynginge of the weake. For where soche con
sideration is not / there foloweth debate and despysyng of
the Gospell. It is beter therfore to forbeare the weake a while
vntill they waxe strōge / then that the learnyng of the Go
spell shulde come altogether vnderfoote. And soche worke
is the syngulare worke of loue / and where loue is perfecte /
there most nedes be soch a respecte vnto the weake / a thyng
that Christ commaunded and charged to be had aboue all
thynges. In the. xv. Chapter he setteth forth Christ agayn to

The. xiiij.
Chapter.

None is
the fulfil
linge of
the lawe

The. xiiij.
Chapter.

The. xv.
Chapter.

The prologe

be folowed / that we also by hys ensample / shulde suffer
other that are yet weake / a they that are frayle / open sinners
vnlerned / vnexperyence / and of lousome maners / and not to
cast the atwaie forth with / but to suffer them tyll they were
better: & exhortate them in the meane tyme. For so dealt Christ
in the Gospell and now dealeth wryth vs dayly / suffering
oure vnperfectnes / weakenes conuersacion and maners
not yet fashioned after the doctrine of the Gospell / but
smell of the fleshe: ye and some tyme breake forth in to out-
warde venes.

After that to conclude with all he wrytheth them increace of
fayth / peace / and love of conscience prayseth them and com-
mitteth the to God / & magnifyeth his office & administraciō
in the Gospell / & soberly & with greates discrecion despyeth
succurre & ayde of the / for the poore sayntes of Ierusalē / &
it is all pure loue that he speaketh or dealeth with all. So
fynde we in this pistle plēuoussly / vnto the vtmoste / what
soeuer a Christē man or womā ought to knowe / that is to
wote / what the lawe / the Gospell / synne / grace / fayth /
rightheousnes / Christ / God / good workes / Loue / hope / and
the crosse are / & euē where in the ppth / of all that pertaineth
to the Christē faythfull / eth & how a Christen mā oughte to
behaue him self vnto euery man / be he perfect or a synner /
good or bad / strōge or weake / frēd or foe / & in conclusiō how
to behaue our selues both toward God & toward oure selues
also. And all thynges are profoundly grounden in the scri-
ptures / & declared wryth ensamples of hym selfe / of the fa-
thers / & of the Prophetes / that a mā cā here despye no more.
Wherefore is appeareth euidently / that Pauls mynde was to
cōprehende briefely in this pistle at the whole learnynge of
Christes Gospell / & to prepare an introducciō vnto all the
olde testamēt. For without doute who soeuer hath this pistle
perfectly in his harte / the same hath lycht & the effect of the
olde testamēt with hym: wherefore let euery mā without ex-
ceptiō exercise him self therin diligētyly / & recorde it myghte
daye cōtinuallly / vntill he be full acquainted therewith.

The last Chap. is a chapter of recomēdacion wherein he
yet myngleth a good monitiō / that we shulde beware of the
traditiōns & doctrine of mā which begyle the simple wryth
sophistry & learnynge that is not after the Gospell / & draw
them frō Christ / & nosel the in weake & feeble / & as Paul cal-
leth the in the pistle to the Gala. in heggerly ceremonies for
the intent that they wolde lyue in fatte pastures & be in au-
thorite / & be takē as Christ / ye & aboue Christ / & spt in the
tēple of God / that is to wryth in the consciēces of mā / where
God only / his woarde / & his Christ ought to spt. Compare
therefore all maner doctrine of men vnto the scripture / & se
whether they agre not. And cōmitte thy selfe whole & all to-
gether

Thys epi-
stle to the
Romay-
nes is the
doze to al
the scrip-
ture / ye &
the kepe
that open-
eth it / &
bryngeth
mē to true
vnderstan-
dyng of it

Of the Romayne.

gether vnto Christ / and so shall he wth his holy sp^{ir}ite / and with all his fulnes dwell in thy soule. The summe & whole cause of the w^{ri}tyng of this epistle / is to proue that a mā is iustified by faith only: which proposicioⁿ whoso denierh / to him is not only this epistle & all that I Daull w^{ri}terh / but also the whole scripture so toke^d by / that he shall neuer vnderstande in to his soules healt^h. And to byng a mā to the vnderstandinge & felng that faith only iustificieth / I Daull prophecieth that the whole nature of mā is so p^oysoned & so corrupte / y^e & so death concernynge godly lyuynge o^r godly thynnyng / that it is impossible to save / for her to kepe the lawe in the sight of God: that is to save / to loue it / & of loue & lust to do it / as naturally as a man eateth o^r dyeth / vntill he be quychened agayne & healed thoro^ughly.

Justificg

And by iustificynge / vnderstande none other thynge then to be reconciled to God & to be restored vnto hys fauoure / & to haue thy synnes forgiven the. As whē he save / God iustificieth vs / vnderstande therby that God for Chr^{ist}es sake / merites & deseruynge only receaueth vs vnto his mercy / fauoure / & grāce / & forgiveth vs oure synnes. And when I save Christ iustificieth vs / vnderstande therby that Christ only hath redeemed vs / bought & deliuered vs oute of the w^{ra}th of God & damnacion / and hath wth hys w^orkes only / purchased vs the mercy / the fauoure & grāce of God / and the forgiveness of oure synnes. And when I save that faith only iustificieth / vnderstande therby that faith and trust in the trueth of God and in the mercy promised vs for Chr^{ist}es sake / and for hys deseruynge and w^orkes only / doth quier the conscience and certifie her that oure synnes be forgiven and we are in the fauoure of God.

Furthermo^{re} / set before thynne eyes Chr^{ist}es w^orkes and thynne w^orkes / Chr^{ist}es w^orkes only iustifie the & make satisfactioⁿ for thynne synne / & thynne awne w^orkes not: that is to save / quiereth thynne conscience / and make the sure that thy synnes are forgiven the / and not thynne awne w^orkes. For the promise of mercy is made the for Chr^{ist}es w^orkes sake / & not for thynne awne w^orkes. Wherfore seynge God hath not promysed that thynne awne w^orkes shall saue the / therfore sayth in thynne awne w^orkes can neuer quier thy conscience nor certifie the before God (when God cometh to iudge & to take a rekenynge) that thy synnes are forgiven the. Bew^ord all this / myne awne w^orkes can neuer satisfie the lawe or paye her that I owe her. For I owe the lawe to loue her with all myne harte / soule / power & myght. Which thyng to paye I am neuer able whyle I am cōpassed with flesh. No I can not once begynne to loue the lawe excepte I be sp^{ir}it sure by faith that God loueth me and forgiveth me.

Finally that we save faith only iustificieth / ought to offende no man.

The Prologe to the Romayne.

noman. For yf thys be true/ that Christ only redeemed vs /
 Christ only bare oure synnes / made satisfaccyon for them &
 purchased vs the fauoure of God / then must it nedes be true
 that the trust only in Christes deseruynge & in the promyses
 of God the father made to vs for Christes sake / doth onely
 quiete the conscience and certifie her that the synnes are for
 geuen. And whē they saie / a man must repent / for sake synnes
 & haue a purpose to synne nomore as nye as he can and loue
 the lawe of God : Ergo sayth and loue iustfyeth not. I
 answere that all lyke argumentes are naught / and lyke to
 thys : I must repent & be sorry / the Gospell most be preached
 me / & I must beleue it / or else I can not be partaker of mer
 cy which Christ hath deserueth for me. Ergo Christ only iu
 stifyeth me not / or Christ only hath not made satisfacciō for
 my synnes. And thys is a naughtye argument / so is the
 other. Now go to reader / accordyng to the order of Pauls
 wyrtynge / euen so do thou. First beholde thy selfe diligent
 ly in the lawe of God / and se there thy iuste damnacion.
 Secondarely turne thyne eyes to Christ / and se there the ex
 tending mercy of the moost kynde and lounge father. Thir
 dely remember that Christ made not thys attonement that
 thou shuldest anger God agayne : nother dyed he for thy
 synnes / that thou shuldest loue still in them : nother clensted
 he the / that thou shuldest returne (as a swyne) vnto
 thyne olde pouddell agayne : but that thou shuldest
 be a new creature / and lyue a new lyfe after the
 wyll of God / and not of the fleshe. And
 be diligent lesse thou to thyne atone
 negligence and vnthankfulnes
 thou lose thys fauoure and
 mercy agayne.
 Fare well.

Cōclusiō



The Epistle of Chap. i.

the Apostle Saynt Paull to the
Romaynes.

Paull declareth hys loue to wards the Romaynes/
sheweth what the Gospel is wryth the frute therof / &
rebukeyth the beastynesse of the fleche.



The fyrst Chapter



A



Dill the seruaunte of Iesus
Christ / called to be an Apostle / * put
aparte to preache the Gospel of God
(whiche + he promysed afore by hys
Prophetes in the holy scriptures) of
hys sonne whych was begotten * of
the seide of Dauid after the fleshe: and
myghtely declared to be the sonne of
God + after the sperte whyche san-
ctyfeth / sence the tyme that he rose
agayne from the dead / namely Iesus
Christe our Lorde / by whome we haue * receaued grace &
Apostelshyppe amonge all theythen / to set by the obedience
of fayth vnder hys name / of whō ye are a parte also / which
are called of Iesus Christ. ✠

To all

Actu. 13. a

+ deu. 18. c

Actu. 26. d

Math. 1. a

2 Tim. 2. a

Actu. 9. c.

To all you that be at Rome / beloued of God / and sayntes
 1. Cor. 1. a. by callinge / * Grace be with you / and peace frō God our
 Gala. 1. a. father / and the Lorde Iesus Christ.

First / I thāke my God thoro w Iesu Christ for you all /
 that poure fapth is spoken of thoro w out all the world. For
 1. Thon. 4. c. God is my toyrenesse (* whō I serue in my piete in the Go
 2. Tim. 1. a. spell of his sonne) that without ceassng I make mentiō of
 + Whi. 1. a. you : + besekyng alwayes in my prayers that I might once
 Collo. 1. a. haue a prosperous iourney / * by the wpll of God / to + come
 * Jer. 10 d vnto you . for I longe to se you / that I myght bestowe vpon
 + Act. 23. c. you some spirituall gyfte / to strengthe you / that is / that I
 might be comforted with you / thoro w your fapth and myne /
 which we haue together.

But y wolde ye shuld knowe. brethren) how that I haue B
 Actu. 15. a. often tymes purposed to come vnto you / but haue bene * let
 hetherto / that I myght do some good amōge you / like as
 amōge other Cyties. I am detter both to the Grekes / and
 to the vngrekes / to the wyse / & to the vntwyse . Wherefore
 as much as in me is I am ready to preache the Gospell vnto
 you at Rome also.

* For I am not ashamed of the Gospell of Christ : for it is
 Eccl. 4. r c the + power of God / which sauerh all that beleue therō / the
 2. Tim. 1. c. Iewe first and also the Greke : for in it the ryghtuousnesse
 + 1. Cor. 1. c. that is of value before God / epered / whiche cometh out of
 fapth in fapth. As it is wyrtten : * 2 The iust shall lyue by his
 fapth. For the wyarh of God is declared from heauen vpon
 Abac. 2. a. all vngodlynesse and vnyghtuousnesse of men / which wyl
 Galat. 3. b. hold the tructh of God in vnyghtuousnes : because that it /
 Heb. 10. d. which may be knowen of God / is manifest with thē . * For

Actu. 14. c. God hath shewed it vnto them / that the + inuisible thynges C
 + Heb. 11 a of God (that is / his euerlastyng power & Godhead) myght
 * psa. 28 a be seene * whyle they are consydered by the workes frō the
 creatyon of the worlde : so that they are without excuse / in
 as much as they knew / that ther is a God / = haue not pray
 sed hym as God / nor thanked hym / but : became hayne in
 Dent. 28. c. they : imaginacions / and * they : folow hart was blinded .
 + psa. 105. c. When they confited them selues wyse / they became foolles :
 Jere. 2. d. + and turned the glory of the incorruptible God / in to the
 similitude of the ymage of a corruptible man / & of byrdes /
 Bel. d. and of foure footed / * and of ceping beastes.

+ 1. re. 24 a + Wherefore God like wyse gaue thē vnto they : hartes
 Eiec. 14 a lusses in to buclennesse / to deefle they : a tyme bodres in thē
 selues / whiche turned the tructh of God vnto a lye / and
 woynshipped and serued the creature more then the maker /
 whiche is blessed for euer. Amen.

Actu. 13. c. Therefore God gaue them by vnto shamefull lusses. * For D
 they : women chaiged the naturall vse in to the vnnaturall :
 ly ketyple the men also lest the naturall vse of the woman &
 byent

bzent in theyr lustes one on another / and man with man
wrought fylthynesse / and reaved in the selues the reward
of theyr error / as it was accordynge. * And as they regar
ded not to knowe God / euen so + God gaue them vp in to a
letwde mynge / to do those thinges which were not comly /
becyng full of all burpghtuousnesse / wylhodom / wykednes /
couetousnesse / malicioasnesse / ful of enuye / murther / strep
deccate / euell cōditiōnes / rehisperers / backbityers + despy
fers of God / doers of wronge / proude / boasters / byngers
bp of euell thynges / dysobedient to theyr elders / without
vnderstandpge / cōuenant breakers / vnloyunge / stub
borne / vnmercifull: which men / though they knowe the
ryghteousnesse of God (that they which do soch: are worthy
of death) yet not onely do the same / * but also haue plea
sure in those that do them.

Prōu. 1.6.
+ Act. 7. 5.

Osee. 7. 8.

Close vpon the first Chapter.

1 After the sprete which sanctifyeth. The sprete of God was geuen
mightely after Christes resurreccion / and ever sence hath he sanctified
the Christen / and declared Christ openly in all the worlde to be the very
sonne of God / with power and authorite in wordes / workes + myracles.

2 The wil shall lue by his faryth. Though Christ our saueour saith
in that of Luke: Thys do / and thou shalt lue / he meeneth not that
men shall be saued / iustified / or lue by theyr owne workes. But as
the text doth plainely declare / he speaketh of loue towards God / whiche
requyren the whole harte / the whole soule / the whole strength / and
the whole mynde / and taketh not the outwarde dede for the fulfilling
of the lawe: but wyl that the righteous shall lue by his faryth. Abac.
ii. Bot her nede men saue / for good workes are destroyed by this tette:
for as he which loneth God / can not but lone his neyghboure / euen so
is it impossible for the for the good tree of faryth to be without frutes
and good workes.

3 Became vayne in theyr ymaginacions. Where faryth is not / there
falleth naturall reason from one vayne to another / till he be utterly
blinded in her owne ymaginacions / so it is well to se in such men / as
wyl nedes of malice resist the open and manifest truerth.

4 Despyers of God. These are they that lue in beastly lustes and vo
luptuousnesse and cōtinue therein / as though there were no God at all
like as the Philosophers of Epicures secte dyd.

The rebuketh the Jewes / which as touchynge synne
are lyke the hepten / yee worse then they.

The. ii. Chapter.

A Therefore canst thou not excuse thy self / O man / who
soeuer thou be that iudgest: + for loke wherin thou
iudgest another / thou condemnest thy selfe / in so
much as thou that iudgest / doest euen the same. For
we are sure that the iudgement of God is (accordyng to the
truerth) ouer them that do soch. But thyndest thou thys / O
thou man / that iudgest them which do soch thynges / and
doest euen the very same thy selfe / that thou shalt escape the
iudgement of God? Or despyest thou the ryches of his good
nesse / pacience / and longe suffrynge? * Knowest thou not /
that the louing kyndnesse of God leadech the to repentaunce?

Mat. 7. a.
+ 2. re. 12. b

Esay. 40. 6
Actu. 17. c.

But

- But thou after thyne harde and impenyent harte / hea-
pest vnto thy selfe a treasure of wrath / agaynst the daye of
wrath / and of the openyng of the ryghtuous iudgement of
God / * which shall rewarde euery mā accordyng to hys
deedes: namely / prayse and honoure / & vncorruptyon / vnto
them that with patience in doynge good seke euerlastynge
lyfe: But vnto them that are contempuous * & not obedyent
vnto the trueth / but obeye vnrighuousnes / shall come in-
dygnacyon & wrath / trouble & angur / vpon all the soules
of men that do euell / of the Jewe fyrst & also of the Greke:
But vnto all them that do good / shall come prayse and ho-
nour / and peace / vnto the Jewe fyrst & also to the Greke.
- Actu. 10. d. * For ther is no respecte of personnes before God. Whoso
euer haue synned without lawe / shall perishe also without
Eph. 6. a. lawe: & whoso euer haue synned in the lawe / shall be iudged
Gala. 2. a. by the lawe. + For before God they are not ryghtuous /
+ Mat. 7. c. which heare the lawe: but they that do the lawe / shall be iu-
Luch 6. e. B
Jaco. 1. c. dyfied. For yf the Gentyles whych haue not the lawe / 2 do
of nature the thynges coneyned in the lawe / then they ha-
uynge not the lawe / are a lawe vnto the selues / in that they
Mewe / that the worke of the lawe is wrytten in theyr hartes /
whyle theyr conscience beareth wytnesse vnto them / & also
the thoughtes whych accuse or excuse them amonge them
selues / in the daye: when God shall iudge the secretes of
men by Iesus Christ / accordyng to my Gospell.
- Mat. 25. c. But take hede / * thou art called a Jewe / & trustest in the
lawe / & makest thy boast of God / and knowest hys will: &
for so moch as thou arte enfourmed out of the lawe / thou
prouest what is best to do: & presumest to be a leader of the
blynde / a lyght of them that are in darcknes / an enfourmer
of the vniwysse / a teacher of the symple: whych hast the en-
sample of knowledge and of the truer h in the lawe.
- Mat. 7. a. Now teachest thou other / & teachest not thy selfe: * Thou
preachest that a man shulde not steale / & thou stealest. Thou
sayest / that a man shulde not breake wedlocke / & thou brea-
kest wedlocke. Thou abhorrest ymagis / & robbest God of
hys honoure. Thou makest thy boast of the lawe / & thou to
breakynge of the lawe thou dishonourest God. For thou to
pou is the name of God euell speke of amonge the Gentyles /
* as it is wrytten
- Esa. 52. a. 3 The circumcysion verely auayleth / yf thou kepe the lawe:
Eiec. 36. d. but yf thou breake the lawe / then is thy circumcysion become
vncircumcysion. Therefore yf the vncircumcysion kepe the
ryght thynges coneyned in the lawe / shall not his vncircu-
cysion be counted for circumcysion: And so it that of nature
is vncircumcysion / and falsifylly the lawe shall iudge the /
which vnder the letter and circumcysion transgresseth the
lawe. For he is not a Jewe whych is a Jewe outwarde: no-
the

ther is that circumcysson whych is done outwardly in the flesh: * But he is a Jewe whych is hpd within. And + the circumcysson of the harte is the circumcysson/ which is done
4 in the sprete/ and not in the letter: Whose prayse is not of men/ but of God.

Johā. 8. d.
Rom. 9. a.
+ Col. 2. b

Cloze vpon. the. ii. Chapter.

1 whych shall rewarde every man accordyng to his dedes. The promes of God is: that every good worke done after his commandement/ shall be rewarded/ and every ryght good worke in a maner. hath a promes annexed vnto it: As yf I be mercifull vnto my neighbour/ God hath promysed to have mercy on me agayne/ not for my workes sake/ but because of his awone promes and blessinge in Jhesu Christ. How though the text were that he wolde rewarde every man for his workes sake/ yet seinge that all oure sufficiencye is of God/ so that we can not thyncke a good thought of our selves. ii. Corin. iii. and seinge that it is God whych worketh in vs both the well and the dede. Philip. ii. we ought not therefore to ascrybe heauen vnto oure workes. But this text is playne agaynst the defenders of mans ryghteousnesse/ for it sayeth not that God shall rewarde every man for his dedes/ but accordinge to his dedes: namely to the good/ everlastinge lyfe: and to them that disobey the truth/ the wrath of God.

2 Do of nature the thynges. x. Not that the Weythen conside of their awone inclinacyon/ frewill/ or reason fulfyll the law of God/ for the flesh norther is nor can be subdued therunto. Rom. viii. But the Apostles meaning is: that the Weythen have the same lawe wyrtten in their hartes/ that the Jewes have in their booke: that is to saye/ their consciences are greued to do euill: for they knowe that it is not lawfull to steale/ to cōmynitte aduoutrye/ to kyll/ nother to do vnto another man that they wold not have done to them selves.

3 Circumcysson sayeth. That is to saye: it is good and pleaseth God/ yf thy harte feare God and. vnfaynely trust in him: for to the cleane all thynges are cleane. But to the vncleane and vnbelaers/ that is to saye/ vnto them that put their trust in any outward thinge/ their circumcysson is vnto them no better worth then yf they had none/ and therefore sayeth S. Paul in another place: Yf ye will nedes be circumcysed/ Christ profyterh you nothinge at all.

4 In the sprete. x. ce. what soener God worketh in man above the course of nature/ it is called sprete: and whatsoener a man doth of his awone nature without the sprete of God/ it is called letter. Rom. vii. And in some place the lawe also is called letter/ as namely. ii. Corin. iii.

The Weyther what preferment the Jewes haue/ and that both the Jewes and Gentyles are vnder synne/ & are iustified onely by the grace of God in Christ.

The. iii. Chapter.

A What furtheraunte then haue the Jewes? Or what anauntagerh circūcīssyon? Surely very moch. sp. 22
* Vnto the was comitted what God spake: + But
where as some of the dyd not beleue thereon/ what
then? Mulde they vnbelefe make the promes of God of none
effect? God forbid. Let it rather be thus/ * that God is true/
+ & al men lyers. As it is wyrtten: * That thou mayest be iusti
fied

Rom. 9. a
+ 2 tim. 2 b
Johan. 3 c
+ ps. 115. a
* psa. 50 a

fyed in thy sayenges / and shuldest ouercome / when thou art iudged.

But yf it be so / that oure vnryghtuousnesse & prayseth the ryghtuousnesse of God / what shall we saye? Is God the vnryghtuous / that he is angry therfore? (I speake thus after the maner of men) God forbidd how myght God then iudge the worlde? For yf the trouth of God be thowt my lye the more excellent vnto his prayse / why shulde I then be iudged yet as a synner? & not rather to do thus / as we are euell spoken of / and as some reporte / that we shulde saye: Yet vs so euell / that good maye come therof. Whose damna cyon is iuste.

psal. 13. a
and. 25. a.

What say we then: are we better the they? No / in no wyse for we haue proued afore / that both the Jewes and Gekes are all vnder synne. As it is wyrtten: * Ther is none rygh tuous no not one. Ther is none that vnderstandeth / ther is none that seeketh after God. They are all gone out of the waye / they are altogether become vnproftable: ther is + ps. 139. a none that doth good / no not one.

* eccl. 9. c

* ps. 1. a

* eccl. 59. a

* They throte is an open sepulcre / wpyth they tungen they haue deceaued / + the payson of Aspes is vnder they lppes. * They moath is full of cursynge & bytternesse. + They fete are styft to shed bloude. * Destruction and wretchednesse are in they wayes / & the way of peace haue they not knowe. * Ther is no feare of god before they eyes.

Gala. 2. c.

Heb. 7. c

But we knowe / that what soeuer the lawe sayeth it sayeth it vnto them whiche are vnder the lawe / that euery manthe maye be stopped / & that al the worlde may be detter vnto God / * because that by the dedes of the lawe no flesh maye be iustified in hys syghte. * For by the lawe cometh but the knowlage of synne. But nowe wythoute addynge to of the law / is the ryghtuousnes which auayleth before God / declared / haupnge wpynesse of the lawe and the prophetes: but I speake of the ryghtuousnes before god: which cometh by the fayth on Iesus Christ / vnto all / and vpon all them that beleue.

Elap. 53. c

Erod. 25. c

Luch. 5. a.

For here is no difference. For they are all synners / and want the prayse that God shulde haue of them / * but wyth out deseruyng are they made ryghtuous euen by his grace thowt we the redemption that is done by Christ Iesu / whō God hath set forth for a * Mercysate thowt we sayth in his bloud / to shew the ryghtuousnesse which auayleth before hym / in that he forgereth the synnes / which were done before vnder the sufferance of God / which he suffered / that at thys tyme he myght shew the ryghtuousnes which auay leth before him: that he onely myght be ryghtuous / & the ryghtuous maker of him which is of the fayth on Iesus. &

Where is now then thy reioyce? It is excluded. By what

What lawe? By the lawe of woꝝkes? Nay/ but by the lawe of fapth.* We holde therfore that a man is iustified by fapth/ wpythout the woꝝkes of the law. Or is God the God of the Jewes onely? Is he not also the God of the Herythen? Yes verely the God of the Herythen also/ for so much as he is the God onely that iustified the circumcysion which is of fapth/ and the vncircumcysion thozow fapth. Destrope we then the lawe thozow fapth? God foꝝ bꝝd. But we mane tpe ne the lawe.

Gala. 2.c.

Cloſe vpon the.iii. Chapter.

I Prayseth the ryghtuousnesſe of God. It is not synne/ but knowe/ ledgyng of synne/ that prayseth the ryghtuousnesſe/ mercy/ and grace of God.

¶ He declareth by the example of Abraham/ that fapth iustifyeth/ and not the lawe/ noꝝ the woꝝkes therof.

The.iii. Chapter.

A What shall we ſape then that Abraham* oure fa- ther as pertaynyng to the fleſh dyd ſynde? This we ſape: yf Abraham were made rightuous thozow woꝝkes then hath he wherin to reioice/ but not befoꝝe God. But what ſayeth the ſcrypture? * Abraham beleued God/ and that was couſted vnto him foꝝ rightuousneſſe. Vnto him that goeth aboute wpyth woꝝkes/ is the rewarde not rekened of fauoure/ but of detwpe. How be it vnto hym that goeth not aboute wpyth woꝝkes/ but beleueth on hym/ that iustified the yngodlye/ is hys fapth counted foꝝ rygh- tuousneſſe. Euen as Dauid ſayeth alſo/ that bleſſedneſſe is onely that mans/ vnto whome God couſtereth ryghtuousneſſe wpythout addyng to of woꝝkes/ where he ſayeth:* Bleſſed are they/ whoſe vnryghtuousneſſes are forgivenen/ a whole ſynneſ are couered. Bleſſed is the mā/ vnto whom the Lord imputeth no ſynne.

Eſai. 51. a

Gene. 15 b

Galat. 3. a

Jacob. 2. c

Psal. 31. a

B Now this bleſſedneſſe goeth it ouer the circumciſion/ oꝝ euer the vncircumciſiō? We muſt nedes graſt/ that Abrahams faith was couſted vnto hym foꝝ ryghtuousneſſe. How was it then rekened vnto hym? In the circumciſion/ oꝝ in the vncircumciſiō? Doubtes* not in the circumciſion/ but in the vncircumciſion. As foꝝ the token of circumciſion* he receaued it foꝝ a ſeale of the ryghtuousneſſe of fapth/ which he had yet in the vncircumciſion/ that he ſhuld be a father of all them that beleue; beinge in the vncircumciſion/ that it myght be counted vnto the alſo foꝝ rightuousneſſe: and that he myght be a father of circumciſion/ not onely of them that are of the circumciſion/ but of them alſo that walke in the foote- ſteppes of the fapth/ which was in that vncircumciſion of oure father Abraham. Foꝝ the promes (that he ſhuld be the heyre of the worlde) was not made vnto Abraham oꝝ to hys ſede thozow the law/ but thozow the rightuousneſſe of fapth.

Gen. 15. b

Gene. 17 d

C * Foꝝ yf they which are of the law be heyres/ the is fapth

Galat. 3. c

Y. ii.

bay no

hapne/ and the promes of none effecte / for so moche as the lawe causeth but wrath for where the lawe is not/ there is also no transgression. Therfore was the promes made thorow fayth/ that it myghte come of fauoure/ wherby the promesse myghte be made sure vnto all the seide: not onely vnto hym whiche is of the lawe/ but also vnto hym that is of the fath of Abrahā* which is the father of vs all. As it is writen: + I haue made the a father of many. Wherthen be fore God/ who thou hast beleued: which quickeneth the dead/ and calleth it which is not/ that it maye be.

Esay 51. a
Luch. 13. a
m. 19. a.
Johā. 8. c.
Gala 3. a.
+ Ge. 17. a

Gene. 15. a

psa. 114. a

Rom. 15. a

1. Tim. 2. a

Galat. 1. a

And he beleued vpon hope/ where nothing was to hope/ that he shuld be a father of many. Wherthen. Accordynge as it was sayde vnto hym: * Cuē so shall thy seide be. and he was not saynt in fayth / nor her cōspoyzed hys awne body/ which was dead al readye/ whyle he was almooste an hundreth yere olde/ nother the dead wombe of Sara. for he doured not in the promes of God thorow vbeleue/ but was strong in fayth/ and 2 gaue God the prayse: and was sure/ that loke * what God promyseth/ he is able to make it good. And ther fore was it rekered vnto hym for ryghtuousnes. * But this is not wrytten onely for hys sake/ that it was cūted vnto hym / but also for oure sakes/ vnto whome it shall be cūnted / yf we beleue on hym/ that raysed bp oure Lorde Iesus from the dead. Which * was geuen for oure synnes / and raysed bp for oure ryghtuousnes sake.

Cōclose vpon the. iiii. Chapter.

1 Vnto all the seide. both vnto the Jewes and gentyles for the Merite that beleue/ are as well the chyldren of God as the Jewes.

2 Gaue God the prayse. whosoener putteth his whole trust in/ God and his worde/ geueth hym his due honour and prayse: namely. that he one ly is true/ almyghty/ wylle/ mercyfull and good. And thus doth fath fol tell the thre frst commaundementes/ and maketh a man righteous in the sight of God: And this is the right true seruyce and worshippyng of God in the sprete. Jhon. iiii.

The power of fayth/ hope & loue: & how death raig ned from Adam vnto Christ: by whom onely we haue forgeuenesse of synnes.

The. v. Chapter.

Esay. 26. a.

+ Joh. 16. b

Web. 3. a.

Jacob. 1. a

Esay. 57. b.

BEcause therfore that we * are iustified by fayth/ we haue + peace with god thorow our Lorde Iesus Christ by whome also we haue an entraunce in fayth vnto thys grace/ where in we stāde/ * and reioyce in the hope of the glorie for to come/ which God shall geue. Not onely that / but we reioyce also in troubles/ for so moche as we knowe/ that * trouble byngeth pacience/ pacience byngeth experyence/ experyence byngeth hope. * As for hope/ it letteth vs not come to confusyon/ because the loue of God is shed abroad in oure hartes / by the holy goost

goost which is geue vnto vs. * For whē we were yet weake accordynge to the tyme / Christ dyed for vs in godly. No we dreth ther scarce any mā for the ryghtuous sake. Per aduen ture for a good mā durst one dye. + + Therefore doth God set forth hys loue toward vs / in that Christ dyed for vs whē we were yet synners: Nochmoze thē shal we be saued frō death by hym: scinge we are now made ryghtuous thoro we hys bloude. For yf we were reconcyled vnto God by the death of hys sonne / when we were yet enemyes: moch moze shal we be saued by hym / now that we are reconcyled. Not one ly that / + we reioyce also in God thoro we oure Lorde Je sus Christ / by whom we haue now receaued the attonemēt.

* Wherefore as by one mā synne entred in to the world / & death by the meanes of synne: enē so wente the death also ouer all men / in so moch as they all haue synned. For synne was in the world vnto the law: but where no law is / there it not synne regarded. Neuerthelesse death reigned frō Adā vnto Moses / euen over them also that synned not wryth lyke transgressiō as dyd Adā / which is 2 the ymage of hym that was to come. But it is not with the * gift as with the synne: for yf thoro we the synne of one many be dead / yet moche more plentuouly came the grace & gyfte of God vpon many * by the fauoure that belonged vnto one man Iesus Christ.

And the gyfte is not onely ouer one synne / as death came thoro we one synne / of one that synned. For the iudgemente came of one synne vnto condēpnacion / but the gyfte to iu stifie fro many synnes. For yf by the synne of one / death ray gnied by the meanes of one / moch moze shal they which re ceaued the abundaunce of grace / & of the gyfte vnto ryghtu ousnesse / reigne in lyfe by the meares of one Iesus Christ. Lyke wyse then as by the synne of one cōdēpnaciō came on all men / euen so also by the ryghtuousnes of one / came the iustifrenge of lyfe vpon all men. For as by the dysobedience of one / many became synners / euen so by the obedyence of one shal many be made ryghtuous.

* But the law in the meane tyme entred / that synne shuld increase. + Neuerthelesse where abundaunce of synne was / there was yet more plentuoufnesse of grace: that lyke as synne had reigned vnto death / euen so myght grace reigne also thoro ryghtuousnesse to euerlastynge lyfe by the mea nes of Iesu Christ. †

¶ Close vpon the .v. Chapter.

1 We reioyce also in God. That is to saye: we make oure boast of hym / that he is oure / and we his / and that we are partetakers of all that he hath thorow the meanes of Iesus Christ.

2 The ymage of hym that was to come. Lyke as we were condem ned in Adam by a synne that was not oure awne doing / euen so are we saued in Christ by hys specyall grace / wrythout oure awne merites or deserynges.

Aphe. 2. i
Colo. 1. b
and. 2. b.
+ Joh. 3. c
1. Pet. 3. c
1 Joh. 4. l
Heb. 9. c i

Gene. 3. 8

Johā. 4. b

Johan. 1. b

Galat. 3. 8

+ Luc. 7. c.

¶ For so moche as we be deliuered thoro we Christ fro synne / we must fashion oure selues to lyue as the seruantes of God / and not after oure owne lustes. The vniuersall rewarde of ryghtuousnesse and synne.

The. vi. Chapter.

What shall we saye the? Shall we continue in synne that ther may be abundaunce of grace? God forbid. A

Galat. 3. d

Colos. 2. b

1. Pet. 3. c.

Eph. 4. c

Colo. 3. a.

Heb. 9. c.

1. Pet. 4. a

2 Tim. 2. b

Apoca. 1. d

How shall we lyue in synne / that are death from it? * Knowe ye not / that all we which are baptised in to Christ / are baptised in to his death: Therefore are we buried with hym by baptisme in to death / that lyke as Christ was raysed bp from the death by the gloire of the father / * euen so we also shulde walke in a new lyfe. For yf we be grafted with hym vnto lyke death / then shall we be lyke the resurreccyon also. For so moche as we knowe / that oure olde man is crucified with hym / that the synfull body myghte cease / that hence forth we shulde serue synne no more. * For he that is dead / is made ryghtuous fro synne.

* But yf we be death with Christ / we beleue / that we shall lyue also with hym / and are sure / * that Christ raysed from the death / dyeth no more: Death shall haue no more power ouer hym. For as touchynge that he dyeth / he dyed concernynge synne once: but as touchynge that he lyueth / he lyueth vnto God. Likewyse ye also / counte your selues to be euen dead concernynge synne / and to lyue vnto God / thoro we Iesus Christ oure Lord. B

Let not synne reygne therfore in your mortall body / that ye shulde obey vnto the lustes of it. Nother geue ye ouer your membris vnto synne to be wapens of vnrighuousnesse / but geue ouer your selues vnto God / as they that of dead are become lyuynge / and your membris vnto God to be weapens of ryghtuousnesse. For synne shall not haue power ouer you / in so moche as ye are not vnder the lawe / but vnder grace.

How then? Shall we synne / because we are not vnder the lawe / but vnder grace? God forbid * Knowe ye not / that loke vnto whō ye geue ouer your selues as seruantes to obey / his seruantes ye are to whome ye obey / whether it be of synne vnto death / or of obedience vnto ryghtuousnesse? But God be thanketh / that though ye haue bene the seruantes of synne / ye are now yet obediēt of harte to the ensample of the doctryne / where vnto ye are commytted. For now that ye are made fre from synne / ye are become the seruantes of ryghtuousnesse. C

* I will speake grossly / because of the weakenes of your flesh. Lyke as ye haue geuen ouer your membris to the seruynce of vncleynesse / from one wyckednesse to another: Euen so now also geue ouer your membris to the seruice of ryghtuousnesse /

knowlesse / that ye may be holy. For when ye were the seruantes of synne / ye were lothse fro ryghtuousnesse. What frute had ye at that tyme in those thynges? wherof ye are now ashamed: For the ende of soche thynges is death. But now that ye be fre fro synne / & are become the seruantes of God / ye haue your frute that ye shuld be holy: but the ende is euer lastynge lyfe. * For death is the rewarde of synne / but the gyfte of God is euerlastynge lyfe in Christ Jesu our Lord. †

Gene. 2. 6.
Rom. 5. 6.

Close vpon the .vi. Chapter.

I Ye are not vnder the lawe / but vnder grace. These wordes erponneth the Apostle hym selfe afterwarde in thys same chapter / sayenge: Now that ye are made fre from synne / ye are become the seruantes of ryghtuousnesse. So that the fredome of a Christen man is thys: for so moche as he deliuered from the curse of the lawe vnder the which he was / but afore sayth came. Gal. 3. hys conscience is fre / and he with all hys harte contente to geue ouer hym selfe to be the seruante of ryghtuousnesse / and now to do that of very lone / whiche the lawe coulde not make hym to do afore / all though it condemned hys conscience for leaunge it yndone. Marke thys also / that as longe as a mā putteth hys hole truste in the mercy and grace of God / hys conscience is fre / and subdueth synne in the fleshe. But yf he leane vnto hys awne workes / or putt hys trust in any other thinge / saue onely grace and goodnesse of God / then raygneth synne in hym / and the lawe condemneth hys conscience.

1. Cor. 7. 0

1. Cor. 7. 0

Christ hath deliuered vs from the lawe and death. Maun theweyth what the fleshe and outwarde man is / and calleth in the lawe of the membres.

The .viij. Chapter. †

A Nowe ye not brethzen (for I speake vnto the that knowe the lawe) how that the lawe hath power vpon a man as longe as he lyueth: * For the woman that is in subieccion to the man / is bounde vnto the lawe whyle the man lyueth: but yf the man dye / then is she loosed from the law that concerneth the man. * Yf she be now with another man / whyle the man lyueth / she shalbe called a wedlocke breaker. But yf the man be dead / then is she fre from the lawe / so that she is no wedlocke breaker / yf she be with another man.

Even so my brethzen / ye also are dead vnto the lawe by the body of Christ / that ye shulde be with another (namely with hym that is raysed vp from the death) that we shulde bringe forth frute vnto God. For when we were in the flesh the synfull lustes (whiche were styed by by the law) were myghtye in oure membres to bringe forth the frute vnto death. But now are we loosed from the lawe / and dead vnto it / that helde vs captyue / so that we shulde serue in a new conuersacion of the spete / and not in the conuersacion of the letter.

Y iiiij What

What shall we saye then? Is the lawe synne? God for-
 bpd: Neuertheles I knowe not synne/ but by the lawe. For
 I had knowen nothyng of lust/ yf the lawe had not sayde:
 *Thou shalt not lust. But then toke synne occasiō at the cō-
 maundement/ & leared by in me all maner of lust. For with
 out the lawe/ synne was dead. As for me / I lyued somtyme
 without lawe. How be it when the commaundement came
 synne/ reupued/ but I was dead. And the very same cōmaun-
 dement that was geue me vnto lyfe / was founde to be vnto
 me an occasion of death. For synne toke occasiō at the com-
 maundement/ & deceaued me/ and slewe me by the same com-
 maundement. *The lawe in dede is holy/ and the commaun-
 dement holy/ iust and good. Is that then whych is good be-
 come death vnto me? God forbpd. But synne that it myght
 appeare howe that it is synne/ hath wrought me death tho-
 ro to good: that synne myghte be out of measure synfull by
 the commaundement. For we knowe/ that the lawe is spirit
 tuall/ but I am carnall/ *sold vnder synne: because I know
 not what I do. For I do not that I wpll / but what I hate/
 that do I: yf I do no to that which I wpll not/ then graunt I
 that the lawe is good.

So then it is not I that do it/ but synne that dwelleth in
 me: for I knowe that in me/ (that is / in my *fleshe) ther
 dwelleth no good thyng. To wpll is present with me / but
 to perforce me that which is good: I fynde not. For the good
 that I wpll/ do I not: but the euell which I wpll not/ that do
 I. Yf I do no to that I wpll not/ then is it not I that do it/
 but synne that dwelleth in me.

Thus fynde I now by the lawe/ that whē I wpll do good
 euell is present with me. For I delyte in the lawe of God af-
 ter the inward man: but I see another lawe in my membres/
 whiche stryuet agaynst the lawe of my mynde / and taketh
 me prisoner in the lawe of synne/ whiche is in my membres.
 O wretched man that I am/ 1 who shall deliuer me fro the
 body of this death? I thanke God thow Iesus Christ our
 Lord. So then with the mynde I serue the lawe of God/ but
 with the fleshe the lawe of synne.

Close vpon the .vii. Chapter.

1 Who shall deliuer me. &c. Death is called here the miserable tra-
 uayle and labour in fygthryng with synne. Lyke as Pharaō sayeth
 Ero. & take aware this death fro me/ be meanynge the sorow and trou-
 ble that he had by the meanes of the gielboppers that he was vexed
 withall: How be it he fought not agaynst synne as Paul dyd.

The lawe of the spiete geueth lyfe. The spiete of
 God maketh vs Gods chyldren and hyes with Christ.
 The abundant loue of God can not be separated.

The .viij. Chapter. ✠

Then

A **T**hen is ther now no damnacyon vnto them that are in Christ Iesu / whiche walke not after the flesh / but after the sprete. For the lawe of the sprete (that byngeth lyfe in Christ Iesu) had made me fre * fro the law of synne and death. + For what vnpossible was vnto the lawe (in as moch as it was weake because of the flesh) that perfourmed God / & sent hys sonne in the similitude of synfull flesh / & by * synne damned synne in the flesh: that the ryghtuousnesse required of the lawe / myght be fulfilled in vs / which walke not after the flesh but after the sprete. For they that are fleshy / are fleshy mynded: but they that are goostly / are goostly mynded. To be fleshy minded / is death: but to be goostly mynded / is lyfe & peace. **R**

Jhon. 8. c.
Gala. 4. a
+ Heb. 7. c

2. Cor. 5. c.

For to be fleshy mynded is enemye agaynst God / * syth it is not subdued vnto the lawe of God / for it can not also. As for them that are fleshy / they can not please God / who be it. ye are not fleshy / but goostly / yf so be that the sprete of God dwell in you. But who so hath not the sprete of Christ / the same is not his. neuertheles yf Christ be in you / then is the body dead because of synne. But the sprete is lyfe for ryghtuousnesse sake.

Esa. 55. c.

B Wherefore yf the sprete of hym / that raysed by Iesus fro the dead / dwell in you / then shall euē he also that raysed by Christ fro the dead / quychen poure mortall bodyes / because that his spirite dwelleth in you. + Therfore brethren we are now detters / not to the flesh / to lyue after the flesh / for yf ye lyue after the flesh / ye muste dye: but yf ye mortyfy the dedes of the body thowoe the sprete / ye shall lyue. For who soeuer are led by the sprete of God / are Gods chyldre: * for ye haue not receaued the sprete of bondage to feare any more: but ye haue receaued the sprete of adopcion / wherby we crye: Abba / deare father. * The same sprete certifieth our sprete / that we are the chyldren of God. yf we chyldre / then are we heyres also / namely the heyres of God / and heyres annexed wyth Christ / yf so be that we suffer together / that we maye be also glorified together. **R**

Gala. 4. a
2. Tim. 1. a

2. Cor. 1. c.
and 5. a.
Eph. 1. b.

C + * For I suppose / that the afflictions of thys tyme / are not worthy of the glorie / whiche shall be shewed vpon vs. + For the seruete longynge of the creature loketh for the appearing of the chyldren of God / because the creature is subdued vnto vanite agaynst hys wyll / but for hys wyll that hath subdued her by hope. For the creature also shall be free fro the bondage of corrupcyon / vnto the glorious libertie of the chyldren of God. For we knowe / that euery creature groweth / and * trauyleth with vs in paine vnto the same tyme. Not they only / but we oure selues also / which haue the fruite frutes of the sprete / grone wythin our selues for the childshyppe / and loke for the deliuerance of ours body.

Mat. 5. a.
2. Cor. 4. b
1. Jho. 3. a.
+ 2. cor. 5. a

Jho. 16.

For

Heb. 1. a. For we are saved in dede / howe be it in hope: * but the hope that is sene is no hope: for how ca a mā hope for that which he seyth: But yf we hope for that which we se not / then do we thoro we patience abyde for it.

Esa. 26. c. Lyke wyse the sprete also helpeth oure weaknesse: for we knowe not what we shulde desyre as we ought: * neuerthe

Jere. 17. b. lesse the sprete it self maketh intercessyon myghtelze for vs with vnoutespeakable gronnges. * How be it he that fear cheth the harte / knoweth what the mynde of the sprete is / for he maketh intercession for the sayntes accordyng to the pleasure of God. ¶ But sure we are / that all thynges serue for the best vnto them that loue God / which are called of purpose. For those whom he knewe before / hath he ordeyned also before / that they shulde be lyke fashioned vnto the shape of his sonne / that he myght be the fyrst begottē amōg many brethren. As for those whom he hath ordeyned before them hath he called also: and 1 whom he hath called / them hath he also made ryghtuous: and whom he hath made ryghtuous / them hath he glorified also.

What shall we saye then vnto these thynges? * Yf God be on oure syde / who can be agaynst vs? + Whiche spared not his awne sonne / but hath geue hym for vs all: how shal he not with hym geue vs all thynges also? Who wyl lare any thing to the charge of Gods chosen? It is God that maketh ryghtuous / who wyl then condempne? It is Christ that dyed / yf rather which is rayled by agayne / which is also on the ryghte hande of God / & maketh intercession for vs.

Who wyl separate vs from the loue of God? Trouble? or angur? or persecucion? or hunger? or nakednesse? or payrel? or swearde? As it is wyrtten: * For thy sake are we kylled all the daye longe / we are counted as shepe appoynted to be slayne. Neuertheles in all these thynges we ouercome farre / for his sake that loued vs. For sure I am / that nother death / noz life / nother angell / noz rule / nother powet / nother thynges present / nother thynges to come: nother height noz loweth / nother any other creature shal be able to separate vs fro the loue of god / which is in Christ Iesu our lord. ¶

Close vpon the. viii. Chapter.

1 Whom he hath called / them hath he also made ryghtuous. Ther are two maners of callinges: the one is inward / whereby the chyldre of God were elect and predestynate before the worlde beganne: The other is outward / whereby he calleth v thorow the Gospell. Of these two callinges speaketh the Apostle. ii. Tessa. 2. we are bounde to geue thanks alwaye vnto God for you / brethren beloued of the Lorde / because that God hath from the begynnynge chosen you to saluacion in the sanctyfenge of the sprete and in beleuynge of the truth / where vnto he hath called you by the Gospell &c. How are there many that are outwardly called by the Gospell / but few elect. Mat. xx.

Paul complayneth vpon the harde hartes of the Jewes / that wolde not receaue Christ / and how the Jewes then are chosē in thep steade.

The. ix. Chapter.

A Save the treuth in Christ / & Ipe not (wher of my conscience beareth me witness in the holy goost) that I have great heavynesse and contrynuall sorowe in my harte. * I have wysshed my selfe to be cursed from Christ for my brethren / that are my kynsmen after the flesh / whych are of Israel: * into whome pertayneth the chylde-Exo. 32. 8.
Gyppe / and the gloze / and the covenantes and the law / & Deut. 7. 8.
the service of God / & the promyses : whose are also the fathers / of whome (after the flesh) commeth Christ / * which Roma. 1. 6
is God over all / blessed for ever / Amen. But I speake not these thynges / as though the worde of God were of none effecte: * for they are not all Israelites / which are of Israel: Roma. 2. 6
+ nother are they all chylde / because they are the sēde of + Gal. 4. 6
Abraham: * but in Isaac shall the sēde be called vnto the / that * Gen. 22. b
is: They which are chylde after the flesh / are not the chyl-
dren of God / but the chylde of the promes are counted for
the sēde. For this is a worde of the promes: where he sayeth
* Aboute this tyme wyl I come / & Sara shall have a sonne. Gen. 18. b.
How be it: it is not so wth this onely / but also when
* Rebecca was wth chylde by one (namely by our father Gene. 25. 6
Isaac) or ever the chylde were borne / and had done nother
B good nor bad / that the purpose of God myght stande accordyng
to the electyon / not by the deservynge of workes / but
by the grace of the caller / it was sayde thus vnto her. The
greater shall serve the lesse. As it is wrytten: * Jacob have
I loved / but Esau have I hated.

What shall we saye then: is God then unrighteous?
God forbidd. For he sayeth vnto Moses: * I shewe mercy to Exo. 33. b.
whom I shewe mercy: and have compassyon / on whome I
have compassyon. So lyeth it not then in any mans wyl or
runnyng / but in the mercy of God. For the scripture saith
vnto Pharaos: * For this cause have I feared the / even Exod. 9. c.
to shewe my power on the / that my name myght be declared
in all landes. Thus hath he mercy on whom he wyl: & whō
he wyl / he hardeneth.

C Thou wylt saye then vnto me: why blameth he vs per?
* For who can resist his wyl: O thou man / who art thou
that disputest with God? Sayeth the worke to his work-
man: Why hast thou made me on this fashyon? * Hath not
the potter power / out of one lombe of claye to make one vessel
vnto honoure / and another vnto dishonoure? Therfore
whā God wolde shewe wrath / & to make his power knowē
he brought forth with great patience the vessels of wrath /
whych are ordeyned to dānation: that he myght declare the
ryches

Estat. 45. b
and. 64. b

Jere. 18. a.
Eccli. 3. b
2. tim. 2. e

wythes of hys glayr on the vessels of mercy / whypche he hath prepared vnto glayr / whome he hath called (namely vs) not onely of the Iewes but also of the Gentyles. As he saith

Osee. 1. b. also by Osee: * I wyll call that my people / which is not my
and. 2. c. people: and my beloued / which is not the beloued. And it

1. Pet. 2. b. shall come to passe in the place / where it was sayd vnto the:
Ye are not my people / there shall they be called the chyldren

Esai. 10. d. of the lyminge God. But Esay crieth ouer Israel: * Though
and. 11. c. the nombre of the chyldren of Israel be as the sonde of the

Amos. 9. b. see / yet shall ther but a remnaunt be saued. For there is the
zach. 13. b. worde / that fynished and shorteneth in ryghtuousnes: for a

shorte worde shall God make bpō earth. And as Esay sayde
before: * Excepte the Lord of Sabaoth had left vs seide / we

Esay. 1. b. shulde haue bene as Sodoma / and lyke vnto Somoira.

What shall we sape then: Thys wyll we sape: The they then which folowed not rightuousnesse haue ouertake rightuousnes: but I speake of the rightuousnes that cometh of faith. Agayne / Israel folowed the lawe of rightuousnesse / and attayned not vnto the lawe of rightuousnesse. Why so?

Euen because they sought it not out of faith / but as it were out of the deseruynge of workes. For 1 the haue stombled

Esai. 28. c. at the stomblyng stone. As it is wyrtten: * Behol he / I laye in Sion a stone to stamble at / and a rocke to be offended at:

and who so euer beleueth on hym / shall not be confounded.

CLOSE vpon the ix. Chapter.

1 They haue stombled at the stomblyng stone. Christ inscribeth with out the deseruynge of workes / hym they beleued not: and so they stombled vpon hym / and were offended.

¶ The vnfaithfulnesse of the Iewes. Two maners of ryghtuousnes.

The. x. Chapter



Rom. 9. d. B Rethren / my hartes desyre / and prayer vnto God
Gala. 4. b. for Israel is / that they myght be saued. For I beare

them recorde that they are * zelous for Gods cause / but not wyth vnderstandynge. For they know not

the ryghtuousnesse which auayleth before God / & go about to maynteyne theyr owne ryghtuousnes / and thus they are

Math. 5. b. subdued vnto the rightuousnes / that is of value before God.

* For Christ is the ende of the lawe vnto ryghtuousnes / for
Leut. 13. a. every one that beleueth. Moses wyrttereth of the rightuous
Gala. 3. b. nes which cometh of the lawe * that 1 the man which doth

the same / shall lye therein. But the rightuousnes which cometh of faith / speaketh on thys wyse: * Sape not in thyn

Deu. 30. c. harte: Who wyll go bp in to heauen? (that is nothyng els then to fetch Christ downe) Or who wyll go downe in to the depe? (that is nothyng els then to fetch bp Christ frō the dead) But what sayth the scripture? The worde is nye the /

ruen in thy mouth and in thyn harte. Thys is the worde of faith that we preach,

For

B For yf thou knowlest Iesus with thy mouth / that he is the Lord / and beleuest in thyne harte / that God hath ray sed hym vp from the dead / thou shalt be saued. **I** For yf a man beleue from the harte / he shall be made righteous: and yf a man knowlede with the mouth he shall be saued. For the scripture sayeth: *Who soeuer beleueth on hym / shall not be confounded. **Esa. 28. c**

There is no difference / nother of the Jewe nor of the Gen tyle. For one is Lord of all / which is ryche vnto all that cal vpon hym. * For who so euer shall call vpon the name of the Lord shall be saued. But how shall they call vpon hym / on whom they beleue not? How shall they beleue on him / of whome they haue not herde? How shall they heare without a preacher? But how shall they preache / except they be sent. As it is wyrtten: *How betwixfull are the fete of them that preach peace / that bring good tydings? But they are not all obedient vnto the Gospel. For Esay sayeth: *Lord / who beleueth oure preaching? So then faith cometh by hearing / but hearing cometh by the worde of God. **Joel. 2. f**
Actu. 2. b.
and. 22. b.

C But I saye: Haue they not herde? No doute * they: soude went out in to all landes / & they: wordes in to the endes of the world. **I** But I saye / hath not Israel knowne? **Exode /** Moyses sayeth: * I will prouoke you to enuie / by them that are not my people: and by a folke the nation will I anger you. **Esaie** after hym is bolde / and sayeth: * I am founde of the / that sought me not: and haue appeared vnto them / that as ked not after me. But vnto Israel he sayeth: + All the day long haue I stretched forth my handes vnto a people / that beleeueth not / but speaketh agaynst me. **Isa. 52. b.**
Esaie. 53. a
Joha. 12. c.
Isa. 15. a
Leu. 32. c.
Esa. 52. e.
and. 65. a.
+ esa. 65. a.

Close vpon the .x. Chapter.

1 The man which both the same / shall lyue therein. That is to saye: thorow out warde workes he escapeth the outwarde punyshment of the lawe / but that is not in the conscience before God.

2 Yf a man beleue from the harte. The beleue of the harte goeth before the knowledgyng of the mouth / els were the wordes of the mouth but playne hypocryse: for the kyngdome of God lyeth not in wordes / but in power. **1. Corin. vii.**

All the Jewes are not caste aswape / therfore Dauid warneth the Gentyls that be called / not to be hye myn ded / nor to despyse the Jewes / for the iudgements of God are depe and secreete.

The .xi. Chapter.

A Saye then: * Hath God thrust out hys people? God forbyd: for I also am an Israelite / of the sede of Abra ham out of the trybe of Ben Jampn. God hath not thrust out hys people / whome he knew before. Or wrote ye not what the scripture sayeth of Elyas / how he maketh intercession vnto God agaynst Israel / & sayeth: * Lord **Jere. 31. f.**
3. Re. 19. c.
they

they haue sayne thy prophetes / & dygged doſtwe thyne altar
 3. Re. 19. d. res / and I am lefte ouer onely / and they ſeke my lpyfe? But
 what ſapeth the anſwere of God vnto hym? * I haue reſer-
 ued vnto me ſeuene thouſande men / whyche haue not bowed
 theyr knee before Baal. Euē ſo goeth it now at this tyme alſo
 Deut. 9. a. wpyth thys remnaunt after the eleccyon of grace. * Yf it be
 done of grace / then is it not of deſerupng: els were grace no
 grace. But yf it be of deſerupng / then is grace nothynge: els
 were deſerupnge no deſerupnge.

What then? Iſrael hath not optayned that whyche he
 ſought / but the eleccyon hath optayned it. As for the other /
 Eſai. 6. b. they are blynded. As it is wyrtten: * God hath geuen them
 Act. 7. g. the ſpyte of blyndnes / eyes that they ſhuld not ſe / and
 cares that they ſhuld not heare / euē vnto thys daye. And Da-
 uid ſapeth * Let theyr table be made a ſnare to take the wpyth
 Iſa. 68. d. all / and an occaſion to fall / & a rewarde vnto them. Let theyr
 eyes be blynded that they ſe not / & euer botwe doſtwe their
 backs. I ſaye then: Haue they therfore ſtobled / that they
 ſhuld cleane fall to naught? God forbide: but thoſe to theyr
 fall is ſaluacion happened vnto the Hethen / that he might
 prouoke them to be zelous after the. For yf theyr fall be the
 ryches of the worlde / and the minyſhinge of them / the ry-
 ches of the Hethen: hoſe moche moze ſhuld it be ſo / yf theyr
 fulneſſe were there? I ſpeake vnto you Hethen: for in as
 Rom. 1. a. moche as * I am the Apoſtle of the Hethen / I wyl prayſe
 1. Tim. 2. a. myne office / yf I myghte prouoke them vnto zeale / whyche
 2. Tim. 1. b. are my fleſhe / and ſaue ſome of them. For yf the loſſe of the
 be the reconcylynge of the worlde / what were that els / then
 as yf lpyfe were taken of the dead: yf the begynnynge be holy
 Eſa. 65. b. then is all the doſtwe holy: * and yf the roote be holy / then
 are the braunches holy alſo.

But though ſome of the braunches now be broken / and
 thou / whā thou waſt a wylde olyue tree / art graſt in among
 them / and made partaker of the roote & ſappte of the * olyue
 Jer. 11. c. tree / boaſt not thy ſelfe againſt the braunches. yf thou boaſt
 thy ſelfe agaynſt them / then beareſt not thou the roote / but
 the roote beareth the. Thou wilt ſaye then: The braunches
 are broken of / that I mighte be graſted in. Thou ſayeſt wel.
 They are broken of becauſe of theyr vnbelefe / but thou ſtan-
 deſt thoſe to belefe. * Be not thou hys mynded / but feare /
 Eccl. 7. c. ſerunge God hath not ſpared the naturall braunches / leſt he
 alſo ſpare not the.

Beholde therfore the kyndneſſe and rygorouſnes of God:
 on the whych fell / rygorouſnes: but toward the / kyndnes /
 yf thou continue in the kyndneſſe. Els ſhalt thou be betwen
 2. Cor. 3. c. of: * & they / yf they hyde not ſpyll in vnbelefe / ſhall be graſt
 ed in agayne. For God is of power to graſt the in agayne.
 For yf thou be cut out of the naturall wylde olyue tree / and
 graſted

To the Romayns.

Lij. ii

grafted (contrary to nature) in the good olyue tree / howe
much moze shall they that are naturall / be grafted in the
awne olyue tree agayne?

I wolde not that thys secrete / shulde be hyd from you bze
thyn: lest ye shulde be wyse in poure atone conceytes: that
partly blyndnesse is happened vnto Israel / * so longe tyll
the fulnesse of the hepythen be come in / & so all Israel shall
be saued. As it is wytyten: * There shall come out of Syon
he that doth delpuer / and shall turne away vngodlyneste fro
Jacob. And thys is my couenaunt wyth them / whan I shall
take awaye thez synnes. As concernynge the Gospell / I
holde them as enmyes for your sakes: but as touchynge the
election / I loue them for the fathers sakes.

Auck. 21. c

Iosaf. 13. a

Esa. 59. c.

For hereby the gyftes and callynge of God are soche /
that it can not repente hym of them. For lphetowse as ye also
in tyme past haue not beleued / but nowe haue optayned
mercy thozow thez vnbelefe. Euen so now haue they not be
leued on the mercy whych is happened vnto you / that they
also may optayne mercy. For God hath closed vp all vnder
vnbelefe / that he myght haue mercy on all.

O the depeneste of the rythes / both of the wysdome and
knowledge of God: * 1. How incomprensible are his iud-
gements / and hys wayes vnsearchable: * For who hath
knowne the mynde of the Lord: Or who hath bene hys coun-
cell geuer: Or who hath geuen hym ought afoze hande / that
he myght be recompented agayne: * For of hym / and thozow
hym / and in hym are all thynges / * To hym be prayse for
euer. Amen.

Sap. 17. a

Sap. 9. b

Esa. 40. b

1. cor. 2. b.

4. esa. 44 c

Rom. 14. b

Close vpon the xi. Chapter.

1. God hath closed vp all vnder vnbelefe. &c. That he here calleth vn-
belefe: he calleth it synne in the Epistle to the Galathians / sayeng: The
scripture hath shut vp all vnder synne: that the promys shulde come by
the fayth on Iesus Christ Gal. iii. Shortly, the meaning is: that God
will haue all the worlde dettred vnto hym: to the intent that no fleshe
shulde haue of hym selfe to boast: but that hys mercy & promys might
haue the preeminence: and that lyke as all mākynde was subdued vnto
synne: euen so thorow Christ they myght be partakers of hys mercy: as
many as beleued thereon.

2. How incomprehensible are hys iudgements: Though a man maye
tell forth and shewe the iudgements of Gods mouth: that is to saye hys
worde: as Dauid sayeth Psal. 119. neuertheles God hath other secret iud-
gements & counsels / which are great: & can not be expessed. Sapi. the
xvii. Chap. for he doth many thynges / whereof he will not haue vs of
counsell: nor he becometh if any Christe man to be curious in searchig
soche thynges as are not expessed in the scripture of God: As for an ex-
ample: what haue we to do to searche the cause why God condemneth
one man and not another: why he maketh one ryche / and another poore
and so forth. Who hath searched out hys secretes / wayes / or knowe this
prey mynde of the Lord? As for the outward wayes of Gods worde: the
prophetes haue euer desired the & optayned the: as thou readest thorow
out the scripture. And after the same maner doeth Paul saye that we
haue the mynde of Christ. i. Cor. ii. that is to saye / by hys worde we
knowe what his will is: & what he requyret of vs: but no farther.

The

¶ The swete conuersacyon / loue / and woꝝkes of soch
as beleue in Christ.

The. xii. Chapter.

✝

Phil. 4. c.

Beseke you bꝛethꝛen by the mercyfulnesse of God
that ye geue ouer your bodyes foꝛ a sacrifice / that
is quicke holy / and acceptable vnto God / which is
your reasonable scrupnge of God. And fashyon not

Eph. 5. b.

your selues lyke vnto thys woꝝld / but be chaunged thow

2. Tes. 4. a.

the renetowng of your mynde / that ye maye pꝛoue / what

Eccli. 3. c.

thyng that good / that acceptable / and perfecte will of God

Eccli. 3. c.

is. foꝛ I saue thow the gracc that is geue me / vnto euery

✝ Ro. 14. a

man amonge you / that no man esteeme of hym selfe moꝛe /

1. cor. 8. a.

then it becōmeth hym to esteeme: but that he discretly iudge

✝ 1. co. 12. b

of hym selfe / accordyng as God hath dealte vnto euery man

the measure of fapth. foꝛ lyke as we haue many membꝛes

in one body / but all the membꝛes haue not one maner of ope

ration. Euen so we beinge many / are one body in Christ.

But amōge our selues euery one is the membre of another /

and haue dyuers gyftes / accordyng to the gracc that is geue

vnto vs. yf any man haue the gyfte of pꝛophetypenge / let it

be accordyng to the fapth.

1. Pe. 4. b.

✝ Let hym that hath an offyce / waite vpon the offyce:

let hym that teacheth / take hede to the doctrine. Let hym that

exhorteth / geue attendaunce to the exhortacion. yf any mā

geueth / let hym geue with singlenesse. Let hym that ruleth

be diligent. yf any man shewe mercy / let hym do it wꝛth

cheerfulnesse. Let loue be without dissimulation. Hate

that which is euell: Cleue vnto that which is good. Be kynd

one to another with brotherly loue. In geuyng honoure

one before another. Be not slowthfull in the busynesse

that ye haue in hande: Be seruient in the spꝛete / scrupnge

the Lorde. Reioyce in hope / be patient in trouble. Continue

in pꝛayer. Distribute vnto the necessites of the sayntes.

Be glad to harboꝛowe: Blesse them that persecute you.

Blesse and curse not: Be mery wꝛth them that are mery / and

wepe wꝛth them that wepe.

Phil. 2. a.

✝ Be of one mynd amonge poure selues. ✝ ✝ ✝ Be not

✝ Ro. 3. a

proud in your awne conceytes / but make your selues equal

Clap. 5. c.

to them of the lowe soꝛte. Be not wyse in your awne oppo

✝ Ro. 20. c

nyons. Recompēse vnto no man euell foꝛ euell. Provide

1. Pet. 3. b.

honesty afore hande towarde euery man. yf it be possible

✝ 2. cor. 8. c

(as moche as in you is) haue peace wꝛth all men.

Dearely beloued / auēge not your selues / but geue ro wme

vnto the wyath of God. foꝛ it is wꝛtten: Vengeaunce is

myne / I wil rewarde / saith the Lorde. Therfoꝛe yf thye

enemy hōger / fede him: yf he thys geue him dꝛike. foꝛ in so

doing thou shalt heape coles of fyꝛe vꝓ hys head. Be not

ouercome with euell / but ouercome thou euell with good

✝

Glos.

Deut. 32. c

✝ Ro. 25. b

✝

¶ Close vpon the. xii. Chapter.

1 Serving the Lorde. Some translatours reade thus: Serue the ty me
or Apply your selues to the tyme.

2 Thou shalt heape coales of fyre vpon his heade. That is to saye:
by thy curtyous dealing with hym/ thou shalt make him to be displea
sed at hymself/ that euer he dyd the any euell.

¶ The obedience of men vnto the prynces. Loue fulfyll
eth the lawe. It is now no tyme to folowe the workes
of darknesse.

The. xiii. Chapter. †

A **L**et euery soule submyt hymselfe to the authorite of
the hyer powers. * For ther is no power but of God
The powers that be / are ordeyned of God: so that
whoe so euer respecteth the power respecteth the ordy
nauce of God. And they that resist / shall receaue to them
selues danacyon. for rulers are not to be feared for good
workes / but for euell. yf thou wylt be without feare of the
power / do wel then / and thou shalt haue prynces of the same:
for he is the mynister of God for thy wealth. But yf thou do
euell/ the feare/ for he beareth not the sword for naught. for
he is the mynister of God/ a taker of vengeance/ to punyssh
hym that doeth euell. Wherefore ye muste nedes obeie / not
onely for punysshment / but also because of conscience.
for this cause must ye geue tribute also. for they are Gods
mynisters / whiche maynteyne the same defence. †

Sapi. 6. a
1. Pet. 2. b

B * Geue to euery man therfore his dewtye: tribute / to who
tribute belongeth: custome / to who custome is due: feare / to
whom feare belongeth: honoure / to whom honoure pertay
neth. † Owe nothinge to any man / but to loue one another.
* For he that loueth another / hath fulfylled the lawe. for
where it is sayd: (+ Thou shalt not breake twedlocke: thou
shalt not kill: thou shalt not steale thou shalt not beare false
witness thou shalt not lust:) and yf ther be any other com
maundement / it is comprehended in this worde: * Thou
shalt loue thy neyghbour as thy self. + Loue doth his neygh
bour no euell. Therfore is loue the fulfylling of the lawe. †
* And for so moch as we knowe this namely the tyme * that
the houre is now for vs to ryse from slepe. (for now is our
saluacyon nearer / then when we beleued: the nyght is past
but the daye is come nye.) * Let vs therfore cast awaye the
workes of darknesse / and put on the armour of light. Let
vs walke honestly as in the daye / * not in excusse of earping
and dyronkennes / + no in chamberpynge and wantonnesse /
* not in stryfe and enuyng: but put ye on the Lord Jesus
Christ † + and 1 make not prouysion for the flesh / so ful
fyll the lustes of it.

Mat. 17. d.
and. 22. c.

Gala. 6. a.
1. Tim. 1. b
+ Exo. 20. c
Deute. 5. c.

Leui. 19. c
Mat. 22. d.
+ 1. cor. 13. a

1. Tes. 5. a.

Col. 3. a.

Luc. 21. d.
+ 1. cor. 6. b
* Eph. 5. a
+ Iaco. 3. c
* Gal. 5. c
1. Pet. 2. b

¶ Close vpon the. xiii. Chapter.

1 Make not prouysion for the flesh. Every man may make honest pro
uysion for hys body / and vse the creatures of God / for they are all good
and

and nothynge to be refused/ that is receaved with thankesguyng. 1. Ti
mo. 4. so longe as we vse them for necessarye/ and not for the lustes of
the flesh.

The weake ought not to be despyssed. No man shuld
offende anothers conscience. Agayne for outwarde
thynges shulde no man condemne another.

The xiiii. Chapter.

Hym that is weake in the sayth/ receaue vnto pou/
and trouble not the cōsciences. One beleueth that
he maye eat all thyng: but he that is weak/ eateth
herbes. Let not hym that eateth/ despyse hym that
eateth not: & let not him which eateth not/ iudge him that ea
terh: for god hath receaued him: & who art thou/ that iudgeth
anoother mā seruānt: He standeth or fallerh vnto his Lorde:
Vee he maye well stande for God is able to make hym stande.
Some man putteth difference betwene daye/ but another
man cōuicteth all dayes alphe. 1. * Let euery man be sure of
his meanyng. 2. He that putteth differēce in the daye/ doth it
vnto the Lorde: & he that putteth no differēce in the daye/ doth
vnto the Lorde also. He that eateth/ eateth vnto the Lorde/
for he geueth God thankes: and he that eateth not vnto the
Lorde/ & geueth God thankes. For none of vs lyueth to hym
selfe/ and none dyeth to hymselfe. ¶ We lyue/ we lyue vnto
the Lorde. ¶ We dye/ we dye vnto the Lorde. Therfore/ whe
ther we lyue or dye/ we are the Lordes.

For therto dyed Christe and rose agayne/ and reuyned/
that he myght be * Lorde both of dead & quicke. But why iud
gest thou thy brother? Or thou other/ why despisest thou thy
brother? * We shal al be brought before the iudgemēt seate
of Christ. For it is wyrtē: 4 As truly as I lyue/ (sayeth the
Lorde) all knees shall bowe vnto me/ and all tunges shall
knowledge vnto God. * Thus shall euery one of vs geue ac
countes hymselfe vnto God. Let vs not therfore iudge one a
nother any moze. But iudge this rather that no man put a
stombyng blocke or an occasyon to fall in his brothers
waye. * I knowe/ and am full certifyed in the Lorde Iesu/
that ther is nothyng commune of it selfe: but vnto hym that
iudgeth it to be cōmune/ to him is it cōmune. But yf thy bro
ther be greued ouer thy meate/ then walkest thou not now
in charite. Destrope not with thy meate him/ for why Christ
dyed. Se therfore 3 that your treasure be not euell spokē of.
For the kyngdome of God is not meate & drynke/ but rygh
tynousnesse and peace/ and lope in the holy goost. He that in
these thynges serueth Christ/ pleaseth God/ and is cōmen
ded of men. Let vs therfore folowe those thynges which
make for peace/ & thynges wher with one maye ed ife ano
ther. Destrope not the worke of God for any meates sake.
* All thynges truly are cleane/ but it is euell for that mā/
which

whiche eateth with hurte of his conscience. * It is moche better that thou eate no fleche / and drynke no wyne nor any thing / wherby thy brother stumblith / or falleth / or is made weake. Hast thou sayth / haue it with thy selfe before God. Happy is he that condemneth not hymselfe in that thyng which he aloueth. But he that maketh cōscyēce of it & yet is teth is dāpned: because he doth it not of sayth. For * what so euer is not of sayth the same is synne.

Tit. 1. 6.

¶ Close vpon the. xiiii. Chapter.

1 Let euery man be sure of his meanyng. That is to saye: let him not waver and doute in his consciēce, but be sure that before God it is no synne: whether he eate or not.

2 He that putteth dyfferēce in the daye: doth it vnto the Lorde. The Apostle in this Chap. speaketh of them that are yet weake: and haue not attayned vnto the knowlodge of the lybertye in Christ: and therefore he indgeth all to the best in them. But where as he reprobeth the Galathians for puttynge dyfference betwene one daye and another: the cause is this: they had receaued the knowlodge of God: and were turned backe agayne vnto such weake and beggerly tradycions: as they them selues hath knowledged aforeto be of no value: and therefore rebuketh he them: because they put such trust in them: and were become vpo vntes.

3 That your treasure be not spoken euell of. The Gospell of Christ is oure treasure: How the occasyon why it is euell spoken of: is: because that ther which vse the lybertye of it: do it oft tymes to the offence of such as are yet weake: and haue no knowlodge thero f.

¶ The infyrmitie and fraplnesse of the weake ought to be bozne with all loue and kyndnesse / after the ensample of Christ.

The. xv. Chapter.

A We that are strōge * ought to beare the fraplnesse of them whych are weake: & not to stande in our awne cōceates. Let euery one of vs ordre hym self so: that he please hys neyghboure vnto his welth and edyfyenge. For Christ pleased not hym self: but as it is wyrtē: * The rebukes of them which rebuked the / are fallen vpon me. * What soeuer thynges are wyrtten afore tyme / are wyrtten for our learnyng: that we thorow pacyence & * comforte of the scriptures / myght haue hope. The God of pacyence and consolaciō graūte you to be lyke myn ded one towarde another / accordyng vnto Jesu Christ: that ye beinge of one mynde / maye with one mouth prayse God the father of oure Lorde Jesu Christ.

Galat. 6. a.

10sa. 68. b.

1Ro. 4. d.

1. mar. 12. b

Wherfore receaue ye one another / as Christ hath receaueu you to the prayse of God. But I saye that Christ Iesu was a mynyster of the circumcysion for the tructh of God: to cōfyrme the promyses made vnto the fathers: and that the Hephthen myght prayse God because of mercy / as it is wyrtē: * For this cause wil I prayse the amōge the gētyls / & synge vnto thy name. And agayne the sayeth: * Receyue ye

2. Re. 22. g.

10sal. 17. e

+den. 37. f

2. ij.

Hephthen

Isa. 116. a. **Then** with his people. And agayne: * **W**ayle the Lorde
 all ye gentyles / and laude hym all ye nacjons. And agayne
 Esa. 11. b. **Clap ſapeth**: * **T**her ſhal be the roote of Jeſſe / and he that
 ſhall riſe to rule the gentyles / in hym ſhall the gentyles
 truſt. The God of hope ſpall pou with all ioye & peace in be-
 leuyng / that ye maye be plentuous in hope thoroꝝ the
 power of the holy goost. **H**

I my ſelf am full certified of you (my brethren) that ye
 poure ſclues are full of goodneſſe / ſpilled wꝝth all kno-
 ledge / ſo that ye are able to exhoꝝte one another. **N**euerthe-
 les brethren / I haue ſomewhat moze boldly wꝝritẽ vnto you /
 as one that putteth you in remembraunce / for the grace that
 is geuen me of God / that I ſhulde be a myniſter of Jeſu
 Chriſt amonge the Hephthen / to declare the Goſpell of God
 that the Hephthē myght be an acceptable offeryng vnto God
 ſanctified by the holy goost. Therefore maye I boalt my ſelf
 thoroꝝ Jeſu Chriſt / that I meble with thynges perſeuyning
 vnto God. For I durſt not ſpeake oughte except Chriſt had
 Accu. 3. b. * wrought the ſame by me / to make the Hephthē obediẽt tho-
 2. Pet. 1. d. roꝝ we woꝝne & dede / thoroꝝ the power of tokens and won-
 ders / and thoroꝝ we the power of the ſpꝛete of God / ſo
 that from Jeruſalem / and rounde aboute vnto Illyricon / I
 haue ſpilled all with the goſpell of Chriſte. So haue I enfor-
 ced my ſelfe to preache the Goſpell / not where Chriſtes
 name was knowẽ / leſt I ſhulde buylde on another mans
 foundacyon / but as it is wꝝriten: * **T**o whom he was not
 Eſai. 52. c. ſpoken of / they ſhall ſe: and they that haue not herde / ſhall
 vnderſtande. This is alſo the cauſe / wherfore I haue bene
 oftymes ler to come vnto you. But nowe ſyth I haue no
 moze place in theſe contryes / hauinge yet a deſyre many
 peares ſence to come vnto you / when I ſhall take my iour-
 ney in to Spayne I wyll come to you: for I truſte that I ſhal
 paſſe that waye and ſe you / and to be broughte on my waye
 thitherwarde by you: but ſo / that I fyrſt reſreſh myſelf a
 lytle wꝝth you.

But now go I to Jeruſalẽ / to myniſter vnto the ſapntes.
 For they of Macedonia & Achai haue wyllingly prepared
 a comune * colleccio together / for the pooze ſapntes at Jeru-
 ſalẽ. They haue done it willingly / & they betterers are they.
 Actu. 17. c. + For yf the Hephthen be made partakers of theyꝝ ſpirituall
 1. Cor. 16. a. thinges / theyꝝ butye is miniſter vnto the in bodily thiges.
 2. Cor. 8. a. **N**owe when I haue perſourmed thys / and haue brought
 and. 9. a. the this frute ſealed / I wyll take my iourneye by you in to
 + 1. Cor. 9. b. Spayne. But I am ſure when I come vnto you / that I ſhal
 Gala. 6. a. come wꝝth the full bleſſyng of the Goſpell of Chriſt.

I beſeke you brethren thoroꝝ oure Lorde Jeſus Chriſt /
 and thoroꝝ the loue of the ſpꝛete / that ye helpe me in my bu-
 ſynes with your prayeꝝ vnto God for me / that I maye be
 elp.

deliuered from the vnbeleuers in Ierowye / and that this my
serupce which I do to Ierusalem / maye be accepted of the
sapntes / that I maye come vnto you with ioye by the wyll
of God / and refrethe my self with you. The God of * peace
be wyth you all. Amen. 1. cor. 14. 6

A chapter of salutacions. He warneth the to beware
of mens doctryne / and commendeth vnto them certayn
godlye men / that were louers & brethzen in the treuth.

The xvi. Chapter.

A Commende vnto you Ithebe oure syster / which is a
minyster of the congregacion of Cenchrea / that ye re
ceauie her in the Lorde / as it becommeth the sapntes
and that ye helpe her in what soeuer busynesse she
hath nede of you. For she hath succoured many / and myne
awne selfe also.

Grete Prisca and * Aquila my helpers is Christ Iesu / Actu. 18. 2.
whych for my lyfe haue layed downe theyr awne neckes : 2. tim. 4. 6
vnto whome not I onely geue thankes / but all the congre
gacions of the Iherthen. Grete the congregacyon also in
theyr house. Salute Epeneros my beloued / which is the fyrst
frute amonge them of Achaia in Christ. Grete Mary / which
hath bestowed moch labour on vs. Salute Andronicus and
Junia my cosens / and felowe prysoners / whych are a won
cyent Apostles / & were before me in Christ. Grete Amplias
my beloued in the Lord. Salute Urbane our helper in Christ
and Stachis my beloued. Salute Apelles approued in Christ
Salute them which are of Aristobolus household. Salute
B Herodion my kynsman. Grete them whiche are of Marcell
sus household in the Lord. Salute Tryphena and Tryphosa /
which haue laboured in the Lorde. Salute my beloued Per
sida / whych hath laboured moch in the Lorde. Salute Ruf
fus the chosen in the Lorde : and his mother and myne. Grete
Asyncrurus / Phlegon / Herman / Patrobas / Hermen / and
the brethzen wyth them. Salute Philologus and Julia / Ne
rius and hys syster / and Olympa / and all the sapntes wyth
them. * Salute one another wyth an holy kysse. The congre
gacions of Christ salute you. 2. Cor. 13.

* I beseeke you brethzen / marke them whych cause diuisi
on and geue occasyons of euell / contrary to that doctrine
whych ye haue learned / and auoyde them. For they that are
soch / serue not the Lorde Iesu Christe / * but theyr awne
belly : and thorowlye were preachevnges & flattering wordes /
they deceaue the hartes of the innocentes. For your obediēce
is published amonge all men / therefore am I glad of you.

C * But yet I wolde haue you wyse in that which is good /
and simple in euell. The God of peace treade Sathan vnder

Z iij. youre

Colo. 2. 1
Titc. 3. b

Phil. 3.

Mat. 10.

I poure ſete moztly. The grace of our Lorde Jeſu Chryſte be
 wth you. * Timotheus my helper / and + Lucius / and * Ja
 ſon / and + Sopater my kynſman ſalute you. I Tertius
 whych haue wyrtten thys Epyſtle in the Lorde / ſalute you.
 * Act. 17. a * Gaius myne ooſte and the ooſte of the whole congrega-
 + Act. 20. a cion ſaluted you Erastus the chamberlayne of the cyrpe ſa-
 * 1. cor. 1 b luted you / and Quartus a brother ſaluted you. The grace of
 oure Lorde Jeſu Chryſte be wth you all. Amen.

To hym that is of power to ſtablyſhe you / accordynge
 to my Goſpell and preachynge of Jeſu Chryſte / wherebp is
 vttered the myſtery whych hath bene kepte ſecrete /
 ſence the world beganne / but nowe is opened / &
 Reueled by the ſcriptures of the Prophetes /
 at the commaundemēt of the euerlaſtynge
 God / to ſette by the obedience of
 the fayth amonge all Hetheren
 * to the ſame God /
 whych alone is wyſe /
 be prayſe thoro we
 Jeſus Chryſte for
 euer. Amen.



CTo the Romaynes.

CSent from Corinthum / by Phoebe / whych
 was a mynyſter of the congregacyon
 at Cenchrea.



The Prologe

Vpon the fyrste Epistle of saynt paul to
the Corynthyans.



This Epistle declareth it selfe from Chapter
to Charter / that it nedeth no prologe or intro
duccion to declare it / when Paul had conuer
ted a greate nombze at Corinthū / as ye reade
Actu. xiiij. and was departed / ther came im
mediarly false Apostles / & sectemakers / & due
euery mā disciples after hym / so that the peo
ple were whole vnquieted / denydd and at variaunce amōg
them selues / euery man for the zeile of hys doctoure / those
new Apostles not regardyng what dysp sion / what vnclen
nes of lyuyn / or what false oppniōs were among the peo
ple / as longe as they myght be in auctorite and well at ease
in theyr bellies. But Paul in the. iij. fyrste chapter wryth
great wysdome and sobernes rebuketh / fyrst the dysp sion &
the auctozes therof / and calleth the people to Christ agayne
and teacheth how & for what the preacher is to be taken.

In the. v. he rebuketh the vnclennes that was amōge thē.

In the. vi. he rebuketh the debate and goynge to lawe to
gether / plearynge theyr causes befoze the heythē.

In the. vii. he inforzeth them concernyng chastite and
marpage.

In the. viij. ix. x. & xi. he teacheth the strōge to forbear the
weake that yet vnderstode not the lyberte of the Gospell /
and that wryth the ensample of hym selfe: whyche though he
were an Apostle and had auctozyte / per of loue he abstayned
to wryne other. And he feareth them wryth the ensamples of
the olde testamēt: and rebuketh dyuerse dysorders that were
amonge them concernyng the Sacrament and the goynge
bare hedded of maryed women.

In the. xij. xiiij. & xiiij. he teacheth of the manufolde gyf
tes of the spyre / and proueth by a sympletyude of the bodye /
that all gyftes are geuen that eche shuld helpe ot her / & tho
ro to loue do ser up to other / and proueth that where loue
is not / there is nothyng that pleaseth God. For that one
shulde loue another / is all that God requyryth of vs. And
therfoze p̄twe despye spyrituall gyftes / he teacheth those
gyftes to be despyed that helpe oure neyghbours.

In the. xii. he teacheth of the resurrection of the bodye.

And in the last he exhorted to helpe the poore sayntes.

The fyrst Epi=

stle of the Apostle Saynt Paull
to the Corinthians.

The commendeth the Corinthians/ exhorteth them to
be of one mynde / and rebuketh the diuision that was
amonge them/ Woꝛldly wysedome is foolyshe/ he be
foze God / see ther is no wysdome but in the despyred
crosse of Chyist.



The fyrst Chapter.

Actu. 13. b

Jhon. 17. c
Heb. 9. c

2. Cor. 1. a.



Paul/ called to be an Apostle
of Iesus Chyiste thozow the wyll of
God and brother * Sosthenes/ vnto
the congregacion of God whyche is
at Corinthum / to them that are * san
ctified in Chyist Iesu/ sayntes by cal
linge / woth all them that call vpon
the name of our Lorde Iesus Chyist /
in euery place bothe of theys & ours
* Grace be woth you and peace from
God our father / and from the Lorde Iesus Chyist.

* I thanke my God alwayes on youre behalfe / for the
fauour of God which is geuen you in Iesus Chyiste / that in
all poyntes ye are made ryche by hym / in euery worde / & in
all maner of knowledge (even as the preaching of Chyist is
confirmed in you) so that ye wante nothyng in any gyfte / &
wayre

Wapre but for the appearng of oure Lord Iesus Chrifte: whych shall strenghten you also vnto the ende/ that ye maye be blamelesse in the day of our Lord Iesus Chrif. ¶ * For God is faythfull/ by whome ye are called vnto the felowshyppe of hys sonne Iesus Chrif our Lord.

Num. 23. e
1. cor. 10. c.
1. Tes. 5. c.

B But I beseeke you brethren thoro in the name of our Lord Iesus Chrif/ * that ye all speake one thng/ and let ther be no dissencion amonge you/ but that ye be perfect in one meanning. For it is shewed me (my brethren) of you/ by the which are of the household of Cloes/ that ther is stryfe amonge you. I speake of that/ whych euery one of you sayeth: I holde of Paul. Another/ I holde of * Apollo. The thyrde/ I holde of Cephas. The fourth/ I holde of Chrifte. Is Chrif then diuided in partes? Was Paul crucified for you? Or were ye baptysed in the name of Paul? I thanke God that I haue baptised none of you/ but * Crispus & * Gaius: lest any shulde saye/ that I in myne awne name had baptised. I baptised also the household of * Stephana. Furthermoze know I not/ whether I baptised any other. For Chrif sent me not to baptise: but to preache the Gospel/ not with wysdome of wordes/ lest the crosse of Chrif shuld haue bene made of none effect.

Rom. 12. e
Actu. 18. e
1. Cor. 3. a
and. 16. b.
Actu. 19. a
+ Ro. 16. e
1. Cor. 16. e

C For the worde of the crosse is foolishnesse to them that perishe/ * but vnto vs which are saued it is the power of God. For it is writen/ I will destroye the wysdome of the wyse/ & will cast awaye the vnderstandyng of the proude. * Where are the wyse? Where are the scribes? Where are the dyputers of this worlde? Hath not God made the wysdome of this worlde foolishnesse? For in so moche as the worlde by the wysdome thereof knewe not God in hys wysdome/ it pleased God thoro in foolishne preachyng to saue them that beleue. For * the Jewes requyre tokens/ & the Grekes aske after wysdome. But we preach Chrif the crucified: to the Jewes an occasion of fallinge/ & vnto the Grekes foolishnesse. But vnto them that are called (both Jewes and Grekes) we preache Chrif the power of God/ & * the wysdome of God.

Rom. 1. b.
+ Ecl. 29. c
Ecl. 33. c
Mat. 12. d.
Luch. 11. c.
Johan. 2. c
and. 6. d.
Col. 2. a.

D For the foolishnesse of God is wyser then men: and the weaknesse of God is stronger then men. Brethren/ loke on your callinge. Howe that * not many wyse men after the flesh/ not many myghty/ not many of hygh degre are called/ but that foolish is before the worlde hath God chosen/ that he myght confounde the wyse: And that weake is before the worlde/ hath God chosen/ that he myght confounde the myghty. And the byle & despyed before the worlde hath God chosen/ * yee & that whych is nothyng/ that he myght destroye that which is ought/ that no flesh shuld reioyce in hys presence. Of the same are ye also in Chrif Iesu/ whiche of God is made vnto vs a wysdome & a myghtyghtnesse and * sanctification and redemption/ that accordyng as it is writen.

Joh. 7. e.
Osee. 2. e.
Eph. 1. c.
+ Jer. 23. b
* Jo. 17. e

the that reioyrceth / Mulde reioyce in the Nozde.

It is not eloquence and glayous paynted wordes of wordly wysdome / that can edifye & couerte soules vnto Christ: but the playne wordes of the scripture / for they make mencion of hym and hys crosse.

The. ii. Chapter.

And I brethren / whā I came vnto you / came not with hygh wordes or hygh wysdom to shew vnto you the preaching of Christ. for I shewed not forth my selfe amonge you that I knewe any thyng / saue onely Je-

1. Tes. 1. a.

sus Christ / euen the same that was crucified. And I was in weaknesse / & in feare / & in much treblynge: * & my worde & my preaching was not with entysing wordes of mā's wise dome / but in the wyng of the sprete & of power: that poure sayth shuld not stande in the wysdom of men / but in the power of God. That we speake of / is wysedome among them that are perfecte: not the wysedome of this world / nother of the rulers of this world * which go to naught / but we speake of the wysedome of God / whiche is in secrete & lyeth hyd / whych God ordeyned before the worlde vnto oure glory / * whych none of the rulers of thys world knewe. + for i p^r they had knowe it / they had not crucified the Lord of glory / but as it is wyrtre: * The eye hath not sene / & the eare hath not herd e nother hath it entred in to the harte of man / that God hath prepared for them that loue hym.

1. Cor. 15. c.

Mat. 11. c.
+ Jho. 15. c.
and. 16. a.
Actu. 11. c.
* Esa. 64. a

Rom. 8. b.

But God hath opened it vnto vs by hys spire. * for the sprete searcth out all thynges / yee euen the depnesse of the Godhead. for what man knoweth what is in man / saue the sprete of mā which is in hym: suē so no mā knoweth what is in God / saue the sprete of God. As for vs / we haue not receaued the sprete of thys worlde / but the sprete whiche cometh of God / so that we cā know what is geuē vs of God: whych we also speake / not with conyng wordes of mā's wysedome / but with the conyng wordes of the holy gooste / & iudge spirituall matters spirituall. How be it 2 the naturall man perceaueth nothyng of the sprete of God. It is for vs / whynesse vnto hym / and he can not perceauē it: for it must be spirituallly discerned. * But he that is spirituall / discussteth all thynges & he is iudged of no mā. * for who hath knowe the mynde of the Nozde: Or who shall enfourme hym: But we haue the mynde of Christe.

10. 20. a

Sapi. 9. b

Esa. 40. b

Rom. 11. a

Cloze vpon the. ii. Chapter.

1 Yf they had knowen it. To haue a sure / sayth full / and spirituall knowledge of Christe is lyfe enerlastyng. Jhon. xviij. As for the knowledge that the Jewes had. Jo. viij. it is but a fleshly and carnall knowledge. yee the thyng that they dyd vnto Christ / they dyd it rather of ignorance / as saynt Peter sayeth / Actu. iij.

3 The naturall man perceaueth nothyng of the sprete of God. The naturall man is the whole personne of man / with all his reason / conyng / wyll / wytte / and power / without the grace of God.

Man II

Paul rebuketh the sectes authores therof. Christ is the fundacion of his church. No man ought to reioyce in men / but in God.

The. iij. Chapter.

AND I brethren / could not speake vnto you as vnto spirituall / but as vnto carnall / euen as vnto babes in Christ: * I gaue you mylk to drinke / & not meate / Heb. 5. c.
 for ye myghte not then atwayne wythal / norher maye Gala. 5. c.
 ye yet euē now / in so moch as ye are yet fleshy. For * seing 1. cor. 1. b.
 ther is enuyeng / stryfe / & dissenciō amōge you / are ye not 1. cor. 1. b.
 fleshy / & walke after the maner of mē: for whē one sayeth: 1. cor. 1. b.
 * I holde of Paul: another / I holde of Apollo / are ye not thē 1. cor. 1. b.
 fleshy: What is Paul: What is Apollo: Euen ministers 1. cor. 1. b.
 are they / by whō ye are come to the belefe / & that accordyng 1. cor. 1. b.
 as the Lord hath geuen vnto euery man. I haue plantēd / 1. cor. 1. b.
 Apollo hath watered / * but God hath geuē the increace. So 1. cor. 1. b.
 then nother is he that planteth any thyng / nother he that 1. cor. 1. b.
 watered / but God which geueth the increace. As for hym that 1. cor. 1. b.
 plātereth / and he that watered / the one is as the other: but yet 1. cor. 1. b.
 shall euery one receaue his rewarde accordyng to his laboure. 1. cor. 1. b.
 for we are Gods labourers / ye are Gods husbandry / 1. cor. 1. b.
 * ye are Gods buyldyng.

B Accordyng to the grace of God which is geuē vnto me / 1. cor. 1. b.
 as a wyse buylder haue I layed the fundacion / but another 1. cor. 1. b.
 buyldeth thereon. Yet let euery mā take hede how he buyldeth 1. cor. 1. b.
 thereon. * For other fundaciō can no mā laye / thē that which 1. cor. 1. b.
 is layed / the which is Iesus Christ. But yf any man buylde 1. cor. 1. b.
 vpon this fundaciō / golde / syluer / precious stones / tymbre / 1. cor. 1. b.
 hawe / stubble / euery māś woꝝke shall be tryed. * For the 1. cor. 1. b.
 daye of the Lord shall declare it: which shall be tryed with 1. cor. 1. b.
 fyre: & the * fyre shall trye euery mans woꝝke what it is. Yf 1. cor. 1. b.
 any māś woꝝke that he hath buylded thereon / abyde / he shall 1. cor. 1. b.
 receaue a rewarde: yf any māś woꝝke burne he shall suffre 1. cor. 1. b.
 losse: but he shall be saued hym self: neuertheles as thorow 1. cor. 1. b.
 fyre. * Knowe ye not that ye are the tēple of God / & that 1. cor. 1. b.
 the spere of God dwelleth in you: yf any man defyle the tē- 1. cor. 1. b.
 ple of God / hym shall God destroye. For the temple of God 1. cor. 1. b.
 is holy / wherch ye are: * Let no man deceaue hym selfe. 1. cor. 1. b.
 yf any man thynke hym selfe wyse amonge you / let hym 1. cor. 1. b.
 become a foole in thys woꝝlde / that he maye be wyse. 1. cor. 1. b.
 For * the wyssdome of thys woꝝlde is foolysheesse wyth 1. cor. 1. b.
 God. For it is wyrtten: * He compasseth the wyse in theyꝝ 1. cor. 1. b.
 craftynesse. And agayne: * The Lord knoweth the though- 1. cor. 1. b.
 tes of the wyse / that they are vayne. Therfore let no mā re- 1. cor. 1. b.
 ioyce in men. For all is yours / whether it be Paul or Apo- 1. cor. 1. b.
 lo / whether it be Cephas or the woꝝlde / whether it be lyfe 1. cor. 1. b.
 or death / whether it be present or for to come. All is yours 1. cor. 1. b.
 but ye are Chrystes / and Christ is Gods. * 1. cor. 1. b.

¶ Close

Cloſe vpon the.iii. Chapter.

1 Let hym become a fooles in thys worlde. In thyngeſpirituall con-
cernynge ſavth every man muſte forſake hym ſelfe/ and all hys wyldeſſe
and ſubmitte hym vnto the wyldeſſe and worde of God/ knowlegyn-
g the holy goſt to be onely wyſe/ but in matters temporall concernynge
outwarde policie/ and honeſte gonerallſice of the bodye God wyll haue
hym to be fooliſhe/ but wyſe and prudent. 1 Cor. 1. 2.

The preachers are but miniſters. Judgemente belon-
geth only vnto Chriſt.

The.iii. Chapter

1. Cor. 6. a
+ deu. 29 d

Jere. 23. e.
Luch. 12. e
1. Pet. 4. d
+ Job. 9. a

Let every mā thys wyſe eſtyme vs/ euē for the mini-
ſters of Chriſt/ & ſtewardes of the ſecretes of God.
Now is ther no more requyred of the ſtewardes/ the
that they be founde ſavthfull. It is but a ſmall
thyng vnto me/ that I ſhoulde be iudged of you/ or of mans
day/ nother iudge I myne awne ſelfe/ I know nought by my
ſelfe/ + yet am I not therby iuſtified. It is the Lorde that iud-
geth me. Therfore iudge ye nothyng before the tyme/ but till
the Lorde come/ whiche ſhall brynge it to lyght that is hys
in darkneſſe/ and open the counſels of the hartes/ and then
ſhall every one haue prayſe of God. 1

Jacob. 1. a

Theſe thynges brythen haue I deſcrybed in myne awne
perſon & in Appollos for youre ſakes/ that ye myght learne
by vs/ that no man count hygher of hym ſelfe/ then aboue is
wrytten/ that one be not puffe vp agaynſt another for any
mans cauſe. For who preferreth the? What haſte thou
that thou haſt not receaued? yf thou haſte receaued it/ why
makeſt thou then thy boalt/ as though thou haddeſt not re-
ceaued it? Now ye are full/ now ye are made ryche/ ye ragne
withouth vs/ and wolde God ye dyd ragne/ that we myght
ragne wyth you.

1ſal. 43. c
Rom. 8. e.

We thynketh that God hath ſet for vs Apoſtles for the
loweſt of all/ & euē as thoſe that are appoynted vnto death.
For we are a gaſynge ſtocke vnto the worlde and to the an-
gels/ and vnto men/ we are foolcs for Chriſtes ſake/ but ye
are wyſe in Chriſt/ We weake/ but ye ſtronger/ ye honoura-
ble/ but we deſpyſed. Euen vnto this daye we hunger and
thyrſt/ and are naked/ and are boſtred with ſtyles/ & haue
no certayne dwellynge place/ & labour & worke with
oure awne handes. We are reuyled/ and yet we bleſſe/ we
are perſecuted/ and ſuffre it. We are euell ſpoken of/ & we
praye/ We are become as it were the beery outſweppynge
of the worlde/ & the offſcawynge of all mā vnto this tyme.

Actu. 18. a
and. 20. e.
+ Ro. 12. b

I wryte not thys to ſhame you/ but as my deare chyldren
I warne you. For though ye haue ten thouſand inſtructours
in Chriſt/ yet haue ye not many fathers. For I haue be-
gotten you in Chriſt Jeſu throughte the Goſpell/ Wherefore
I exhoire you/ & be ye my folowes. For this cauſe haue I
ſente vnto you Timotheus/ whiche is my deare ſonne/ and
ſavthfull

Gala. 4. a
Jacob. 1. b
+ 1. Co. 10. a
1ſhill. 3. c

lappfull in the Lorde) that he maye put you in remembraunce
of my wayes / whiche are in Christ / euen as I teache euery
where in all congregacions. Some are putt bp / as though
I wolde come nomoze at you. But I wyll come to you shortly
I p (* yf the Lorde wyll) and wyll knowe / not the wordes
of them that are putt bp / but the power. For the kyngdome
of God is not in wordes / but in power. What wyll ye?
Shall I come vnto you wpyth the rodde / or wpyth loue & the
sprete of mekenesse.

12ou. 2c d
Jere. 1c. d
Jaco. 4. b.

After what maner I will curse the man / that had
committed fornicacion wpyth his mother in lawe.

The. v. Chapter.

Ther goeth a commune repozte / that ther is whoz-
dome amonge you / and soche whozdom as is not
once named amonge the Iewen: * that one shulde
haue hys fathers wyfe. And ye are putt bp / & haue
not rather sorowed / that he whych had done thys dede /
myght be put from amonge you. * For I verely as absent
in body / but present in sprete / haue determined already as
though I were present / concernynge hym that hath done
thys dede / in the name of oure Lorde Iesus Christ / when ye
are gathered together wpyth my sprete / and with the power
of oure Lorde Iesus Christ / * to deliuer hym vnto Sathan
for the destruccyon of the fleshe / that the sprete may be saued
in the daye of the Lorde Iesus.

Leut. 18. a

Col. 2. a.

Mat. 18. b
1. Tim. 1. c

Your reioyng is not good. * knowe ye not that a lyt-
le leuen soweth the whole lombe of dowe? I purge out
therfore the olde leuen / that ye maye be new dowe / lyke
as ye are nowe bread. For we also haue an * Easterlambe /
which is Christ / that is offred for vs. Wherfore let vs kepe
Easter / not in the olde leuen / nor in the leuen of malicypous-
nesse / and wyckednesse / but in the newe bread of purenesse
and of the trouth. I

Gala. 5. a.

1. Cor. 5. b
1. Thon. 1. c.

1. Exo. 12. a

I wrote vnto you in the epistle * that ye shulde haue no
thyng to do wpyth whozmongers / & that mē I not at all of
the whozmongers of thys worlde / ether of the couetous / or
of extorcyoners / or of thē that wozyppen ymages: for then
must ye nedes haue gone out of the worlde: * but now haue
I writte vnto you / that ye shulde haue nothyng to do with
them. Namely / yf ther be any mā / that is called a brother /
and is an whozmonger / or couetous / or a wozypper of
ymages / ether a rapler / or a bronckarde / or an extorcyoner
* wpyth a soche shall ye not eate. For what haue I to do to
iudge them that are without? Do ye not iudge them that are
wpythin? As for them that are wpythout / God shall iudge thē.
* Put a wape from you hym that is euell.

Eccli. 12. a

2. Tes. 3. a

Jere. 16. a
Dani. 1. b

Deut. 13. a

Cclose vpon the. v. Chapter.

That ye maye be new dowe. In the electe chylidren of God ther
remayn

remaineth yet synne whych must be pouged out. Therefore sayeth he:
Ye are swete bread / that is holie: but loke that ye be cleane pouged /
and new dowe altogether.

¶ He rebuketh them for goynge to lawe together be-
fore the Hephthen / and reproueth vnclennesse.

The. vi. Chapter.

Mat. 12. d
and 19. d.

How dar one of you haupnge busynesse wpyth ano-
ther / go to law before the vnyrghtuous / and not
before the sayntes? * Do ye not knowe that the
sayntes shall iudge the worlde: yf the worlde then
shall be iudged of you: are ye not good ynough to iudge smal
matters? Knowe ye not that we shall iudge the angels?
how moch more thynges that pertaine to the tēporall lyfe?
Therefore yf ye haue iudgements of tēporall matters / take
them that are despyled in the congregacyon / and set them
to be iudges. This I saye to poure name: Is ther vtterly no
wyse mā amonge you? What not one at all: that can iudge
betwene brother & brother: but one brother goeth to lawe
wpyth another / and that before the vnbeleuers?

Mat. 5. c.

Now therfore is ther vtterly a faulte amonge you / that ye
go to lawe one wpyth another. * Why rather suffre ye not
wronge? Why suffre ye not poure selues rather to be de-
frauded? but ye pour selues do wronge and defraude / & that
euen the brethren knowe ye not that the vnyrghtuous shall
not inherete the kyngdome of God? Be not deceaued. * No-
ther whoremogers / nor woympppers of ymages / nor brea-
kers of wedlocke / nor weaklynges / norther abusers of the
selues with mankynde / nor theues / norther the couetous /
nor dyshardes / nor cursed speakers / nor extorsioners shall
enherete the kyngdome of God. And sych haue some of you
bene / but ye are washed / ye are sanctified: ye are made rygh-
tuous by the name of the Lord Iesus & by the spete of oure
God. I may do all thynges: but all thynges are not profyta-
ble. I may do all thynges / but I wyl be brought vnder no

Gala. 5. c.
Ephe. 5. a

Eccle. 37. d
1. Cor. 10. c

mans powres. Meates are ordeyned for the bely / & the bely
for meates. But God shall destroye both it & the. The body
belongeth not vnto whoredome / but vnto the Lord / & the
Lord vnto the body: * God hath rapt by the Lord / and
shall rapt vs by also by his power. * Knowe ye not that
your bodies are the membres of Christ? Shall I now take
the membres of Christ? & make the membres of an harlot?
God forbid. Or do ye not knowe / that he which cleueth vn-
to an harlot / is one body: for they shall be two (* sayeth he)
in one fleche. But he that cleueth vnto the lord / is one spete.

Gene. 2. d

1. Cor. 3. b
2. Cor. 6. c

¶ Flye whordom. All synnes that a mā doeth / are without
the body. But he that comitteth whordom / synneth agaynst
his awne body: * Or knowe ye not that poure body is the tē-
ple of the holy goost? Whō ye haue of God / & are not poure
awne?

atone? * For ye are dearly bought. Praise ye God therfore
in your body and in your spirit/ which are Gods. **1. Cor. 7. 6.**
1. Pet. 1. 6.

Of marriage/ virginite and widdowheade.

The. vii. Chapter. **✠**

A S concernynge the thynges wherof ye wrote vnto
me/ I answered: It is good for a man not to touche a
woman. Neuerthelesse to auoyde whordome/ let eue
ry man haue his owne wyfe / and let euery woman
haue hyr owne husbände. Let the man geue vnto the wyfe
due beneuolence: lyke wyfe also the wyfe vnto the man. The
wyfe hath not power ouer hyr owne body/ but the husbände:
and lyke wyfe the man hath not power ouer hys owne bo
dy/ but the wyfe. * With draw not your selues one from
another/ excepte it be with the consente of both for a tyme/
that ye maye geue your selues vnto fastynge and prayer / &
then come together agayne/ lest Sathan tepte you. for your
incontinence. **✠** But this I saye of fauour and not of com
maundemēt. * How be it I wolde rather that all men were
as I am. Neuerthelesse euery one hath hys proper gyfte of
God: one thus another so. To them verely that are vnma
rried/ and to wedowes I saye: It is good for them that they
abde also as I do. * But yf they can not absteyne / let them
mary. for it is better to mary/ then to burne.

Tobi. 6. d
and. 8. a.
Joel. 2. c

Actu. 16. e.

1. Tim. 5. b

B ut vnto them that are married/ commaunde not I/ but
the Lorde: * that the wyfe separate not her selfe / from the
husbände: but yf she separate her selfe/ that she remayne vn
married/ or be reconcyled to hyr husbände: & let not the hus
bände/ put awaye his wyfe from hym.

Mat. 5. d.
and. 19. a

As for the other/ vnto them saye I / not the Lorde. Yf any
brother haue an vnbeleupnge wyfe / and she is content to
dwell with hym/ let hym not put her awaye. And yf a womā
haue an vnbeleupnge husbände/ and he is content to dwell
with her/ let her not put hym awaye. for the vnbeleupnge
husbände is sanctified by the wyfe/ & the vnbeleupnge wyfe
is sanctified by the husbände: or els were your chyldren vn
cleane/ but now are they holy. But yf the vnbeleupnge de
parte/ let hym departe. A brother or a syster is not bounde in
to the cases/ but God hath called vs in peace. * For what
knowest thou O woman/ whether thou shalt saue the mā?
Or what knowest thou O mā / whether thou shalt saue the
woman? But euen as God hath distributed vnto euery one
* and as the Lorde hath called euery man/ so let hym walke
and so ordein I in all congregacions.

1. Pet. 3. a

Eph. 4. a.

C yf any man be called beyng circumcysed / let hym not
take the pynnypppe vpon hym. yf any man be called in the
theppynnypppe/ let hym not be circumcysed. Circumcysion
is nothyng/ & vncircumcysion is nothyng: but the keepynge
of the commaundementes of God. **✠** Let euery one abyde
in the

2. Tim. 6. 8 In the callinge wherin he is called. *Arte thou called a ſeruaunte / care not for it: neuertheleſſe 2 yf thou mayeſt be fre / uſe it rather. For he that is called in the Lorde beynge a ſeruaunt / is a fre man of the Lorde. Aphetwyle he that is called beynge fre / is a ſeruaunt of Chriſt. *Ye are dearly bought 3 be not y^e the ſeruauntes of men. Brethren / let euery one where in he is called therein abyde wth God. ¶

1. Cor. 6. c

1. Pet. 1. c.

As concernynge birgyns / I haue no commandemente of the Lorde / neuertheleſſe I ſaue my good meanynge / as I haue obtayned mercy of the Lorde to be ſapthfull. I ſuppoſe it is good for the preſent neceſſite: for it is good for a man ſo to be. Arte thou bounde vnto a wyfe / ſeke not to be loſed. Art thou loſed from a wyfe / ſeke not a wyfe. But yf thou take a wyfe thou ſynneſt not. And yf a birgyn mary / ſhe ſynneth not. Neuertheleſſe ſoche ſhall haue trouble in the fleſh: but I ſauioure you.

Pſal. 89. a

2. Pet. 3. a

How be it this I ſaue brethren: *the tyme is ſhorte. Furthermoze this is the meanynge / that they which haue wyues: be as though they had none: & they that wepe / be as though they wept not: and they that reioyce / be as though they reioyced not: and they that bye / be as though they poſſeſſed not: & they that bſeethys woꝛlde / be as though they bſed it not.

Eſa. 4. c. a

1. Tho. 2. c.

4. Mat. 6. c

Luch. 12. c

*1. tim. 5. a

*For the faſhion of this woꝛlde paſſeth awayne. + But I wolde that ye ſhulde be withoute care. *He that is ſynge / careth for the thynges of the Lorde / howe he maye pleaſe the Lorde. But he that is married / careth for the thynges of the woꝛlde / howe he maye pleaſe hys wyfe / and is diſtroyded. A woman and a birgyn that is ſynge / careth for the thynges of the Lorde / that ſhe may be holy both in bodye al ſo in ſpyrete. But ſhe that is married / careth for the thynges of the woꝛlde / howe ſhe maye pleaſe hys huſbande.

Thys I ſaue 4 for youre profyt & not that I wyl tan-
gle you in a ſnare / but for that whiche is honeſt and com-
ly vnto you / that ye may continually cleue vnto the Lorde
without hynderaunce. But of any man thynke that it is vn-
comly for hys birgyn yf ſhe paſſe the tyme of marpage / and
yf neede ſo requyre / let hym do what he lyſt / he ſynneth not /
let them be coupled in marriage. Neuertheleſſe he that purpo-
ſeth ſurely in his harte / hauynge no deede but hath power of
hys awne wyl / and determineth ſo in hys harte to kepe his
birgyn doth well. Finally / he that ſayneth his birgyn in
marpage doth well: but he that ſayneth not hys birgyn in
marpage doth better. *The wyfe is bounde to the late /
as long as hys huſband lyueth. But yf hys huſband ſlepe / ſhe
is at liberty to mary vnto whome ſhe wyl / onely that it be
done in the Lorde. But ſhe is happier / yf ſhe ſo abyde after
m^y iudgemente. I thynke verely that I alſo haue the ſpyrete
of God.

Rom. 7. a.

Cloſe vpon the vii. Chapter.

1 How are they holy. Not that chyldren are cleane and holy by nature/ for that were agaynst the Apoſtle hym ſelfe. which proneth Roma. v. that all are vnder oryginall ſynne. and naturally to be chyldren of Gods wrath. Ephes. ii. But hys meynynge is here. that lyke as all thynges are cleane vnto the cleane. Tit. i. Euen ſo to a Chriſten man an vnchriſten wyfe is cleane/ ſo that he may be conuerſant with her/ and not offende in ſo doinge/ and that the chyldren of them are not to be reputed as vnlawfull or vncleane.

2 Yf thou mayeſt be fre/ vſe it rather. The Apoſtles meynynge is not that ſeruauntes ſhall runne out of their ſerurce/ becauſe they are called vnto the Boſpell/ for that. were the dyſhonourynge of Chriſtes / doc- tryne/ as he ſayeth hymſelfe. i. Timo. vi. But yf a ſeruaunt can lawfully agree with his maſter to be fre/ the Apoſtle wyll that he vſe ſoch lybertye or freedom/ but that he ſhall not abuſe it.

3 be not ye ſeruauntes of men. It is the ordinance and ſtrayte com mandement of God vnder payne of damiacyon / that euery ſubiect obey his pryncce/ euery ſeruaunt his maſter/ euery wyfe her husband/ and euery chyld his father & mother. Where as the Apoſtle now byddeth vs that we ſhall not be the ſeruauntes of men/ hys meynynge is/ as he ſayeth to the Galathians. Gala. v. for ſo moche as we are thus deare boughte/ we ſhall ſtande faſt in the lybertye where with Chriſte hath made vs fre / and. not to ſuffre oure ſelues to be wrapped agayne in the yocke of bondage of conſcience/ for as the freedom that he wyrteth of to the Galathians is ſpiritual/ euen ſo is this a ſpyrituall bondage that he here ſpeaketh of/ ſo that by this iteate he forbiddeth no outward obedience due vnto any ſuperiorite ordeined of God.

4 Not that I wyll tangle you in a ſnare. The Apoſtle forbiddeth not man to mary/ as ſome do/ for to mary is a good worke. Gene. iii.

He rebuketh them that vſe theyr lyberte to the ſkyl- der of other/ and he wyeth howe men oughte to behaue them towarde ſoche as be weake.

The. viij. Chapter.

A **S**touchynge thynges * offered vnto Idols + we are ſure/ that we al haue knowledge. knowledge puffeth a mā vp/ lone edifyeth. Neuertheles yf any mā thinke that he knowe any thyng/ he knoweth not yet howe he oughte to knowe. But yf any man loue God/ the ſame is knowe of him. So are we ſure now cōcernynge the meates offered vnto Idols / * that an Idol is nothyng in the worlde + and that ther is none other God but one. And though ther be that are called goddes / whether in heauen or * in earth (as ther be goddes many & Lordes many) yet haue we but + one God/ euen the father / * of whome are all thynges & we in hym/ and one Lord Jeſus Chyiſt/ by whome are all thynges/ and we by hym.

Actu. 15. d2
+ Ro 14. b

1. Coz. 10. c
+ Deu. 4. f
and. 6. b.
Ela 44. b
* pſa. 81. a
+ eph. 4. a
* rom. 11. d

But euery man hath not knowledget/ ſome make yet * conſcience ouer the Idoll / and eate it as a thyng offered vnto Idols/ & ſo theyr conſcience being weake/ is deſpoyled. Neuertheleſſe meate furihureth/ not vs vnto God. Yf we

1. Coz. 10. d.

a eate

eate/ we shall not therfore be the better: ¶ If we eate not/ we shall not therfore be the lesse. But take hede that thys poure liberty be not an occasiō of fallynge vnto the weake. For yf any mā se the (which hath knowledge) syt at the table in the Idols house shall not his cōscēce whyle it is weake / be occasioned to eate of the Idoll offerynge: And so thowth thys knowledge shall the weake brother perishe / for whō Christ dyed. But when ye synne agaynst brethren / and wounde theyr weake cōsciēce / ye synne agaynst Christ. Wherefore * yf meate offende my brother / I wll neuer eate flesh / lest I offende my brother.

Rom. 14. c

¶ A oue forbeareth the thyng that he maye do by the lawe. He exhorteth them to runne on forth in the course that they haue begonne.

The. ix. Chapter.

Actu. 9. a.
4. 2. cor. 1. b

A ¶ Am I not an Apostle: Am I not fre? + Haue I not sene Jesus Christ oure Lord: Are not ye my worke in the Lord: Yf I be not an Apostle vnto other / yet am I your Apostle: for the seale of myne Apostleshippe are ye in the Lord. Myne answere vnto thē that aske me / is this Haue we not power to eate & dryncke: Haue we not power also to leade aboute * a syster to wyfe / as well as other Apostles: & as the brethren of the Lord / & * Cephas: Or haue onely I & Barnabas not power thys to do: Who goeth a warfar at any tyme wth his awne wages: Who planteth a byneparde / & eateth not of the frute therof: Who fedeth a flock / & eateth not of the mylke of the flocke?

Phil. 4. a

Mat. 8. b.
Luch. 4. d

Deut. 25. a
1. Tim. 5. c

¶ Say I these thynges after the maner of men: Sayerth not the lawe the same also: For * it is wrytten in the lawe of Moyses: Thou shalt not mosele the mouth of the oxe that treadeth out the corne: For God take thought for the oxe: Or sayerth he it altogether for oure sakes: For no doute / it is wrytten for oure sakes. For he that eareth / shulde eare vpon hope: and he that trotheth / shulde trothe vpon hope / that he myght be partaker of hys hope. * Yf we haue sown vnto you spirituall thynges / is it a great thyng yf we reape vour bodelye thynges: But yf other be partakers of this power on you / wherefore are not we rather: * Neuerthelesse we haue not bled thys power / but suffere all thynges / lesse we shuld hynder the Gospell of Christ. Knowe ye not that they which laboure in the temple / haue theyr luyng of the temple: and they that waite at the altare / enioye the altare:

Rom. 15. d
Gala. 6. a.

2. cor. 11. a

Mat. 10. a.

Actu. 20. e
1. Tes. 5. b

2. Tes. 3. a

* Euen thus also hath the Lorde ordeyned / that they which preache the Gospell / shulde lye of the Gospell. * But I haue bled none of these thynges.

¶ Noether wryte I therof / that it shuld be done so vnto me: for I had rather dye / then that any man shulde bypunge my reuocynge to naughte. For in that I preache the Gospell / I nedde

C

A

B

A

nede not boaste my selfe/ for I muste nedes do it. And two
bnto me/ yf I preach not the Gospell. yf I do it wryth a good
wyl/ I shall haue my rewarde: but yf I do it agaynst my
wyl/ yet is the office commyted vnto me. Wherfore then
shall I be rewarded? Namely therfore/ that I preache the
Gospell/ and do the same frely for naught/ that I abuse not
my lyberte in the Gospell. * For though I am fre from all
men/ yet haue I made my selfe euery mans seruaunte / that
I myghte wyne the mo. * Vnto the Iewes am I become
as a Iewe/ to winne the Iewes. To them that are vnder the
lawe/ I am become as though I were vnder the lawe/ to
wyne them which are vnder the lawe.

Actu. 22. e

Actu. 16. a
18. b. 21. c.
and. 24. b.

Gala. 2. a

C * Vnto them that are wrythoute lawe / I am become as
though I were wrythout lawe / where as yet I am not wryth
out the lawe of God/ but am in the lawe of Christ / to wyne
them that are wrythoute lawe. To the weake/ am I become
as weake/ to wyne the weake. * I am become of all fashi-
ons vnto euery man/ to saue some at the least. But thys I
do for the Gospels sake/ that I myghte be partaker therof.

2. Cor. 10. b

* Knowe ye not / that they which runne in a course/ rñne
all/ yet but one receaueth the reward? Runne ye so/ that ye
maye optayne. Euery one that proueth mastery/ abstayneth
from all thynges/ and they do it/ that they maye optayne
a corruptible crowne: but we to optayne an vncorruptible
crowne. I therfore runne so/ not as at an vncertayne thing.
So fyghte I/ not as one that beatech the ayre: but I tame
my body/ and bynge it in subieccion/ lest when I preache
vnto other/ I my selfe be a cast awaye. †

2. Ti. 4. b.

1. Pet. 5. a

¶ The Apostle asrayeth them wryth the ensamples of
the olde Testament/ and exhorted them to a godly con-
uersacion.

The. x. Chapter.

A **B**rethren/ I wolde not that ye shulde be ignorant
of this/ * that our fathers were al vnder the clond/
+ and all passed thorow the see/ and were all bapty-
sed vnder Moyses in the cloude and in the see/ *
+ dyd all eate of one spirituall meate/ and + dyd all drynke
of one spirituall drynke: but they dranke of the spirituall
* rocke that folowed them/ which rocke was Christ. ¶ Ne-
uerthelesse in many of them had God no delpte/ * for they
were smyten downe in the wylternesse.

Exod 12. b

+ exo. 14. e

Exo. 16. c.

+ exo. 17. b

Num. 2. a

* mar. 16 e

Num. 14 e

Exo. 22. d.

Num. 21. a

Isa. 105. d

These are ensamples vnto vs/ that we shulde not luste
after euell thynges/ as they lusted. Noether be ye worship-
pers of ymages/ as were some of the. Accordynge as it is
wrytten: * The people sat downe to eate & drynke/ & rose
vp to playe. Noether let vs commyte whoredome/ as some

a. ij of them

of them corrupted whoze dome / and fell in one daye thye
 + Num. 21. a and twenty thoufande. Nother let vs temple Chyſte / + as
 Num. 11. b ſome of them tepted hym / and were deſtroyed of ſerpentes.
 Nother murmure ye / * as ſome of them murmured / & were
 deſtroyed thoro the deſtroyer.

All theſe happened vnto them for enſamples / but they are
 wyrtten to warne vs / vpon whom the ende of the worlde is
 come. Therfore let him that thinketh he ſtanderh / take hede /
 1. Cor. 1. a. leſt he fall. Ther hath yet no temptacyō ouertaken you / but
 1. Teſt. 5. c as foloweth the nature of mā. Neuer theleſſe * God is ſayth
 + 2. Pe. 2. b fall / + which ſhall not ſuffre you to be tempted aboue poure
 ſtrength / but ſhall in the myddes of the temptacon make a
 waye to come out / that ye maye heare it. ¶ Wherfore my
 dearly beloued / ſpe from woꝝhyppping of Idols. I ſpeake
 vnto them which haue dyſcrecyon / iudge ye what I ſaye.
 The cuppe of thankesgeuyng wherwith we geue thanks /
 is it not the partakynge of the bloude of Chyiſt? The bread
 that we breake / is it not the partakig of the body of Chyiſt?
 For we many / are one bread & one body / in as moche as we
 all are partakers of one bread.

Beholoe Iſraell after the fleſh. They that eate the ſacri-
 fices / are they not partakers of the altare? What ſhall I
 1. Cor. 8. a. now ſaye then? * Shall I ſay that the Idoll is any thyng? C
 Or that it which is offred vnto the Idoll is any thyng? Nay.
 But thys I ſay / that loke what the Iſeythen offre / that offre
 they vnto deuels / & not vnto God. ¶ Now wold I not that ye
 ſhould be in the felowſhip of deuels. Ye can not dꝛynke of the
 cuppe of the Lord & of the cuppe of the deuels. Ye cā not be par-
 1. Cor. 10. b takers of the Lordes table / & of the table of deuels. Or wyll
 1. Cor. 6. c we prouoke the Lordes? Are we ſtronger than he? * I may do
 1. Cor. 13. a all thynges / but all thynges are not profytable. I may do al
 l thynges / but all thynges edyfy not. * Let no man ſeke hys
 awne profyte / but let euery man ſeke anothers wealth.

What ſoeuer is ſold in the fleſhmarket / that eate / & atke
 1. Cor. 10. b no queſtion for conſcience ſake. * For the earth is the Lordes D
 & all that therein is. ¶ If any of theſe that beleue not byp
 you to a feaſt / and yf ye be diſpoſed to go / what ſoeuer is
 ſet befoze you / that eate / aſking no queſtiō for cōſciēce ſake.

But yf any man ſaye vnto you: This is offred vnto Idols
 when eate not of it / for his ſake that dwelved it / & for hurtynge
 of conſcience. (The earthe is the Lordes and all that therein
 1. Cor. 8. b. is.) Neuertheleſſe I ſpeake of * conſcience / not thynne / but
 of the other. For why ſhould my lyberte be iudged of another
 1. Tim. 4 a mans conſcience? * For yf I take my parte wyth thankes-
 geuyng / why am I euell ſpoken of / for that thyng wher
 foze I geue thanks?

* Therfore whether ye eate or dꝛynke / or what ſo euer
 ye do / do all to the prayſe of God. ¶

Be not ye an occasyon of fallynge / nother to the Jewes /
nor to the Gentyles / nor to the congregacyō of God. * Euen 1. Cor. 9. 8
as I also please all men in all thynges / not sekynge myne
awne profyte / but the profyte of many / that they myght be
saued. * folowe ye me as I do Christ. 1. Cor. 4. 6

The rebuketh them for the abuse and mysorde that
they hath aboute the Sacrament of the body & bloude
of Christ / and byngeth them amonge to the fyrst insti-
tucion.

The. xi. Chapter.

I Commande you bretheren / that ye remembre my in
all poyntes / and kepe the ordinaunces / euen as I
deliuered them vnto you. But I certifye you / that
Christ is the heade of euery man. * As for the man / Ephe. 5. c.
he is the heade of the woman / but God is Christes heade.
Euery mā that prayeth or prophecieth / and hath any thyng
on is heade / hameth hys heade. But euery woman that
prayeth or prophecieth with vncouered heade / dishonesteth
hys heade. For it is euen alphe moche as yf she were Hauē.
yf the woman be not couered / let hyr heer also be cut of.

* But yf it be vncomefly for a woman to haue hyr heer cut
of / or to be Hauē / then let her couer hyr heade. Neuerthe-
lesse the man oughte not to couer hys heade * for so moch as
he is the ymage and gloze of God : but the woman is the
gloze of the man. * For the man is not of the woman / but
the woman of the mā. Norther was the man created for the
womans sake / but the woman for the mans sake. Den. 22. 8
1. Co. 14. e

Therfore ought the woman to haue a powter vpon hyr
heade for the angels sakes. Neuerthelesse nother is the man
withouth the woman / nother the woman withouth the man
in the Lorde. For as the woman is of the man / euen so co-
meth the man also by the woman / but all of God. Judge ye
by your selues / whether it be comly / that a woman pray be
fore God bareheaded? Or doth not nature teache you / that
it is a shame for a man yf he weare longe heer / and a prayse
to the woman yf she weare longe heer? For hyr heer is geue
her to couer her wythall. * But yf ther be any man amonge
you that hath lust to stryue / let hym knowe that we haue no
soche coslume / nother the congregacyons of God. But this
must I warne you of: I comende it not that ye come toge-
ther not after a better maner / but after a worse. Forst / whē
ye come together in the congregacyon / I heare that ther are
dissenyons amonge you / and I partly beleue it. * For ther
muste be sectes amonge you / that they whiche are perfecte
amonge you / myght be knowen. 1. Tim. 6. 8
Mat. 23. a
1 Johā. 2. 6

Now when ye come together / the Lordea supper can not
be

Mat. 26. c
Mar 14. c
Luch. 22. b

Eſap. 53. a

1. Pet. 2. b
+ Act. 1. b

2. cor. 13. b

Eccle. 18. e

1. Jho. 2. c

Mar. 9. d.

Rom. 12. a

Jhon. 5. b

+ Eph. 4. b

he kepte / euery man taketh hys awne ſupper afoze. And one is hongry / another is dronken. Haue ye not houſes to cate and drynke in? Or deſpyſe ye the congregacyon of God / and ſhame them that haue not? What ſhall I ſaye vnto you? Shall I prayſe you: in thys prayſe I you not. + That which I deliuered vnto you / receaue I of the Lorde. * For the Lorde Jeſus the ſame nyght in the whych he was betrayed / toke the bread / and gaue thanks and brake it / and ſayde: Take ye / & cate ye / thys is my body: * which is broken for you. Thys do in the remembraunce of me. After the ſame manner al. o he toke the cuppe when ſupper was done / & ſayde: Thys cuppe is the new Teſtament in my bloude / this do (as ofte as ye drynke it) in the remembraunce of me. For as ofte as ye ſhall cate of thys bread / and drynke of thys cuppe / ye ſhall

Wherfore who ſo euer ſhall cate of thys bread & drynke of thys cuppe of the Lorde but without helpe / ſhall be guilty of the body and bloude of the Lorde. * But let a man exampne hym ſelfe / and ſo let hym cate of thys bread / and drynke of thys cuppe. For he that eateth and drynketh but without helpe / eateth and drynketh hys awne damnacyon / becauſe he maketh no difference of the Lordes body. +

Therfore are ther ſo many weake and ſicke amonge you and many ſleepe. * For if we iudged oure ſelues / we ſhulde not be iudged. But when we are iudged / we are chaſtened of the Lorde / that we ſhulde not be damned with the world. Wherfore my brethren / when ye come together to cate / ſay one for another. But if any man ſlacke / let hym cate at home: that ye come not together vnto damnacyon. As for other thynges / I will ſet them in order when I come.

The diuerſite of the gyftes of the holy goost / geuen to the comferte and edifyenge of another / as the members of a mans body ſerue one another.

The. xii. Chapter.

AS concernynge ſpiritual gyftes / brethren / I wolde ſay not that ye were ignorant. + Ye knowe that ye were when / and wente your wayes vnto dome ſchools euen as ye were led. Wherfore I declare vnto you / * that no man ſpeakynge thoro the ſpere of God / deſpiſeth Jeſus. And no man can ſaye that Jeſus is the Lorde / but by the holy goost.

* Ther are diuerſe gyftes / yet but one ſpere / and ther are diuerſe offyces: yet but one Lorde: and ther are diuerſe operacions / * Yet is ther but one God in whyche worketh all in all. + The gyftes of the ſpere are geuen vnto euery man to profyte the congregacyon. To one is geuen thoro the ſpere the biteraunce of wyldeſſe: to another is geue the biteraunce of knowledge accordynge to the ſame ſpere: to another /

another / sayth in the same sprete: to another / the gyfres of
healynge in the same sprete: to another / power to do myra- 1. Jho. 4. a
cles: to another / prophesying to another: * iudgement to di-
scerne spretes: to another / dyuerse tungen: to another / the
interpretacyon of tungen. These all doth the same onely
sprete worke / and distributeth vnto euery mā / accordynge
as he wyl. ¶

* For as the body is one / and hath yet many members /
B neuertheles al the mēbres of the body though they be many / Rom. 12. a
are yet but one body: euen so Christ also. For we are all bap- Ephe. 4. b
tysed in one sprete to be one body / whether we be Jewes or
Gentyles / whether we be bonde or fre / & haue * all dyonke
of one sprete. For the body also is not one mēbre / but many. ¶
¶ The foote saye: I am not the hande / therfore I am not a
membze of the body / is he therfore not a mēbre of the body?
And ¶ the eare saye: I am not the eye / therfore am I not a
mēbre of the body / is he therfore not a membze of the body?
¶ ¶ All the body were an eye / where were then the hearynge?
¶ ¶ All were hearynge / where were then the smellynge? But
now hath God set the members / euery one scuerally in the
body / as it hath pleased hym. Neuertheles ¶ all the mēbres
were one membze / where were then the body? But now are
the members many / yet is the body but one.

C The eye can not saye vnto the hāde: I haue no nede of the /
or agayne the heade vnto the fete: I haue no nede of you: but
rather a great deale the members of the body which seme to
be moste feble / are moste necessary: and vpon those members
of the body which we thynke least honest / put we moste ho-
nestye on: and our vncomly partes haue most betwix on. For
our honest members nede it not. But God hath so measured
the body / and geuen most honour vnto that membze whych
had nede / that ther shoulde be no stryfe in the body / but that
the members shoulde indifferently care one for another. And
¶ ¶ one membze suffre / all the members suffre wryth hym: &
¶ ¶ one membze be had in honoure / all the members are glad
wryth hym also. But ye are the body of Christ / and mēbres /
euery one of another.

And God hath ordeyned in the congregacyon / fyrst the Mat. 10. a
* Apostles / secondly Prophetes / thyrde + teachers / then Luk. 9. a.
doers of myracles / after that the gyfres of healynge / helpers Ephe. 4. a
gouerners / diuerse tūges. Are they all Apostles? Are they all + Act. 13. a
Prophetes? Are they all teachers? Are they all doers of my-
racles? Haue they all the gyfres of healynge? Speake they
all wryth tungen? Can they all interprete? But couet ye the
best gyfres. And yet shewe I you a more excellent wyape.

¶ Close vpon the. xii. Chapter.

¶ I whych worketh all in all / not the God doth synne / or is the author
of synne: for all bys workes are good and in the bene. x. ¶ same. xii. and

a iiii wryth

with hym ther is no iniquite. ii. Para. xix. But vnto vs which are flesch & bloude/ he semeth to do euell when he punissheth the wicked: or sendeth plagis vpon earth. ffor whether it be prosperite or aduersite: it cometh all of hym/ and not of chaunce & fortune/ as the world dreameth.

The nature and condicions of loue.

The. xiiij. Chapter.

Mat. 7. b.

Luck. 17 b

Phil. 2. b.

Though I spake with the tungen of men and angels/ and yet had not loue/ I were euen as soun- dyng brass/ or as a tynglyng Cymball. * And though I coude prophesy/ and vnderstode all secretes and all knowledg 1 and had all faryth/ so * that I coude moue mountaynes out of theyr places/ and yet had not loue/ I were nothyng. And though I bestowed all my goodes to fede the poore/ and though I gaue my body euen that I burned/ & yet haue not loue/ it profiteth me nothyng.

Loue is patient/ and curteous/ loue enupeth not/ loue doth not frowardly/ is not puffed vp/ dealeth not dishonestly: * seeketh not hyr awne/ is not prouoked vnto anger/ thinketh not euell/ reioyceth not ouer iniquite/ but reioyceth in the trueth: beareth all thynges/ beleueth all thynges/ hopeth all thynges/ suffereth all thynges.

Though Prophecies faile/ or tungen cease/ or knowledg perissh/ yet loue falleth neuer away. ffor 2 our knowledg is vnperfecte/ and oure prophecye is vnperfecte. But when that whych is perfect commeth/ then shall the vnperfecte be done away: whē I was a chylde/ I spake as a chylde/ I vnderstode as a chylde/ I ymagined as a chylde. But as soone as I was a man/ I put away chylidhnesse. Now we se thow to a glasse in a darke speakyng/ but then shall we se face to face. Now I knowe vnperfectly/ but then shall I knowe euen as I am knowne. Now abyderth faryth/ hope/ loue/ these thre: but the greatest of these is loue. K

Close vpon the. xliij. Chapter.

1 And had all faryth. Though faryth onely do iustifye as the Apostle Paul teacheth: yet where loue foloweth not/ there is doubtles no right faryth all though he dyd myracles.

2 Oure knowledg is vnperfecte. Though we haue euery thyng longe to faryth/ and knowe what God is/ and what he getteth vs/ yet is thys knowledg but vnperfecte in cōparyson of the glory which is to come.

Paul Metteth that the gyfte of Prophecye/ interpretyng/ or preachyng excelleth the gyfte of tungen/ and how they ought but to be bled.

The. xliij. Chapter.

Laboure for loue. Couet spirituall gyftes/ but speccially that ye maye prophecye. ffor he that/ 1 speaketh with tūges speaketh not vnto mē/ but vnto God: ffor no mā heareth him. How be it 2 in the sprete he speaketh mysteries. But he that prophesyeth/ speaketh vnto mē

to edify

to edifye / & to exhortacyō / & to conforzte. He that speaketh
wth tūges / edifyeth hym selfe: but he that prophesyeth: edi-
fierieth the cōgregacyō. I wolde that ye all spake wth tūges /
but rather that ye prophesied. For greater is he that proph-
eseth / then he that speaketh wth tūges: excepte he also ex-
pounde it / that the congregacyō maye haue edifyenge.
But nowe bʒethen pf I come vnto you / and speake wth
tūges / what shall I profyte you / excepte I speake vnto you
ether be reuelacyō / or by knowledge / or by prophesyē /
or by doctrine?

B Aphetysse is it also in the thynges that geue sounde / and
yet lyne not: whether it be a pype or an harpe? excepte they
geue dysyncte soundes from them: how shall it be knowen
what is pyped? or harped? And pf the trompe geue an vn-
certayn sounde / who wyl prepare hym selfe to the battayll?
Euen so ye lyketysse / when ye speake wth tūges excepte
ye speake playne wordes / how shall it be knowen what is
spoken? for ye shall speake in the ayre. So many kyndes
of voyces are in the worlde / and none of them is wythout
signyfycacyō. Pf I knowe not now what the voyce mea-
neth. I shall be an aleaunt vnto hym that speaketh / and he
that speaketh / shall be an aleaunt vnto me. Euen so ye (for so
moche as ye couet spirituall gʒtes) seke that ye maye haue
plentye to the edifyenge of the congregacyō. Wherefore
let hym that speaketh wth tūges / praye / that he maye in-
terpʒete also. Pf I praye wth tūges / my spʒete prayeth /
but my vnderstandynge bʒyngeth no man frute. How shall
it be then? Namely thus: I wyl praye wth the spʒete / and
wyl praye 3 wth the vnderstandynge also: I wyl synge
psalmes in the spʒete / and wyl synge psalmes wth the
C vnderstandynge also.

But when thou guesst thākes wth the spʒete / how shall
he that occupyeth the ro tyme of the vnlearned / saye Amen
at thy geuyng of thākes / seynge he knoweth not what
thou sayest? Thou guesst well thākes / but the other is not
edified. I thanke my God / that I speake wth tūges more
then ye all. Yet had I leuer in the congregacyō to speake
fewe wordes wth myne vnderstandynge / that I maye en-
fourme other also / rather then ten thousande wordes wth
tūges. * Bʒethen be not chyldʒen in vnderstandynge /
how be it as concernynge maliciouseſſe be chyldʒen / but
in vnderstandynge be perfecte. In the lawe it is wyrtten:
* Wyth other tūges and wyth other lyppes wyl I speake
vnto this people / and yet shall they not so heare me / sayeth
the Lorde: * Therefore are tūges for a token / not to them
that beleue / but to them that beleue not. Contrary wysse /
prophesyenge / not to them that beleue not / but to them
wyth belue.

Eph. 4. 2

Esa. 28. 6

Actu. 2. 14

a b yf the

ye the whole congregacyon now came together in to one place/ and spake all with tūges/ and ther came in they that are vblear ned/ oꝝ they wylpche beleue not/ shulde they not saye/ that ye were out of your wyres? But ye all prophesied/ & ther came in one that beleueth not/ oꝝ one vblear ned he shulde be rebuked of them all/ & iudged of all/ & so shulde the secrete of hys harte be opened/ & so shulde he fall dowayne vpon hys face/ wozdlyppunge God/ & knowlesgyng that of a trueth God is in you. How is it then brethren? When ye come together/ euery one hath a psalme/ hath doctryne/ hath a tūge/ hath a reuelaciō/ hath an interpretacyon. Let all be done to edifyenge. Ye any man speake with tūges/ let hym do it hym selfe beynge the seconde/ oꝝ at the most hym selfe beynge the thyrde/ & one after another / & let one interpret it. But ye ther be not an interpreter/ then let hym kepe silence in the congregaciō/ how be it let hym speake to hym selfe & to God. As for the wyphes/ let two oꝝ thre speake/ & let the other iudge. But ye any reuelaciō be made vnto another that sitteth/ the let the fyrst holde his peace. Ye maye a llypche one after another/ that they all maye learne/ & that all maye haue conforste. And the spietes of the wyphes are subiecte vnto the wyphes. For God is not a God of dissen. vñ: *but of peace/ lyke as in all cōgregaciōs of the sayntes/ + Let your wyues kepe silence in the congregacion/ for it shall not be permytted vnto them to speake/ but to be vnder obediēce: *as the lāw sayeth also. But ye they wyl learne any thyng/ let the aske theyr husbādes at home. For it becometh not women to speake in the cōgregacion. Oꝝ sprynge the worde of God frō amonge you: Oꝝ is it come vnto you onely? ye any mā thynke hym selfe to be a wyph/ oꝝ spirituall/ let hym knowe what I wyte vnto you/ for they are the commaundementes of the Lorde. But ye any mā be ignoraunt/ let hym be ignoraunt. Wherefore brethren/ couet to prophesy / and forbeyd not to speake with tūges. * Let all thynges be done honestly and in order.

C Close vpon the xliii. Chapter.

1 Speaketh with tūges. to speake with tūges/ is to rede or synge psalmes hat other vnderstande not/ save the reader hym selfe. To prophesy/ is to interpret and to expounde vnto other.

2 In the spere/ that is to saye/ by hym selfe.

3 with the vnderstandynge. That is to expounde it and to declare the vnderstandynge vnto other. But to speake in the spere/ is to vnderstand it hym selfe/ and not to interpret it.

4 Therefore are tūges for a token. Thorough diverse tūges and languages are many faithlesse people converted to the beleue / lyke as thorough other wonders and miracles. But thorough prophecye are the faithfull edified and strengthened/ whereby they practise theyr beleue to be true.

5 Ye maye all prophecye one after another: Marke well that he speake

ker b

Reb here vnto those that be preachers / and thynke not the contrary /
but hys mynde is that all thynges shall be done honestly and in order
as he saith in the ende of this chapter. And be sure that who so ever
taketh this office vpon hym the Apostle wyll not haue hym to be an
other maner of man then as he describeth hym. 1. Timo. iiii. and. xii. b
And not to preach vncalled. 1. Cor. v.

The resurreccyon of the dead.

The. xv. Chapter. ✠

A **I** Declare vnto you brethren / the Gospell that I haue
preached vnto you (whiche ye haue also accepted / &
in the whiche ye stande / by the which also ye are sa- Gala. 2. b
ued) after what maner I preached it vnto you / yf ye
haue kepte it: except ye haue beleued in vayne. For first of all
I deliuered vnto you that whiche I also receaued / how that
Christ dyed * for oure synnes accordinge to the scriptures /
and that he was buried / + and that he rose agayne the third
daye accordinge to the scriptures / * and that he was sene
of Cephas then of the twelue: after that was he sene of mo
then of foue hundred brethren at once / wherof there are yet 1. Cor. 15. a
many aloue / but some are fallen asleepe. Afterwarde was he + mat. 28 b
sene of James / then of all the Apostles. Laste of all was he 1. Cor. 15. a
sene of me also / as of one bozne out of due tyme. * for I am * 1. Cor. 15. a
the leest of the Apostles / which am not worthy to be called an
Apostle / * because I persecuted the congregacion of God. 1. Cor. 15. a
B But by the grace of God I am that I am. And hys grace in
me hath not bene vayne / ✠ but I haue laboured more then Actu. 9. a
they all / howe be it not I / but the grace of God whiche is
with me. Now to whether it be I / or they / thus haue we pre
ched / and thus haue ye beleued.

✠ But yf Christ be preached / that he is risen fro the dead
howe saue then some amonge you / that ther is no resurrec
cion of the dead: yf ther be no resurreccion of the dead / then
is Christ not risen. yf Christ be not risen / then is oure prea
ching in vayne / and your fayth is also in vayne: ye and we
are soude false witnessers of God / because we haue testified
agaynst God / that he hath rased by Christ / whome he hath
not rased by / yf the dead rise not agayne. For yf the dead
rise not agayne / then is Christ also not risen agayne. 1. Cor. 15. a
C But yf Christ be not risen agayne / then is your fayth in vayne /
and ye are yet in your synnes: they also that are fallē a slepe
in Christ / are perished. yf in this lyfe only we hope in Christ
then are we of all men the moste miserable.

But now is Christ risen from the dead / & is become * the
first frutes of them that slepe. For by one man cometh heath Col. 1. b
& by one man the resurreccion of the dead. For as they all dye
in Adam / so shall they all be made aloue in Christ / but euery
one in hys order. ✠ The firste is Christ / then they that
belonge vnto Christ / whan he cometh. Then the ende /
whan he shall deliuer by the kyngdō vnto God the father
whan

pf the whole congregacyon now came together in to one place/ and spake all with tūges/ and ther came in they that are vnlearned/ or they whiche beleue not/ shulde they not saye, that ye were out of your wyttes? But pf all prophesied/ & ther came in one that beleueth not/ or one vnlearned he shulde be rebuked of them all/ & iudged of all/ & so shulde the secreete of hys harte be opened/ & so shulde he fall dowayne vpon hys face/ woꝝdlypppuge God/ & knowlesgyng that of a trueth God is in you. How is it then brethren? When ye come together/ euery one hath a psalme/ hath doctryne/ hath a tūge/ hath a reuelaciō/ hath an interpretacyon. Let all be done to edifyenge. Vt any man speake with tūges/ let hym do it hym selfe beynge the seconde/ or at the most hym selfe beynge the thyrde/ & one after another/ & let one interpret it. But pf ther be not an interpreter/ then let hym kepe sylvence in the congregaciō/ how be it let hym speake to him selfe & to God. As for the wyphetes/ let two or thre speake: * & let the other iudge. But pf any reuelaciō be made vnto another that sitteth/ the let the fyrst holde his peace. Ye maye a llypphepe one after another/ that they all maye learne/ & that all maye haue conforzte. And the spretes of the wyphetes are subiecte vnto the wyphetes. For God is not a God of dissen. vō: * but of peace/ lyke as in all cōgregaciōs of the sayntes/ + Let your wyues kepe sylvence in the congregacion/ for it shall not be permytted vnto them to speake/ but to be vnder obediēce: * as the law sayeth also. But pf they wylle learne any thyng/ let the aske them husbādes at home. For it becometh not women to speake in the cōgregacion. Or sprynge the woꝝde of God frō amonge you? Or is it come vnto you onely? pf any mā thynke hym selfe to be a wyphete/ or spirituall/ let hym knowe what I wyte vnto you/ for they are the commaundementes of the Lorde. But pf any mā be ignoraunt/ let hym be ignoraunt. Wherfore brethren/ couet to prophesy/ and forbūd not to speake wyth tūges. * Let all thynges be done honestly and in order.

Close vpon the xliiii. Chapter.

1 Speaketh wyth tūges/ to speake wyth tūges/ is to rede or synge psalmes that other vnderstande not/ save the reader hym selfe. To prophesy is to interpret and to expounde vnto other.

2 In the sprete that is to saye by hym selfe.

3 with the vnderstandynge. That is to expounde it and to declare the vnderstandynge vnto other. But to speake in the sprete/ is to vnderstand it hym selfe/ and not to interpret it.

4 Therefore are tūges for a token. Thorow dyuerse tūges and languages are many faythlesse people converted to the beleue/ lyke as thorow other wonders and myracles. But thorow prophecye are the faythfull eddyfied and strenghted/ wherby they practyse theyr beleue to be true.

5 Ye maye all prophecye one after another: Marke well that he speake

kerb

1. Jho. 4. a

1 Rom. 15. d

+ 1. co. 11. a

1. tim. 2. b

Gene. 3. c.

Colo. 2. a.

keeth here vnto those that be preachers / and shynke not the contrary /
but hys mynde is that all thynges shall be done honestly and in order
as he saith in the ende of this chapter. And be sure that who so euer
taketh this office vpon hym the Apostle wyll not haue hym to be an
other maner of man then as he describeth hym. 1. Timo. iii. and. 2. 11. 6
And not to preach vncalled. 1. 12. v.

¶ The resurrection of the dead.

The. xii. Chapter. ✠

A **I** declare vnto you brethren / the Gospell that I haue
preached vnto you (whiche ye haue also accepted / & Gala. 2. d
in the whiche ye stande / by the which also ye are sa-
ued) after what maner I preached it vnto you / yf ye
haue kepte it: except ye haue beleued in vayne. For fyrst of all
I deliuered vnto you that whiche I also receaued / how that
Christ dyed * for oure synnes accordinge to the scriptures /
and that he was buried / + and that he rose agayne the third
daye accordinge to the scriptures / * and that he was sene
of Cephas then of the twelue: after that was he sene of mo
then of foure hundred brethren at once / wherof there are yet 1. Cor. 15. a
many alive / but some are fallen asleepe. Afterwarde was he + mat. 28 b
sene of James / then of all the Apostles. Laste of all was he 1. Th. 2. a
sene of me also / as of one bozne out of due tyme. * For I am * 1. Cor. 2. 4 b
the leest of the Apostles / which am not worthy to be called an
Apostle / * because I persecuted the congregacion of God. 1. Eph. 3. b
But by the grace of God I am that I am. And hys grace in
me hath not bene vayne / ✠ but I haue laboured more then Act. 15. a
they all / howe be it not I / but the grace of God whiche is aud. 9. a
worth me. Now to whether it be I / or they / thus haue we prea-
ched / and thus haue ye beleued.

✠ But yf Christ be preached / that he is risen fro the dead
howe saue then some amonge you / that ther is no resurrec-
cion of the dead: yf ther be no resurreccion of the dead / then
is Christ not risen. yf Christ be not risen / then is oure prea-
ching in vayne / and your fapth is also in vayne: ye and we
are founde false witnessers of God / because we haue testified
agaynst God / that he hath raysed by Christ / to home he hath
not raysed vp / yf the dead ryse not agayne. For yf the dead
ryse not agayne / then is Christ also not risen agayne. But
C yf Christ be not risen agayne / then is your fapth in vayne /
and ye are yet in your synnes: they also that are fallē a slepe
in Christ / are perished. yf in this lyfe only we hope in Christ
then are we of all men the moste myserable.

But now is Christ risen from the dead / & is become * the
first frutes of them that slepe. For by one man cometh death
& by one man the resurrecciō of the dead. For as they all dye
in Adam / so shal they all be made alive in Christ / but euery
one in hys order. ✠ The fyrste is Christ / then they that
belonge vnto Christ / when he cometh. Then the ende /
when I he shall deliuer by the kyngdō vnto God the father
when

When he shall put downe all rule / and all superiourite / & power. * For he must raigne / tyll he haue put all hys enemies vnder hys fete. The laste enemye that shall be destroyed / is death / for he hath put all thynges vnder hys fete. But when he sayeth / that * all thynges are put vnder hym / it is manifest that he is excepted / which put all thynges vnder hym. When all thynges shall be subdued vnto hym / then shall the sonne hym selfe also be subiecte vnto hym / which put all thynges vnder hym / that God maye be all in all.

Or els what do they which are 2 baptysed ouer the dead / yf the dead ryse not at all? Why are they the baptysed ouer the dead? And why stande we in iopardy euery houre: by our reioycing which I haue in Christ Iesu our Lord / I dye daily. That I haue foughte with beasts at * Ephesus after the maner of men / what helpeth it me / yf the dead ryse not agayne: * Let vs eate and drynke / for to morowe we shall dye. Be not ye deceaued. Euell speakynges corrupte good maners. Awake right by / and synne not: for some haue not the knowledge of God. Thys I saye to your shame.

But many myght saye: How shall the dead aryse: & with what maner of body shall they come? Thou foolc / * that which thou sowest is not quickened / excepte it dye. And what sowest thou: thou sowest not the body that shall be / but a bare corne / namely of wheate / or of some other. But God geueth it a body as he wyl / and vnto euery one of the seedes hys owne body.

* All flethe is not one maner of flethe / but ther is one maner flethe of men / another of beasts / another of fowles / another of byrdes / And ther are heauenly bodies / and there are earthly bodies: but the heauenly haue one glory / & the earthy another. * The Sunne hath one clearnesse / the Moone hath another clearnesse / and the starres haue another clearnesse / for one starre excelleth another in clearnesse: Euen so the resurrection of the dead. It is so tyme in corrupcyon / and shall ryse in incorrupcyon: It is so tyme in dishonoure / and shall ryse in glory: It is so tyme in weaknesse / and shall ryse in power: It is so tyme a naturall body / and shall ryse a spirituall body.

Yf ther be a naturall body / ther is a spirituall body also / as it is wyrtten: * The fyrst man Adam was made in to a naturall lyfe / and the last Adam in to a spirituall lyfe. Ho to be it the spirituall body is not the fyrst / but the naturall / and then the spirituall. * The fyrst man is of the earth / earthy / the seconde man is from heauen / heauenly. As the earthy is soche are they also that are earthy: and as the heauenly is / soche are they also that are heauenly. And as we haue borne the ymage of the earthy / so shall we beare the ymage of the heauenly also. Thys I saye brethren / that 3 fleshy and bloude

can

can not enheret the kyngdome of God: nother shall corrup-
pon inheret vncorruptyon.

F Beholde / I saye vnto you a mystery: * We shall not all
sleepe / but we shall all + be chaunged / and that sodenly / and
in the twinklinge of an eye / at the tyme of the laste trompe.
for the trompe shall blowe / and the dead shall ryse * vncor-
ruptible / & we shall be chaunged. for thys corruptible must
put on vncorruptyon / and thys mortall must put on immor-
talite But whan thys corruptible shall put on vncorruptio-
and thys mortall shall put on immortalite / then shall the
woorde be fulfilled that is wyrtten: * Death is swalowed
bp in victorie + Death / where is thy synge: Hell where is
thy victorie The synge of death is synne. The strenght of
synne is the lawe. But thanks be vnto God / * which hath
geuen vs the victorie thow our Lorde Iesus Christ. Ther-
fore my deare brethren / be ye stedfast / vnmoueable / and al-
waie ryche in the woorde of the Lorde / for as moche as ye
knowe that your labour is not in vayne in the Lorde.

Close vpon the. xvi. Chapter.

1. We shall deliuer vp the kyngdome vnto God the father: Not that
Christ shall raigne nomore / but in deliuering vp the kyngdom vnto the
father. he shall openly declare / that the father raigned by hym / & that
who soeuer herde hym / heard the father: and who soeuer refused hym /
refused the father also: so that as the kyngdom of the father: of the sonne
and the holy goost hath euer ben 1 is alwaie one: but now secrete vnto
vs: euen so shall it then be openly knowne to be one.

2. Baptised ouer the dead: Some men saye: that in token of the gene-
rall resurrection: certayne Christen men were baptised ouer dead mens
grauens: signifyinge: that the same dead mens bulde rise agayne.

3. flesh and bloude can not inheret the kyngdome of God: Our be-
lefe is: that ther shall be a generall resurrection of the flesh accordinge
to the scripture. Esa. xvi. Dani. xii. Job. xii. Job. v. Neuerthe lesse it shall
be pergyred from all corruption: and be chaunged to immortalite: for it
must be an vncorrupte flesh that shall inheret the kyngdome of God.

We putteth them in remembraunce of the gathering
for the poore Christen at Jerusalem / and concludeth
hys Epistle wth the salutations of certayne louing
brethren.

The. xvi. Chapter.

A Concernynge the * gatheringe that is made for the
sayntes / as I haue ordeyned in the congregacions
of Galacia / euen so do ye also. vpon some Sabbath
daye let every one of you put aspyde by him selfe / and
laye by what so euer he thynketh mete / that the colleccion
be not to gather whā I come. Whan I am come / whome so
euer ye shall alowe by our letters the wpll I sende to bring
youre lyberalite vnto Jerusalem. Neuertheles pf it be mete
that I go thether also / they shall go wth me. * But I wpll
come vnto you / whan I go thow Macedonia: for thow
Macedonia wpll I take my iournepe. wth you peraduen-
ture wpll

1. Tess. 4. c
+ 10. 3. c

Rom. 8. a.
Col. 3. a.
1. Thim. 3. c
1. Jho. 3. a.

Esa. 25. b
+ Ose. 13. c
Heb. 2. a.
* 1. Jo. 5. a

Rom. 15. b
2. Cor. 8. a
and. 9. a.

Tha. 16. The fyrst Epyssle to the Corynthyans.

ture wyll I abyde or els wynter / that ye maye byryge me on my waye whither soeuer I go.

Ac. 18. 20. b I wyll not se you now in my passage / for I hope to abyde a whyle with you / yf the Lord shall suffre me. * But I wyll tary at Ephesus vntyll Whylsomtyde. for a greate & frute
1. Cor. 15. d full doze is opened vnto me / and there * are many aduersa-
*** Act. 19. c** ries. + Yf Timotheus come / se that he be without feare with you / for he worketh the worke of the Lord / as I do. Let no man therfore despyse hym / but conueye hym forth in peace / that he maye come vnto me / for I loke for hym wryth the bryethen.

As for bryother Apollo / be ye sure / that I greatly desyred hym to come vnto you with the bryethen. And his mynde was not at all to come at this tyme / but he wyll come whan he hath oportunitie. Watch ye / stande fast in the fayth / quyte you lyf men / and be stronge: let all poure thynges be done in loue.

1. Cor. 1. b But bryethen / ye knowe the house of * Stephana / that they are the fyrst frutes in Achaia / & that they haue appoynted them selues to minister vnto the sayntes / I exhorte you to be obedient vnto such / and to all that helpe and laboure. I am glad of the commynge of Stephana and Fortunatus / and Achaicus. for loke what was lackyng vnto me on your parte / that haue they supplied: they haue refreshed my spere and yours. Know them therfore that are soche.

Rom. 16 b The congregacions of Alva salute you / Aquila & Priscilla salute you moch in the Lord / and so doth the congrega-
Gala. 6 b cyon that is in theyr house. All the bryethen salute you. * Salute ye one another with an holy kysse. The salutaciō of me Paull * with myne awne hande. Yf any man loue not the Lord Iesus Christ / the same be Anathema Maharan Matha. The grace of the Lord Iesus Christe be wryth you. My loue ye wryth you all in Christ Iesu. Amen.

The fyrst Epistle to the Corinthyans sente out of Asia / by Stephana and Fortunatus and Achaicus / and Timotheus. .:



The Prologe

Upon the secōde Epistle of saynt Paul to
the Corynthyans.



In the fyrste Epistle he rebuketh the Coryn-
thyans sharply / so in thys he comforteth the
and prayseth them / and comāunded hym that
was excommunicate to be receaved loungly
into the congregacion agayne.

And in the fyrst and secōd chapters he shew-
eth hys loue to them wards how that all that
he spake / oyo oz suffered was for their sakes and for their sal-
uacion.

Then in the. iij. iiij. and. v. he prayseth the office of prea-
chyng the Gospell / aboute the preachyng of the lawe / and
sheweth that the Gospell groweth thorow persecucion and
thorow the crosse / which maketh a man sure of eternal lyfe:
and here and there he toucheth the false prophetes / whiche
studieth to turne the fawth of the people from Chyste vnto
the workes of the lawe.

In the. vi. and. viij. Chapters / he exhorteth them to suffre
wth the Gospell / and to lye as it be cometh the Gospell /
and prayseth them in the later ende.

In the. viij. and. ix. chapters / he exhorteth them to helpe
the poore sayntes that were at Jerusalem.

In the. x. xi. and. xij. chapters / he inueth agaynst the
false prophetes.

And in the last chapter / he threateneth them that had syn-
ned and not amended them selues.



The second Epi=

file of the Apostle Saynt Paull
to the Corinthyans.

The consolaciō of God in trouble. The loue of Paull
towards the Corinthyans and hys excuse that he came
not vnto them.



The fyrst Chapter.

Gala. i. a.
Eph. i. a.

i. Pet. i. a

Colo. i. c.



Paull / an Apostle of Iesu A
Christ / by the will of God / and bro
ther Timotheus. Vnto the congrega
cion of God whych is at Corinthus
wth all the sayntes which are in all
Achaia. * Grace be wth you / and
peace from God oure father / & from
the Lorde Iesus Christe.

* Blessed be God the father of our
Lorde Iesus Christe / the father of
mercy and the God of all comferte /

whych comforteth vs in all our trouble: in so moche that we
are able to comferte them that are in any maner of trouble /
with the same comferte wherwyt we oure selues are com-
forted of God. * For as the afflictions of Christ are plentu-
ous in vs / even so is our consolacyon plentuous by Christe.
But whether we haue trouble or cōferte / it is done for your
wealthy

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wealch. yf it be trouble / it is done for your comforte & health /
whych health sheweth by no tve / in that ye suffer the same
afflictions whiche we suffer yf it be comforte / it is done also
for your comforte and health. Therfore is oure hope false
for you / in as moche as we knowe that / lyke as ye are par-
takers of the afflictions so shall ye be partakers also of the
consolation.

B Wherein we wolde not have you ignorant of our trou-
ble / * whych happened unto vs in Asia / for we were gre- Actu. 19. c
ued out of measure passynge strength / so that we even dys-
parzed of lyfe / and had concluded in our selues that we must
nedes dye. But thys was done / because we shulde not putte
oure truste in oure selues / * but in God / whiche rapseth by 1. Reg. 2. b
the dead to lyfe agayne: whiche deliuered vs from so greate
a death / and yet deliuereth dayly. On whome we truste / that
he wyl deliuer vs hereafter also / * by the helpe of youre Phil. 1. b.
prayer for vs / + that on oure behalfe many thanks may be + 2. cor. 4. c
geuen by many personnes / for the grste that is geuen vs.

For our reioycynge is thys / euen the testimony of our co-
science / that in synclenes and godly purenesse / not in fleschly
wysedome / but in the grace of God / we haue had our greate
sacion in the world / but mooste of all wpth you. For we
wypte nothyng els unto you / then that ye rede & also know.
Yee and I truste that ye shall fynde vs unto the ende / euen as
ye haue founde vs partly.

C For we are your reioycynge / euen as ye also are oure * re- Phil. 2. b
ioycynge in the daye of the Royde Iesus. + And in thys confi- 1. Tes. 2. c.
dence was I mynded the other tyme to come unto you (that + 1. cor. 16. a
ye myght haue yet another pleasure moze) & to passe by you
in to Macedonia / & to come agayne out of Macedonia unto
you / and to be led forth to Ierusalemwarde of you.

Whan I thus wyse was mynded / dyd I bfe lyghnesse?
Or are my thoughtes fleschly? Not so * but with me yee is Mat. 5. b.
yee / and nay is nay. O saythfull God / that oure woide unto Jacob. 5. c
you hath not bene yee & nay. For Gods sonne Iesus Christ /
whych was preached amonge you by vs (namely by me and
Sylvanus & Timotheus) was not yee and nay / but in hym
it was yee. For all the promysces of God are yee in hym / and
are Amen in hym / to the prayse of God by vs. * But it is Rom. 8. b
God whych stablysheth vs wpth you in Christe / and hath Ephe. 4. c
anoynted vs / and sealed vs / and geuen the earnest of the
spete in oure hartes.

¶ The sheweth the cause of hys absence / and exhorteth
them to forgeue the man that was falle / and to receaue
hym agayne wpth loue.

Rom. 9. 8

1. Pet. 5. 8

But I * call God to recozde vnto my soule / that to fauour you wthal I came not agayne vnto Cozint^h. Nor that we are * lordes ouer your sayth / but we are helpers of your lope / for ye stande in sayth. But I determyned thys with my selfe / that I wolde not come agayne to you in heupnes. For yf I make you sozpy who is it that shall make me glad / but the same which is made sozpy by me: And the same haue I writte vnto you / lesse when I come I shuld take heupnes of them / of whō I ought to reioyce for so moch as I haue thys confidence in you all that my lope is the lope of you all. For in greate trouble & angurthe of hart I wrote I vnto you wth many teares: not that ye shulde be sozpy / but that ye myght perceaue the loue which I haue moost specially vnto you.

1. Cor. 5. b.

But yf any man haue caused sozowte / the same hath not made me sozpy / but partely / lesse I shulde greue you all. It is sufficient / * that the same mā is so rebuked of many / so that from hence forth ye ought the moze to forgiue hym / & to co- forte hym / lest he be swallowed vp in ouer moche heupnesse. Wherefore I exhor^te you / that ye shew loue by all hym. For therfore byd I write vnto you also / that I might shewe the p^{ro}ofe of you / wthether ye were obedient in all thynges. But loke vnto whō ye forgiue any thyng. I forgiue hym also. For I also yf I forgiue ought vnto any man / that forgiue I for your sakes in the ro^lom of Christ / lest we shuld be p^{re}uē- ted of sathā for his thoughtes are not vnknowē vnto vs.

Act. 16. b.

But when I came to * Troada to preach the Gospell of Christ (and a doze was opened vnto me in the lozde) I had no rest in my sp^{ir}ete / because I fonde not Tyrus my brother: but I toke my leue of them / and wente awaye in to Macedo- nia. Yet thankes be vnto God / which alway geureth vs the victo^{ry} in Christ / * & openeth the fauoure of his knowlege by vs in euery place. For we are vnto God the good fauoure of Christ / both among them that are sauēd / & among them that per^{is}he. * To these / the fauoure of death vnto death: but vnto the other / the fauoure of lyfe vnto lyfe. And who is more thereto: For we are not as many are / whiche choppe & chaunge wth the wo^rde of God / but euē our of purenesse / & out of God / in the syghte of God / so speake we in Christ.

Colo. 1. c.

Luch. 2. c.

The prayse of the preachynge of the Gospell aboue the preachynge of the lawe.

The iii. Chapter.

Begynne we then agayne to prayse oure selues? Or neede we (as some other) of epistles of commendacio vnto you / or letters of commendacyon from you? Ye are our epistle w^{rit}ten in our hartes: whiche is vnderstande and red of all men / in that that ye are knowne by to be that ye are the epistle of Christ / ministred by vs / and w^{rit}te

Writen / not wth ynke / but wth the sprete of the lpyunge
God: & not in tables of stone / + but in fleshe tables of the
harte. + Soch trust haue we tho^{we} Chyriste to Godward /
not that we are sufficyent of oure selues to thynke any thyng
as of oure selues / * but oure ablenesse commeth of God /
whych hath made vs able: to * be the mynisters of the new
Testament: not of the letter / but of the sprete. For the let
ter killeth / but the sprete geueth lyfe.

Exo. 24. c.
+ Iere. 31e

Whili. 2. b

2. cor. 4. a.
2. Cor. 6. a

B But yf the ministracyon that * killeth tho^{we} to the letter
* was figured in stones / was glorious / + so that the chyl
dren of Israel myghte not beholde the face of Moyses / for the
clarenesse of hys countenance (whych glozy neuerthelesse
is done awaye) howe shall not the * ministracyon of the
spretre be moche more glorious? for yf the office that prea
cheth damnacyon be glorious / moche more doth the office
that preacheth the ryghtuousnesse excreade in glozy. + for
the other parte that was glorified / is nothyng glorified
in respecte of thys excreadyng glozy. for yf that whych is
done awaye / be glorious / moche more shall that whych re
mayneth be glorious. Seinge then that we haue soche
trust / we great boldnesse / and do not as Moyses * which
put a bayle before his face / so that the chylidren of Israel
myght not se the * ende of it / that is done awaye. But they
myndes + are blynded. for vnto thys daye remaineth the
same couerpyng vntaken awaye in the olde Testamente /

Deut. 9. c.
and. 1c. a.
+ Exo. 34. b

Actu. 10. c.

Exo. 34. b

Rom. 10. a
+ Elai. 6b
Mat. 13. b.

C when they reade it / which in Chyrist is put awaye. But eu
er vnto thys daye when Moyses is red / the bayle hangeth be
foze they hartes: * Neuertheles when they turne to the
Lorde / the bayle shall be taken awaye. * for the Lorde is a
spretre / and where the sprete of the Lorde is / ther is liber
tye. But now the glozy of the Lorde appeareth in vs all wth
open face / + we are chaunged into the same ymage fro one
clarenesse to another: euen as of the sprete of the Lorde.

Rom. 11. c

Jhon. 4. o

¶ Close vpon the. iiii. Chapter.

1 Not of the letter. To preache the letter / is to teache the bare lawe
and the workes therof without knowledge of the grace of God: and
by that meanes whatsoeuer man is or doeth. it is all condemned / and
knowne to be gyltye of death / for without the grace of God / he can
do no good. To preache the sprete / is to teache the grace of God with
out descrypyng or workes of the lawe / and thys geueth lyfe vnto man /
and sancty hys / yf he stedfastly beleue.

A true preacher is dilygent / he corruppeth not the
woorde of God / he preacherh not hym selfe / but sekerh
the honour of Chyrist / pec though it be wth the pavesell
of hys lyfe. The. iiii. Chapter.

A Therefore seinge we haue soch an offyce / euen as mer
cy is come vpon vs / we saynte nor / but cast from
vs the cloakes of dyshonestye / & walke not in the
craftynesse: nother corruppe we the word of God /
b. ij. but

bnt open the treuth & repoze oure selues to every mans con-
science in the syghr of God. * yf our Gospell be yet hyd / it
is hyd in them that are lust: amonge whō i the God of thys
Esay. 6. b
Johā. 12. c
+ Col. 1. b
trorde * hath bynded the mindes of them which belcve not
that the lycht of the Gospell of the glory of Christ (+ which
is the ymage of God. Gulde not shyne vnto them. for we
preach not our selues / but Iesus Christ to be the Lord / and
oure selues poure seruauntes for Iesus sake.

Gene. 1. a
+ 2. 10e. 1 d
* For God that cōmanded the light to shyne out of darkenes
+ hath geuen a cleare shyne in oure hartes / that by vs the
lyght of the knowlege of the glory of God myghte come
forth 2 in the face of Iesus Christ.

2. cor. 5. a.
But this treasure haue we in * earthen vessels / that the
power which excelleth / might be of God / and not of vs.
We are troubled on euery syde / yet are we not wpythout
dist. We are in pouerty / but not bitterly without somwhat.
We are persecuted / but we are not forsaken. We are op-
pressed / neuertheless we perish not. * We alwayes beare a
boute in oure body the dyenge of the Lord Iesus / that the
lyfe also of the Lord Iesus myght appeare in oure body +

Gala. 6. b
Roma. 8. c
* For we which lyue / are alwayes deliuered vnto death for
Iesus sake / that the lyfe also of Iesus might appeare in our
mortall flesh.

Therfore is death now myghte in vs / but life in you.
Johal. 11. a
* But seynge that we haue the same spire of fapth (accoz-
dinge as it is wyttē: * I beleued / & therfore haue I spokē)
we also belcve / and therfore we speake / for we knowe that
he / which rased by the Lord Iesus / shall rase vs by also
by the meanes of Iesus / and shall set vs with you. for all
thynges do I for youre sakes / * that the plentious grace by
the thanksgyvinge of many / may rebounde to the prayse
of God. Therfore are we not wecry / but though our out-
warde mā be corrupte / yet the inwarde is reuewed daye by
daye. * For oure trouble / which is but temporal and lighte
worketh an excedinge & an eternall wepyghte of glorie vn-
to vs which loke not on the thynges that are sene / but on
thē which are not sene. for the thynges which are sene / are
temporall: but the thynges that are not sene / are eternall. +

2. cor. 1. b.
Johal. 29 a
Rom. 8. c.
Close vpon the. iiii. Chapter.

1 The God of this worlde. Satan is Gods mynstre / and can do no
more then that he appointed hym to do. Nevertheless Christ calleth
hym the Prince of this worlde. Joh. xiiii. and here the Apostle calleth
hym the God of thys worlde. because that the worlde doth comun-
ly forsake the true God / and serueth hym. For vnto whom soeuer we
obey / we make hym oure God: as Paul calleth the bely their god that
are earthly mynded / and serue theyr owne bel. Phil. iii.

2 In the face of Iesu Christ. That is to saye / in the knowledge of
Iesu Christ / not in the face of Moyses / which is the knowledge of the
lawe. For by Christ come we to the knowledge of God. Mat. xi. Jo. i. vi

The

The rewarde of sufferynge trouble.

The. b. Chapter.

A **W**e knowe surely / that yf oure *earthy house of
this dwellinge were destroyed / we haue a buyl- 2. cor. 4. b
dyngge ordeyned of God / an house not made with
handes / but euerlastynge in heauen. * And in the Roma. 8. c
same sygh we also after oure manshon / which is from hea-
uen: & longe to be clothed therewith / so yet / * yf that we be Apoca. 3. d
founde clothed / and not naked. * or as longe as we are in and. 14. a.
thys tabernacle / we syghe and are greued / for we had ra- + 2. Pe. 1. c
ther not be vnclouted / but to be clothed vpon: that morta-
lyte myght bes walo wed bp of lyfe. But he that hath ordey-
ned vs for thys is God / * which hath geuen vs the earnest
of the spere. Therfore are we alwaye of good cheare / and Rom. 8. b.
knowe / that as long as we dwell here in the body / we are 2. Co. 1. c
not at home with the Lorde: for we walke in fapth / and se
hym not. Neuerthelesse we are of good comfote / and had
leuer to be absent from the body / & to be at home with the
Lorde. Wherefore whether we be at home / or fram home we
endeuoure poure selues to please hym. * for we muste all
appeare befoze the iudgement seate of Christ / that euery one Mat. 25. c.
maye receaue in hys body / accordynge to that he hath done / Rom. 14. b
whether it be good or bad. * Seynge then that we knowe
how that the Lorde is to be feared / we deale fayne with
mē / but we are knowne wel ynough vnto God. I truste also
that we are knowne in poure consciences. We prayse not
oure selues agayne vnto you / but geue you an occaspon to
reioyce of vs / that ye maye haue to reioyce agaynst them /
whiche reioyce after the outwarde apperaunce / and not
after the harte. for yf we do to moche / we do it vnto God:
yf we kepe measure / we do it for poure sakes. for the loue
of Christ constraineth vs / in as moch as we thus iudge / that
yf one be dead for all / then are all dead. * And therfore dyed
he for all that they whiche lyue / shulde not henceforth lyue
vnto them selues / but vnto hym which dyed for them / and
rose agayne. **K**

C Therefore hence forth knowe we no man after the flesh:
and though we haue knowne Christ also after the flesh / yet
knowe we hym not so more. Therefore yf any mā be in Christ
he is a new creature. Olde thynges are past awaye: * be- Esap. 43. 6
holde / all are become new. Neuertheles all thynges are of Apoc. 21. a
God / whych hath reconcyed vs vnto hym selke by Iesus
Christ / and hath geuen vs the offpre to preache the atone-
ment. * for God was in Christ / and * reuolued the world Col. 2. b.
vnto hym self / & cousted not they synnes vnto them / and a-
monge vs hath he set bp the moode of the atonement. Now Rom a. 3. c
then are we messaungers in the ratone of Christ / quen as Colo. 1. b.
though God exhorted by vs. We beseke you nowe therefore 1. Jho. 4. b

Isai. 53. b in Christes Steade / that ye be at one with God: * for he hath
+ bto. 8. a. made hym whych knowe not synne / to be + synne for vs /
Heb. 9. c. that we by his meanes shuld be that rightuousnesse / whiche
before God is alowed.

¶ Those vpon the v. Chapter.

I we deale fayre with men: That is: we play not the tyrantes with
cursinges & excommunicacions / norther yie we violence maliciously among
the people: but feare God and intreate the people longyngly: to draw the
vnto Christe.

¶ An exhortacyon to receaue the worde of God with
thankfulnesse and amendeiment of lyfe. The diligence of
Paull in the Gospell / and howe he warneth them to es-
chue the company of the heythen.

The xvi. Chapter.

Isa. 49. 5

We as helpers therfoze exhort you / that ye receaue
not the grace of God in bayne. For he sayeth: * I
haue herde the in the tyme accepted / and in the day
of saluacion haue I succoured the. Behold now
is the accepted tyme / now is the daye of saluacion. Let vs
geaue no man occasiō of euell / that our office be not euell spo-
ken of: but in all thynges let vs behaue oure selues as the
1. Cor. 4. a * ministers of God: in moche patience / in troubles / in neces-
2. Cor. 1. a sities / in anguishes / in stripes / in prisonmētes / in brou-
res / in laboures / in watchynges / in fastynges / in purenes
in knowledg / in lōge sufferyn / in kynndnesse / in the holy
goost / in lone vnfaigned / in the worde of the treuth / in the po-
wer of God / by the armour of rightuousnes on the ryght
hande / & on the lefte / by honoure & dyhonour / by euell re-
port & good report: as receauers / & yet true: as vnknotone /
6. a & yet knowne: * as dyenge / & beholde / we lyue: as chastened
& not kyled: as for to dyng / & yet alwaies mery: as poore /
& yet make many ryche: as hauyn nothyng / and yet posses-
syng all thynges. ¶ O ye Corinthians / our mouth is open
vnto you / oure harte is made large. Ye are in no straytnesse
on oure behalfe: but where as ye are in straytnesse / that do
ye of your owne hartely meanynge. I speake to you / as to
chylidren that haue lyke rewarde with vs. Set your selues
therfoze at large.

Deut. 7. a

Mat. 8. d.

1. Cor. 3. b

and. 6. c. ?

+ Leu 26 b

Ezec. 37. d

+ Isa. 52 b

* Beare not a straunge yoke with the vnbeleuers. For
what fellowship hath rightuousnes with vnrightheousnes?
What company hath light with darknesse? * How can we agree with
Christ with Beliall? Or what parte hath the beleuer with
the infidele: how accordeth the tēple of God with ymages?
¶ We are the tēple of the liuyng God / as sayeth God: * I wil
dwell in the / & walke in the / & wyl be theyr God / & theyr Mal
be my people. Wherefoze come our frō among them / & sepa-
rate your selues + (sayeth the Lorde) and touche no vncleane
thyng: so wyl I receaue you / & be your father & ye shall be
my sonnes & daughters / sayeth the almyghty Lorde.

¶

¶ He exhorteth them to receaue the promyses of God thankfullp. The Corinthians are commended for theyr obedience and loue towarde Paul.

The. vii. Chapter.

A **S**pynge now that we haue soche promyses/dearly beloued/let vs cleanse our selues fro all spithynes of the flesh and spiete / and growe by to full holpnesse in the feare of God. Vnderstand vs ryghte.

We haue hurte no man/ we haue corrupt no man/ we haue defrauded no man. I speake not this to condempne you / for I haue shewed you before / that ye are in oure hartes to dye and to lyue with you. I am verp bolde to warde you. I make moch boast of you. I am fylled with conforste. I am excedding ioyous in all oure tribulacion. * For whan we were come into Macedonia / oure flesh had no reste / but we were troubled on euery syde: outwarde was spghtynge / inward was feare. Neuer the lesse * God that comforteth the abiecte / comforted vs by the commynge of Titus. Act. 16. 6. 2. Cor. 1. 11.

Not onely by hys commynge / but also by the consolacion wherwith he was comforted of you whan he tolde vs your desyre / your weapyng / your seruēt mynde for me / so that I no to reioyce the more. For wher as I made you sorp by the letter / it repenteth me not / though I dyd repente. For I se / that the same epistle made you sorp / though it were but for a season. But no to I reioyce / not that ye were sorp / but that ye were sorp to repentaunce. For ye sorowed godly / so that in nothyng ye were hurte by vs. * For godly sorow causeth repentaunce vnto saluacion / not to be repented of: * but woildlye sorow causeth death. Beholde / wher as ye haue had godly sorow / what diligence hath it wroughte in you? yee a sufficient answere / displeasure / feare / desyre / a feruent mynde punishment. For in all poyntes ye haue shewed your selues / that ye are cleare in the matter. 1. Pet. 3. 6. Eccli. 30. 6.

C Wherefore though I wrote vnto you / yet is it not done for hys cause that dyd hurte / nother for hys cause that was hurte / but that your diligence (whiche ye haue for vs in the syghte of God) myghte be manifeste with you. Therefore are we comforted / because ye are comforted: but exceddingly the more ioyed we / for the ioye of Titus because of hys spiete was refreshed of you all / I am therfore not now ashamed / though I boasted my selfe vnto him of you: but lyke as all is true that I haue spoken vnto you / euen so is our boasting vnto Titus founde true also. And hys inwarde affection is more abundaunte towarde you / whan he remembreth the obediēce of you all / howe ye receaued him with feare & treblig. I reioyce / that I may be bolde ouer you in all thynges.

¶ He putteth the in remembraunce to helpe the poore sayntes at Jerusalem / accoordinge as the Macedonians dyd.

b. iiii. The

I Do you to wyte (b)rethren the grace of God / whych A
is geuen in the congregacions of Macedonia. For
they: reioynginge was mooste abundaunt / whan they
were tryed by moche trouble: and though they were
exceedyng poore / yet haue they geuen exceedyng
rychelp / & that in spynghenesse. For to they: power (I beare
recozde) ye and beyonde they: power they were wyllinge
of they: atone accorde / and prayed vs wyth greate instance /
that we wolde receaue they: benefyte and selo wythp of the
* hand: eachyng: that is done for the sayntes: And not as
we looked for / but gaue ouer them selues fyrste to the Lord: e /
and afterwarde vnto vs by the wyll of God / so that we
coule not but desyre Titus / that lyke as he had begonne a-
fore / he wolde euen so accomplishe the same beniuolence a-
monge you. Now as ye are ryche in all popntes / in fapth &
twozde / and in knowledg / and in all diligence / and in your
loue towarde vs / euen so se that ye be plentuous also in this
beniuolence. This I saue not as commaundyng / but seing
other are so diligent / I proue your loue also / whether it be
perfecte or no. * For ye knowe the liberalyte of our Lord Je-
sus Chyriste / whych though he be ryche / yet for poure sakes
he became poore / that ye tho: we hys pouerte myghte be
made ryche.

Actu. 11. c.
Rom. 15. b
1. Cor. 16. a
2. Cor. 9. a

Rom. 10 b

1. Pet. 4 b
1. Ion. 3. b
+ Luc. 21 a

Exo. 16. d.

And my counsell here in I geue / for thys is profitable for B
you / whyche haue begonne a yere ago / not only to do / but
also to wyll / But now perfourme the dede also / that lyke as
ther is a ready mynde to wyll / there maye be a ready mynde
also to perfourme the dede * of that whych ye haue. + For yf
there be a wyllinge mynde / it is accepted accordyn: to that
a man hath / - & accordyng to that he hath not. Thys is not
done to the intent / that other shulde haue ease / and ye com-
braunce / but that it be a lyke. Let poure abundaunce succurre
they: lacke in thys tyme of dearth / that they: abundaunce also
hereafter maye supplie poure lacke / that ther maye be equa-
lyte. As it is wyrtte: * He that gathered moche / had not the
more: and he that gathered lytle / wanted nothyng. Than-
kes be vnto God / which put in the harte of Titus / the same
diligence towarde you. For he accepted the requeste in dede /
pee he was rather so well willing that of his atone accorde /
he came vnto you.

We haue sent wyth hym that brother / whose prayse is C
in the Gospell tho: to our all the congregacions. Not only
that / but he is chosen also of the congregacions / to be a se-
lo: we wyth vs in oure iourney / for thys beniuolence that is
mynistred by vs vnto the prayse of the Lord / and to scare
by your prompte mynd / and to beware lest any man reporte
euell of vs / because of thys plentuousnesse / which is myny-
Arcs

Ured by vs: * & therfore make we prouision for honest thyn Rom. 12. e
ges/ not onely before the Lorde/ but also before men.

We haue sent to you them also a brother of oures/ to whom
we haue oft proued diligent in many thynges/ but not to moch
more diligent. And thys haue we done in great hope to ward
you / whether it be for Titus sake (which is my felloe and
helper amonge you) or for our brethren; whych are Apostles
of the congregacions/ and the prayse of Christ: Shew now
the proue of your loue and of * oure boastyng of you buto
these / and openly in the syght of the congregacions. 1. Tess. 2. c

The putteth them in remembraunce to helpe the poore
sayntes at Jerusalem / accordyng as the Macedoni-
ans do.

The ix. Chapter.

D If the * handreaching vnto the saintes it is no nede
for me to wytte vnto you / for I knowe youre redy
nes of mynde / wherof I boast my self among them
of Macedonia / and saye: Achaia was ready a yere
ago. And your feruentnesse hath prouoked many. Neuerthe-
lesse yet haue we sent these brethren / lest our reioycyng ouer
you shoulde be in bayne in thys behalfe / that ye myghte be
ready / as I haue reported of you: lest when they of Macedo-
nia come to you / and fynde you vnprepared / we (I will
not saye ye) shoulde be ashamed in thys presumption of boa-
styng.

B Wherfore I thought it necessary to exhort the brethren/
to come before hande vnto you / for to prepare thys blessing
promysed afore / that it myghte be readye / so that it be a ble-
syng / and not a defrauding. * Thys I thynke: that * he
whych soeuer lytle / shall reape lytle also: and he that sow-
eth plenteouslye / shall lykewyse reape plenteouslye / euery
one accordyng as he hath purposed in hys hart / not grud-
gynge / or of compulsion. * For God loueth a chearfull ge-
uer. God is able to make your ryche in all grace / that ye in
all thynges haue sufficience to the uttermost / maye be
ryche to all maner of good workes. As it is wyrtten: * He
hath sparred abroad / and hath geuen to the poore / hys rich-
tuousnesse remaineth for euer.

C He that geueth sede vnto the sower / shall multiplye bread
also for foode / and shall * multiplye your sede / and increase
the frutes of youre ryghteousnesse. * That in all thynges ye
maye be made ryche / vnto all synghenesse / whiche causeth
thorow vs thankesgeuyng vnto God. For the handreaching
of thys collectyon not onely supplieth the nede of the sayn-
tes / but also is abundaunce herein / that for thys laudable
multiplyng many myghte geue thanks vnto God / and
praise God for youre obedient professyng of the Gospell of
Christe / & for your synghenesse in distributing vnto them /

b iij. to all

to all men / & in the pꝛeꝛ pꝛeꝛ foꝛ you / which lōge after you /
foꝛ the abundaunt grace of God in you. Thankes be vnto
God foꝛ hys vnoutspēakable gyfte.

¶ Close vpon the .x. Chapter.

¶ Vnto all singlenesse: That is to saie / that the benefyte or good
dede be not done for an auaꝝ / age / rewarde or honoure / but of a very fre
loue and lust vnto well doynge.

¶ He toucheth the false Apostles / and defenderh hys
authoryte and callinge.

The .x. Chapter.

I Daull my selfe beseeke you by the mekenesse and so-
fenes of Christ / which whan I am present amōg you
am of small reputacion / but am bolde towarde you
beyng absent. I beseeke you / that I nedē not be bolde
whā I am present / and to vse that boldnesse toherwith I am
supposed to be bolde / agaynstē some / whiche repure vs as
though we walked after the fleshe: foꝛ though we walke in
the flesh / yet fyght we not after a fleshly manner: foꝛ the wea-
pens of outward are not fleshly / but mighty before God to
cast downe strong holdes / toherwith we ouerthrow ymagy-
nacions / & euery hygh thyng that exalteth it selfe agaynstē
the knowledgē of God / and byng in captiuitie all vnderstan-
dyng to the obedience of Christ / and are ready to take ven-
geaunce on all disobediētē whan poure obedience is fulfyll-
ed. Take ye on thynges after the better appareauce?

¶ If any man truste of hym selfe that he is Christes / let him
thynke this also by him self / that lyke as he is Christes / euē
so are we Christes also. And though I shuld boaste my selfe
somewhat more of oure authoryte * which the Lord hath ge-
uen vs to edifice & not to destroye / it shuld not be to my shame
This I saie / lestē I shuld seme as though I wente about to
make you afrayed with letters. ffoꝛ the Epistles (saie they)
are soꝛe & stronge / but his bodely presence is weake / & hys
speche rude. Let him that is soch / thynke on thys wyse / that
as we are in woꝛde by letters whē we are absente / soch are
we also in dede whā we are presente. ffoꝛ we darre not reken
or compare oure selues / vnto some that praysē them selues:
Neuerthelesse whyle they measure thē selues by thē selues /
and holde onely of them selues / they vnderstande nothyng.

2. Cor. 13. b

Ephs. 4. a ¶ How to be it we will not boast our selues aboue * measure /
but onely accordyng to the measure of the rule / toherwith
God hath distributed vnto vs the measure to teach euē vnto
you. ¶ ffoꝛ we stretch not our selues to farre / as though we
had not reached vnto you. ffoꝛ euē vnto you haue we come
wth the Gospel of Christ / and boaste not oure selues out
of measure in other mens laboures: yee and we hope whan
poure fapth is increased in you / that we wyll come farther
(accordyng to our measure) and preach the Gospel vnto thē
that dwell beyonde you / and not to reioyce in that / whiche
is prepared with another mans measure.

¶ Close

Cloſe vpon the .i. Chapter.

I For we ſtretch not our ſelues to farre that is to ſaye Yf we had not come vnto you / we woulde not boaiſt ſo muche / as yonder men do that boaiſt them ſelues of oure labour.

I Wauld vnder ſufferaunce commēdeth hym ſelfe / and defendeth hys authorite agaynſt the falſe Prophetes.

The .xi. Chapter.

A **L** Et hym that reioyce / reioyce in the Lord: for he that + prayſeth hym ſelf / is not allowed / but he who the Lord prayſeth. Woulde God ye coulde ſuffre me a litle in my foliſhnes / yet do ye forbear me. For I am gelous euer you with godly gelouſy. For I haue married you one mā / to bypunge a chaſte virgyn vnto Chriſt. But I feare / leſt * as the ſerpent begyled Eua wyth his ſurrelty / euen ſo your wittes ſhulde be corrupte from the ſpynghynneſſe that is in Chriſt. * For yf he that cometh vnto you / preache another Jeſus / whom we haue not preached / or yf ye receaue another ſprete / that ye haue not receaued / or another Goſpell / whiche ye haue not accepted / ye myghte ryght well haue bene content. For I ſuppoſe that I am no leſſe then the hys Apoſtles are. And though I be rude in ſpeakyng / yet am I not rude in knowledge. No tw be it amonge you I am knowen to the bittermoſt. Or dyd I ſpyne therein / becauſe I ſubmitted my ſelfe / that ye myght be exalted?

Eſa. 65. 6.
Jere. 9. 6.
1. Cor. 1. 10
+ 2. 27. 2
Gene. 3. 2
Galat. 1. 6

B For I preached vnto you the Goſpell of God * frely / and robbed other congregacions / and take wages of them / to preach vnto you. And when I was preſent wyth you / and had nede / I was greuouſe to no man: * for that whych was lackynge vnto me / the brethren whych came fro Macedonia / ſupplied. And in all thynges I kepte my ſelfe / ſo that I ſhulde not be greuouſe to you / & ſo wyll I kepe me ſelfe. As ſurely as the truth of Chriſt is in me / this reioycing ſhall not be taken fro me in the regions of Achaia. Wherefore / becauſe I ſhulde not loue you? God knoweth. Neuertheles what I do and wyll do / that do I to cut a waye occaſyō / fro them whiche ſeke occaſyō / that they myght boaiſt the ſelues to be lyke vnto vs. For ſuche falſe Apoſtles and deceitfull workers ſaithō the ſelues lyke vnto the Apoſtles of Chriſt: & that is no maruayll: for ſathā hym ſelf is chaunged in to the faſhion of an angell of lycht. Therefore is it no greaſe thyng: though his miniſters ſaithō them ſelues: as though they were the preachers of ryghteouſneſſe / * whoſe ende ſhalbe accordyng to theyr dedes.

1. cor. 9. 6.
+ Act. 20. 6
Phil. 4. 6.
2. Pet. 2. 2

C I ſawe agayne / leſt any man thynke that I am fooliſhe: or els take me now euen as a ſole that I maye boaiſt my ſelf a lytle alſo. That I ſpeake no tw / that ſpeake I not after the Lord / but as it were in fooliſhneſſe / whyle we are now come to boaiſyng: ſeyng that many boaiſt the ſelues after the

ſeide /

flēhe / I wyl boaste my selfe also. For þe suffre so oles
gladly / in so moch as þe your selues are wyse. For þe suffre
euen yf a man bynge you in to bondage / yf a man put you
to dishonour / yf a mā take ought from you / yf a man exalte
hym selfe ouer you / yf a man smyte you on the face. I speake
concernynge rebuke / as though we were weake.

Actu. 22. a

Phil. 3. a

1. cor. 4. a.

Deut. 25. a

Actu. 16. d

+ Act. 14. c

* Act. 27. e

* Wherin soeuer no w any mā darre be bolde (I speake
foolpshly) therin darre I be bolde also. They are Hebrues /
so am I. They are Israelites eue so am I. They are the sede
of Abraham / so am I. * They are the ministers of Christ (I
speake as a fool) I am moze : in laboures moze abundaunt /
in stryppes aboue measure / in psonementes moze plente
ously / in death oft. * Of the Jewes receaved I tyme tyme
foxy stryppes / one lesse. * Thisse was I beate with rodde.
+ I was once stoned. * I suffre thisse myghty tye : nyght &
day haue I bene in the depth of the see : I haue oft tourneyeth
I haue bene oft in pels of waters / in pels amonge mur
therers / in pels amonge the Jewes / in pels amonge the
Hethen / in pels in cityes / in pels in the wyldernesse /
in pels upon the see / in pels amonge false brethren / in
laboure and tranayle / in moche watchynges / in hunger &
thyrste / in moch fastynges / in colde and nakednesse. Besyde
those thynges which are outwarde / namely my daple com
braunce / * my daple care for all congregacions 1 + Who
is weake / and I be not weake. Who is offended / & I burne
not. Yf I muste nedes make my boaste / I wyl boaste my self
of myne infirmite. God the father of our Lord Iesus Christ
which is blessed for euer / * knoweth that I lve not. + At Da
mascon the gouernoure of the people vnder kynge Aretas /
kepte the curre of the Damascenes / and wolde haue taken
me / & at a wyndowe was I let downe in a basket thowtwe
the wall / and so escaped I hys handes.

Actu. 20. d

1. cor. 8. 12.

Gala. 1. c

+ Actu. 9. d

Cclose vpon the xi. Chapter.

I who is weake. with the weake in faith he became as weake / and
suffered many thynges with them / as he sayeth. 1. Corint. viii. xii. And
bret that is to saye / it greeueth hym sore / whē the weake were offended

Daull is taken vp in to the thyrde heauen / & heareth
wordes not to be spoken of.

The. xii. Chapter.

IT profyteth me nothyng (no doute) to boaste. Neuer
thelesse / I wyl come to the bysons and reuelacions
of the Lorde : I knowe a man in Christ aboue four
tene yeares ago / whether he was in the body I
can not tell : or whether he was out of the body : I can not
tell : God knoweth / the same was taken vp in to the thyrde
heauen / and I knowe the same man / whether he was in the
body / or out of the body / I ca not tell / God knoweth / how
that he was taken vp in to Paradyse / and herd wordes not
to be

to be spoken / which no mā can biter. Here of wyl I boaste / but of my selfe wyl I make no boaste / excepte it be of myne infirmityes. And though I wolde boaste my selfe / I dyd not fooly / for I wolde save the treuth. But I refrayne my selfe / lest any man shulde thynke of me aboute that he seyth in me / or heareth of me. * And lest I shulde exalte my selfe out of measure / because of the hygh revelacions / ther is a warnynge geuen unto my flesh / even the messaunger of Sathan / to buffet me / that I shulde not exalte my selfe out of measure: for the which / I besoughte the Lorde thyselfe / that it might departe fro me. And he sayde unto me: My grace is sufficiente for the. For my strenght is made perfecte thowgh I be weaknesse. Wery glad therfore wyl I reioyce in my weaknes / that the strenght of Christ may dwell in me. ¶

Job. 1. b.

¶ Therfore am I contente in infirmityes / in rebukes / in necessities / in persecucions / & anguyshes for Christes sake: for whē I am weake / then am I stronge. I am become a foole in boasting my selfe: ye have compelled me. For I oughte to be commended of you: * in so moche as I am in nothyng inferior to the hygh Apostles. Though I be nothyng / yet are the tokens of an Apostle broughte amonge you / wryth all pacience / with signes / and with wonders / & with myghty dedes. For what is it / wherein ye are inferiours to the other congregacions: excepte it be that I have not bene greuous unto you. For geue me this wronge. Beholde / I am ready the thyrde tyme to come unto you / and wyl not be chargeable unto you. * For I seke not poures / but you. For the chylidren oughte not to gather treasure for the elders / but the elders for the chylidren. I wyl very gladly bestow / and wyl be bestowed for your soules: though the more I loue you / the lesse am I loved agayne.

1. Cor. 9. a

Actu. 20. c.

But let it be that I greued you not / neuer thelesse for so moche as I was craftye / I toke you with guyle. Have I defrauded you be any of them / to whom I sent unto you: I despyred Titus / & with hym I sent a brother: dyd Titus defraude you? Have we not walked in one spzete? We ente in e not in lyke foote steps? Agayne / thynke ye that we excuse oure selues? We speake in Christ in the syghte of God. But all this / dearly beloved / is done for your edifyng. For I feare / lest when I come / I shall not fynde you soche as I wolde: & lest ye shall fynde me soche as ye wolde not: * lest ther be amonge you / debates / enuynges / wrathes / stryppynge / backbytynge / whisperynge / swellynge / bypoures: lest when I come agayne / God byynge me love amonge you / & lest I be constrained to bewaile many of them that have sinned before / and have not repented over the * unclēnesse and whozdom / and wātōnesse / which they have comitted.

Gala. 5. c.

1. Cor. 5. a.

Chap. 13 The second Epistle to the Corinthyans.

The promisseth to come vnto them and exhorteth them
so to ordeine them selues that he may fynde them perfect/
and of one mynde.

The. xiiij. Chapter.

Do come I the thyrde tyme vnto you. * In the
mouth of two or thre wytnesses shall euery mat-
ter be stablished. I haue tolde you before / & tell
you before as present the seconde tyme / & wyte
it now beinge absente / vnto the whiche in tyme passed haue
spyned / & to all other: & yf I come agayne / I wyl not spare:
seynge that ye seke experience of hym / * which speaketh in
me / euen Christ / whiche amonge you is not weake / but is
myghty amonge you. And though he was crucifyed in
weaknesse / yet lyueth in the power of God. And though we
are weake in hym / yet lyue we wryth hym in the power of
God amonge you.

Worde your selues / whether ye are in the sayth / examē
your selues. Or know ye not your selues / that Iesus Christ
is in you? Except ye be castawayes. But I trust ye knowe/
that we are not castawayes. I desyre before God that ye do
no euell: not that we shulde seme commendable / but that ye
shuld do that which is good / & let vs be as castawayes. For
we maye do nothyng agaynst the treuth / but for the treuth.
We are glad when we are weake / and ye stronge: and the
same also we wysh for / namely your perfectnesse. Therefore
wyte I these thynges beinge absente / lesse when I am pre-
sente / I shulde vse sharpenesse / accordynge to the power
* whiche the Lorde hath geuen me to edifye / and not de-
stroye.

Finally brethren / reioyce / be perfect / cōfort your selues /
be of one mynde / be peceable / and the God of loue and peace
shall be wryth you. * Salute one another wryth an holy
kysse. All the sayntes salute you. The grace of oure
Lorde Iesus Christ / and the loue of God / and
the felowshyppe of the holy goost be
wryth you all. Amen.

The seconde Epistle to the Corinthyans. Sent
from Philippios in Macedonia/
by Titus and Lucas.

The

The prologe

Vpon the Epyssle of Saynt Paul to the
Galathians.



As ye reade Act. x. how certen came fro Je-
rusalem to Antioche / and bexed the disciples
there / affirmynge that they coulde not be sa-
ued excepte they were circumcysed. Euen so
after Paule had couerted the Galathians / &
coupled the to Christ: to trust in hym only for
the remissio of synne / and hope of grace and
saluacion / and was departed: there came false Apostles vn-
to them (as vnto the Corinthiā) and vnto all places where
Paull had preached / and that in the name of Peter / James &
Jhon / whom they called the hye Apostles / and preached cir-
cumcysion and the keepynge of the lawe / to be saued by / and
mynished Pauls auctoityte.

To the confoundynge of those / Paull magnifyeth hys of-
fice and Apostleshippe in the two first Chapters and maketh
hym selfe equal vnto the hye Apostles / and concludeth that
euery mā must be iustified withoute deservynge / without
wozkes / & withoute helpe of the lawe: but alone by Christ.

And in the thyrde and fourth / he proueth the same wryth
scripture / examples and similitudes / and sheweth that the
lawe is cause of moze synne and byngeth the curse of God
vpon vs / & iustifyeth vs not: but that iustifyenge cometh by
grace promysed vs of God thoro the deservynge of Christ /
by whom (yf we beleue) we are iustified withoute helpe of
the wozkes of the lawe.

And in the v. and. vi. he exhorteth vnto the wozkes of loue
wryche folowe sayth and iustifyenge. So that in all hys Epi-
stle he obserueth this order. First he preacheth the damna-
cion of the lawe: then the iustifyenge of sayth / & thyrde

by the wozkes of loue. For on that condiction that

We hence forth loue and worke / is the mercy
geuen vs. Or else yf we wyl not worke

the wyl of God hence forthwarde /

We fall from fauoure & grace:

and the inheritaunce that

is frely geuen vs for

Christes sake / tho

ro we out a wne

faulte / we lose

agayne.

The Epistle of

the Apostle Saynt Paul to the
Galathians.

Paul rebuketh the / because they were fallen away
from the Gospell / sheweth hys awne conuersyon / ma
gnifyeth hys office and Apostelshyppe / and declareth
hym selfe to be equall with the hyghe Apostles.



The first Chapter.



Paul / an Apostle not (of A
men / nor by mā / but by Iesus Christ
and by God the father / whiche rai
sed hym by from the death) and all
the brethren whych are with me. Wn
to the congregacions in Galacia:

* Grace be with you / and peace
from God the father / & oure Lorde
Iesus Christ / whiche gaue hym self
for oure synnes / that he myghte de
liuer vs from thys presente euell
worlde / accordynge to the wyll of God oure father / to whō
be prayse for euer and euer. Amen.

I maruaill that ye are so soone turned / from hym that cal
led you in the grace of Christ / vnto another Gospell: which
is nothyng els / but that ther be some / whych trouble you /
and * intende to peruerthe the Gospell of Christ.

Neuerthelesse thoughe we oure selues / or an angell frō B
heauē preache vnto you any other Gospell / then that which
we

1. Cor. 1. 2.

Ephe. 1. 2.

1. Pet. 1. 2.

Actu. 15. a

We haue preached vnto you the same be accursed: *As we haue sayd afore so say we now agayne: yf any man preache vnto you any other thyng/then that ye haue receaued/the same be accursed. Preach I me now o God? O go I about to please men? *yf I shulde yet please men/I were not the seruant of Christ.

1. Cor. 15. 8

+ But I certifie you brethren/that the Gospell which is preached of me/ is not of men. For I neither receaued it nor learned it of man/ but by the reuelacion of Iesus Christ.

Joan. 5. d

and. 12. f.

Jaco 4. a

+ 1. tess. 2. a

For ye haue herde of my conuersion afore tyme in the Jewwhyppe * howe that beyonde measure I persecuted the congregacion of God/ and spoyled it/ and pryncipled in the Jewwhyppe aboute many of my companions in my nacyon: * and was a moche more feruent mainteyner of the tradicions of the fathers.

Actu. 8. a.

9. a. 22. a

Phil. 3. a.

But whē it pleased God which separated me from my mothers wombe/ * and called me by hys grace/ for to declare hys sonne in me that I shuld preache hym thowthe the Gospell amonge the heythen/ immediatly I communed not of the matter with * fleshy and bloude: nother came I to Jerusalem vnto them whych were Apostles befoze me: but went my wayes in to Arabia/ & came agayne to Damascō. Then after thre yeres/ I came to Jerusalem to se Peter/ & abode with hym fyftene dayes. As for the other Apostles/ I sawe none of them/ save James the Lordes brother.

Actu. 9. b.

and. 22. b.

Mat. 16. c.

The thynges that I wyte vnto you/ behold/ * God knoweth/ I lye not. After that went I in to the coastes of Syria and Cilicia: but of face I was vnkowne of the Christen congregacions in Jewry. Neuertheles they had herde onely that he hath persecuted vs in tyme pasted/ preacheth now the faith which some tyme he destroyed: & they prayd God in me. &

2. Cor. 11. d

The withstandeth Peter in the face: and proueth/ that the law and circumcysion are not necessary to saluacion.

The .ii. Chapter.

When after fourtene yeres/ * I went by agayne to Jerusalem with Barnabas/ & Titus with me also. But I went by by reuelacion/ and comuned with the of the Gospell which I preache amonge the heythen: but specially with them which were in reputacion/ lest I shuld rāne o: had ruine in bayne. * But Titus which was also with me/ was not compelled to be circumcysed/ though he was a Greke: and that because of certayne incōmers beinge false brethren/ which came in amonge other/ to spyce out sure libertye/ whych we haue in Christ Iesu/ that they myght bynge vs in to bondage: To whom we gaue no ro tyme/ no nor for the space of an houre/ as concerninge to be brought in to subieccion: that the trueth of the Gospell myght contynue with you.

Actu. 15. a.

Actu. 16. a

1. Cor. 9. c

As for them that seemed to be greates / what they were in
 Act. 10. d tyme passed / it maketh no matter to me. * For God loketh
 Rom. 2. b. not on the outward appareance of men. Nevertheless they
 Ephe. 6. a which seemed great taught me nothing: but contrarie wise
 when they sawe that the Gospell 1 ouer the vncircumcised
 was committed vnto me / as the Gospell ouer the circumcised
 was committed vnto Peter / (For he that was myghty wth
 Peter to the Apostleshippe ouer the circumcised / the same
 was myghty wth me also amonge the heathen / they per
 ceaued the grace that was geuen vnto me.)

James and Cephas and John / which seemed to be piers /
 Act. 9. d. * gaue me and Barnabas the ryght handes / & agreed wth
 vs / that we shulde preach amonge the heathen / and they a
 monge the Jewes: onely that we shuld remembre the poores:
 Act. 11. c. * which thynge also I was diligent to do.

2. cor. 9. a. But when Peter was come to Antioche / I withode him
 in the face / for he was woorthy to be blamed. For afore they
 came certayne from James / he dyd eate wth the heathen.
 But when they were come / he withdrew and separated hym
 selfe / fearynge them which were of the circumcised. And
 the other Jewes dissembled wth hym lykewyse / in so much
 that Barnabas was broughte in to theyr simulacion also.
 But when I sawe that they walked not ryght after the trueth
 of the Gospell / I sayde vnto Peter openly befoze all: yf thou
 beinge a Jewe / pueste after the maner of the Gentyles / and
 not as do the Jewes / why causest thou the Gentyles then to
 lye as do the Jewes?

Phil. 3. a. * Though we be Jewes by nature: and not synners of the
 + Ro. 3. b. Gentyles / + (yet in so moche as we knowe / that a mā is not
 made ryghteous by the dedes of the lawe / but by the faythe
 on Iesus Christ) we haue beleued also on Iesus Christ / that
 we myghte be made ryghteous by the faythe of Christ / and
 not by the dedes of the lawe / because that by the dedes of the
 lawe no fleshe shall be iustified.

Yf we the which seke to be made righteous by Christ / shuld
 be yet founde synners oure selues / is not Christ then the mi
 nister of synne? God forbid. For yf I buyde agayne that
 whiche I haue destroyed / then make I my selfe a trespasser.
 Rom. 7. c. * But 2 I thow the lawe am dead vnto the lawe / that I
 myght lye vnto God. I am crucified wth Christ / yet do I
 lye: neuerthelesse notwe nor I / but Christ lyueth in me. For
 the lye whiche I now lye in the fleshe / I lye in the faythe
 of the sonne of God / * which loued me / and gaue hym selfe
 for me. I cast not away the grace of God. * For yf ryghte
 Ephe. 5. a. nesse come by the lawe / then dyed Christ in vayne.

Gala. 5. a. I close vpon the. ii. Chapter.
 Because they are not circumcised.

2 I thorow the lawe am dead vnto the lawe. Thorow sayth / whereby is the lawe of the spere and lyfe / are we dead vnto the lawe of the letter / so that we are no more in subieccion vnto the curse therof. Rom. vi. vii

The rebuketh the vnstedfastnesse of the Galatians / the wping the vnperfectnesse of the lawe / and declareth neuerthelesse that it was not geuen for naught.

The. iiij. Chapter.

A Ye foolys of Salatians / * who hath betwichted you that ye shulde not beleue the treuth: To whō Iesus Chyist was described befoze the eyes & among you crucified. Thys onely wolde I learne of you: Recaused ye the spere by the dedes of the lawe or by the preaching of the sayth: Are ye so bntwysle: Ye began in the spere / wold ye ende now then in the fleche: Haue ye suffred so much in bayne: yf it be els in bayne. Ye that geuerth you the spere and doth soche great actes amonge you / doth he it thowtwe the dedes of the lawe / or by the preaching of the sayth: * Euen as Abraham beleued God / and it was counted vnto him for ryghtuousnesse. Thus ye knowe / that they which are of sayth are Abrahames chyldzen. Gala. 5. a.

The scripture sawe afoze hande / that God iustifyeth the Hephren thowtwe sayth. Therfoze Ietwed it glad rydynge afoze vnto Abraham / & sayde: * In the Mall all the Hephren be blessed. So then they whych be of sayth / are blessed with saythful Abraham. For as many as go about with the woordes of the lawe / are vnder the curse: For it is wrytten: * Cursed be every mā that cōpnyerth not in all thynges that are wrytten in the booke of the lawe / to do them. That no man is iustified by the lawe in the sight of God / it is euident: * For the iust Mall lyue by hys sayth. The lawe is not of sayth / + but the man that doth the same / Mall lyue therein. * But Chyist hath delpyered vs from the curse of the lawe / when he became a curse for vs. For it is wrytten: + Cursed is every man that hangeth on tree / that the blessing of Abraham myght come on the Gentyles in Chyist Iesu / and that we myght so receaue the promysed spere thowtwe sayth. Gen. 15. b.
Rom. 4. a
Jacob. 2. c

Brethren / I woll speake after the maner of men. Though it be but a mans Testament / yet noman despyseth it / or addeth any thyng thereto / * whā it is confirmed. + To Abraham & his sede were the promyses made. He sayeth not: in the sedes / as in many / but in the sede / as in one / which is Chyist. This Testament (I say) which afoze was confirmed to Chyist warde / is not dysanulled / that the promes shulde be made of none effect / by the lawe * which was geue befoze foure hundred & thyrty yeres thereafter. For yf the euery Gene. 12. a
and. 22. c.
Deu. 27. e
Abac. 2. a.
Rom. 1. b.
and. 10. a.
+ Leui. 18. a
* Rom. 8. a
+ Deu. 21. d

C Heb. 9. c

Ero. 12. f.
Judit. 5. b.
Actu. 7. a.

herptauce be gotten by the lawe/ then is it not geuen by
 Rom. 5. c. promes. But God gaue it frely vnto Abraham by promes.
 7. v. 8. a. Wherefore then serueth the lawe? * It was added because
 + Act. 7. e. of transgressiō / tyll the seede came to the which the promes
 was made. + And it was geuen of angels / by the hande of
 Deut. 5. a. the * mediatour. A mediatour is not a mediatour of one
 onely / but God is one.

Is the law then agaynst the promes of God? God for-
 bpd. Howbeit yf ther had bene geuen a lawe which coulde
 haue geuen lyfe / then no doute ryghtuousnesse shulde come
 Rom. 3. b. of the lawe. * But the Scripture hath shewd by all vnder
 synne / that the promes shulde come by the fayth on Iesus
 Christ / geuen vnto them that beleue. Before fayth came /
 we were kepte and shewd by vnder the lawe / vnto the fayth
 whych shulde afterwarde be declared. Thus the lawe was
 oure scole master vnto Christe / that we myght be made righ-
 tuous by fayth. But now that fayth is come we are nomore
 vnder the scole master. * For ye all are the chyldre of God
 by the fayth in Christ Iesu. * For as many of you as are ba-
 Rom. 6. a. ptysed / haue put on Christ. Here is nother Ietwe no; Greke /
 and 13. b. here is nother bonde no; fre / here is nother man no; wo-
 Col. 2. b. man / for ye are all + one in Christ Iesu. * Yf ye beare Chris-
 + Joh. 17. e. tes / then are ye Abrahams seede / and heyses accordyng
 * Eph. 1. b. to the promes.
 Heb. 2. c.

Paul sheweth that thowtow Christ we be deliuered
 from the lawe / and rebuketh the vnthankfulness of
 the Galathians.

The. iiii. Chapter.



But I saye: as longe as the heyre is a chyldre / ther is
 no dyfference betwene hym and a seruaunt / though
 he be lord of the goodes : but he is vnder tutors &
 Gen. 49 b. gouerners / vntyll the tyme appoynted of the fa-
 Dan. 9. d. ther. Euen so we also / whē we were chyldren / were in bon-
 + Act. 5. b. dage vnder the outwarde tradycions. But when the * tyme
 was fulfilled / God sent his sonne / boyn of a womā : + & put
 Rom. 3. b. vnder the lawe / to redeme thē whych were vnder the lawe /
 that we myght receaue the chyldshyppe. * For so moche
 then as we are chyldren / God hath sent the spere of his
 sonne into oure hartes / whych cryeth Abba / deare father.
 Wherefore now / thou art not a seruaunt but a sonne. yf thou
 be a sonne / then art thou the heyre of God thowtow Christ
 For wpythstandyng when ye knew not God / ye dyd serue
 1. Cor. 8. a. vnto thē / * which by nature are no goddes. But now seing
 ye knowe God (ye rather are known of God) how is it
 Col. 2. c. * that ye turne you backe agayne vnto the weake & begger-
 ly tradycions / to here vnto ye desyre agayne afresh to be in
 bondage. Ye obserue dayes / & monethes / & tymes / & yeares /
 I am in feare of you / lest I haue bestowed labour on you in
 vayne /

hayne. Brethren I beseeke you / be ye as I am / for I am as ye are. Ye haue not hurte me at all. For ye knowe / howe that in weakenesse after the fleche / I preached the Gospell vnto you at the fyrst / and my ieracyon which I suffred after the fleche / ye despyled not / nother abhoired / but receaued me as an * Angell of God / ye euen as Christe Iesus. How hap- Mala. 2. 14
py were ye then / for I heare you record / that yf it had bene possible / ye had plucked out your awne eyes / and geue them vnto me. Am I therfore become your enemy / because I tell you the truth?

They are gelous ouer you amysse. Ye they wold make you to fall backe / that ye myghte be feruent to them warde. It is good to be feruent / so that it be alway in a good thyng / and not only / when I am present with you. My lytle chyldre Johā. 16. 6
+ 1. 102. 4
(of whom I * trauple in + byt agayne / vntyll Christ be fashioned in you) I wolde I were with you now / & coulde chaunge my voyce / for I stande in doute of you.

Tell me / that wylbe vnder the law / haue ye not herde the lawe? * For it is wrytten / that Abraham hath two sonnes: Gen. 16. 8
+ 21. 12
* 18. 9. 8
* the one by a bonde mayden / + the other be a fre woman.
* As for hym that was of the bonde mayden / he was bozne after the fleche: but he whiche was of the fre woman / was bozne by promes. These wordes betoken somwhat. For these C
iwomen are the two Testamentes: The one fro the mount Sina / that gendreth vnto bondage / which is Agar. For Agar is called in Arabia the mount Sina / & reacheth vnto Ierusalem which now is / & is in bondage with hyr chyldren.

* But Ierusalem that is aboue / is the fre woman / which is the mother of vs all. For it is wrytten: * Reioyce thou baren / that bearest no chyldren: breake forth and crye thou Apoc. 21. 8
Esa. 54. 1
that trauplest not / for the desolate hath many mo chyldre / then she which hath an husbade. As for vs (brethren) we are the chyldren of Isaac accordynge to the promes.

* But loke as at that tyme / he that was bozne after the fleche / persecuted hym that was bozne after the spete / eue so is it now also. But what sayeth the scripture? * Put awaye the bonde mayden & hyr sonne: for the sonne of the bonde mayden shall not be heyre wyth the sonne of the fre woman. So now brethren / we are not chyldren of the bod Gen. 27. 9
Gen. 21. 8
mayden / but of the fre woman.

¶ He laboureth to dyaue them awaye from circumcy-
sion / Metwch them the battayll betwyxe the spete &
the flech / and the frutes of them both.

The. v. Chapter.

A S Take fast therfore in the liberty wher with Christ Esa. 9. 8
hath made vs fre / & be not wrapped agayne in Actu. 15. 8
the * pocke of bondage. Beholde / I Paul saye vn-
to you * Yf ye be circumcised / Christ profyeth c. iij. pon

you nothpng at all. I testifie agayne vnto euery mā which is circumcysed/ that he is bounde to kepe the whole lawe. Ye are gone quyte frō Chyist as many of you as wylbe made ryghtuous by the lawe/ and are fallen from grace. But we wayte in the sprete of hope/ to be made ryghtuous by fapth.

Gala. 6. b

1. Cor. 13. a

4. Gal. 3. a

1. Cor. 5. a.

* For in Chyist Iesu norher is circumcysion any thpnge woorth/ nor incircumcysion / but fapth whiche * by loue is myghte in operacion. Ye ranne well + who was a let vnto you / that ye shulde not obeye the trueth? Soche counsell is not of hym that hath called you. * A lytle leuen sowreth the whole lomme of doctw.

Jere. 23. a

Ezec. 3.

† I haue truste towarde you in the Loyde/ that ye wylbe none other wyse mynded. But he that troubleth you / shall beare his * iudgement/ what so euer he be. Bzethzē/ yf I yet pzeache circumcysion/ why do I suffre persecucion? Then had the schlauder of the crosse ceased. Wolde God they were rooted out from amonge you/ which trouble you. But bzethzen/ ye are called vnto libertie/ onely let not poure * lybertie be an occasyon vnto the flethe/ but by loue serue one another. For all the lawe is fulfyllled in one worde/ namely in thys: * Loue thy neyghbour as the self. But yf ye byte and deuoure one another/ take hede/ that ye be not consumed one of another.

Rom. 14. a

1. Cor. 8. a.

Neui. 19. c

Rom. 13. b

Mat. 19. c.

and. 22. d.

† I saie: Walke in the sprete/ and so shall ye not fulfyll the * lustes of the flethe. For the flethe lusteth agaynst the sprete/ and the sprete agaynst the flethe. These are contrary one to the other/ so that ye can not do that whiche ye wolde: But and yf ye be led of the sprete / then are ye not vnder the lawe. * The dedes of the flesh are manifest/ which are these: Adourre/ whozdom/ vncleennes/ wantones/ Idolatrye/ whytechrafte/ * hatred variunce/ zeale/ wyath/ Grefe/ sedition/ secres/ enuyenge/ murther/ dyshonkenesse/ glottony/ & soch lyke of the which I tell you befoze/ as I haue tolde you in tyme past/ * that they whych commit soche/ shall not inherite the kyngdome of God. + But the frute of sprete/ is loue/ ioye/ peace/ longe sufferynge/ gentlenesse/ goodnesse/ fapthfulnesse/ mekenesse/ temperaunce. * Agaynst soche is not the lawe: + But they that are Chyistes/ haue crucyfyed theyr flethe/ which the lustes and despyes.

1. Cor. 6. b

Eph. 5. a.

Apoc. 22. c

+ Eph. 5. b

* 1. tim. 2. b

+ Ro. 13. b

1. Pet. 2. b

¶ The exhorte them to bzotherlye loue/ & one to beare wyth another. In the ende he warnerth them to beware of circumcysion.

The. vi. Chapter. †

Yf we lyue in the spret/ let vs walke also in the sprete. Let vs not be vayne glorious / prouokynge one another/ and enuyenge one another. Bzethzen/ yf any man be ouertake of a faute/ ye whych are spirituall/ enfourme hym with a meke sprete/ and cōspyre thpne at one selfe/

self/that thou also be not tempted. * Beare ye one anothers burthen/ and so shall ye fulfill the lawe of Christ. But if any man thinke hym selfe to be somewhat/ whē in dede he is no thyng the same deceaueth hym selfe. Let euery man proue hys owne worke/ and then shall he haue reioyng in hys owne selfe/ and not in another. For * euery one shall beare hys owne burthen.

3ho. 13. b.

Rom. 15. a

Rom. 14. b

* But let hym that is taught with the worde/ minister in all good thynges/ vnto hym that teacheth hym. We not deceaued/ God wyll not be mocked. * For what soeuer a man soweth/ that shall he reape. He that soweth vpon the flesh/ shall of the flesh reape destruction. But he that soweth vpon the spere/ shall of the spere reape lyfe euerlastyng. * Let vs not be tery of well doinge: for when the tyme is come/ we shall reape without ceasinge. Whyle we haue tyme therfore/ let vs do good vnto all men * but specially vnto them whych are of the housholde of faith.

Rom. 15. d

1. Cor. 9. b

Luc. 16. d.

2. Tes. 3. b

1. tim. 5. a

Beholde/ which how many wordes I haue wrytten vnto you * with myne owne hande. They that wyll please in the flesh/ constrain you to be circumsised/ onely lest they shoulde be persecuted with the crosse of Christ. For euen they them selues which are circumsised/ kepe not the lawe/ but wold haue you circumsised/ that they mighte reioyce in your flesh.

1. Cor. 16. a

But God forbid that I shoulde reioyce/ save onely in the crosse of our Lord Jesus Christ/ wherby the worlde is crucified vnto me/ and I vnto the worlde. * For in Christ Iesu nother circumsision auayleth any thyng/ noz bncircumcision/ but a new creature. * And as many as walke accordyng to this rule/ peace & mercy be vpon them/ and vpon Israell of God. From hence forth let no man put me to busynesse/

Gala. 5. a.

10sa. 124. a

* for I beare in my body the markes of the Lord Iesu.

2. cor. 4. b

Brethren / the grace of our Lord Iesu Christ be with youre spere
Amen.

¶ Vnto the Galatians
sent from Rome.

The Prologe

Vpon the Epistle of Saynt Paulle
to the Ephesians.



In this Epistle / and namely in the.iii. Epistle Chapters / Paulle sheweth that the Gospel & grace therof was foresene & predestynate of God from before the begynnyng / and deserued thoro to Christ / and now at the last sent forth that all men shoulde beleue thereon / ther by to be iustified / made ryghtuous / lypunge and happye / and to be deliuered from vnder the damnacion of the lawe / and captiuite of ceremonies.

And in the fourth he teacheth to auoyde tradicions and mennes doctrynes / and to beware of puttyng trust in any thyng save Christ / affirmynge that he only is sufficient / & that in hym we haue all thynges / and besyde hym nede no thyng.

In the. v. and. vi. he exhorteth to exercise the faith and to declare it abroade thoro to good workes / and to auoyde synne / and to arme them wth spiri-
tuall armour agaynst the deuell / that
they myght stande fast in tyme of
tribulation / and vnder
the crosse.



The Epistle of

Chap. 1

the Apostle Saynt Paull to
the Ephesyans.

The euerlastynge ordinaunce & eleccyon of God in sa-
uyng all mē thow Christ Iesus hys sonne. We are
ordeyned vnto good woꝝkes. The domynō of Christ.



The fyrst Chapter.

A



Paul an Apostle of Iesus
Christ by the will of God. To the
sayntes which are at Ephesus / and
to them that beleue on Iesus Christ. 2. Cor. 1. 1.
* Grace be wth you & peace from Gala. 1. 3.
God oure father / and fro the Lorde
Iesus Christ.

* Blessed be God and the father 1. Pet. 1. 3.
of oure Lorde Iesus Christ / whyche
hath blessed vs wth all maner of spi-
rituall blessinge in heauē by thynges

by Christ * accordynge as he hath chosen vs by hym / or euer Joh. 15. 16.
the foundacō of the world was layed / that we shoulde be holy 2. Tim. 1. 3.
& wthout blame before hym in loue / & ordeyned vs before /
to receaue vs as chyl dren thow Iesus Christ / accordynge
to the pleasure of hys will vnto the prayse of the gloꝝe of
his grace / wherby he hath made vs accepted in the * Belo. Mat. 1. 1.
ued + in whom we haue redempciō thow his bloude (na. and. 17. 1.
mely) the fōrgenesse of synnes / accordynge to the ryches + Col. 1. 1.
of his grace / which he hath shed vpon vs abundantly in all Heb. 1. 1.
c b wpsdome

Colo. 1. c. wylſdome and prudence: * & hath opened vnto vs the myſtery
of his wyl acco: dyng to his pleaſure/ whiche he had pur-
poſed in hym ſelfe/ that it ſhulde be preached / * when the
tyme was full come/ that all thynges ſhulde be gathered to-
gether by Chriſt/ both the thynges which are in heauē/ and
also the thynges that are vpon earth/ euen by hym/ by who
Rom. 8. d. also we are come to the inheritaunce * w^{ch} that were there
to predeſtinate before/ acco: dyng to the purpoſe of hym/
whiche worketh all thynges after the counſell of his awne
wyl/ that we myghte be to the prayſe of his gloz: euen we
that before beleued on Chriſt/ on whom also ye beleued/ af-
ter that ye herde the worde of trueth/ namely the Goſpell of
voure ſaluacion: wherin ye beleued/ ye were * ſealed wth
the holy ſp:re of promes/ which is the earneſt of oure inhe-
ritaunce to oure redemption/ that we myghte be his awne
to the prayſe of hys gloz.

+ Wherfore I alſo (in ſo moche as I haue herde of the
faith which ye haue in the Lorde Jeſu/ and of voure loue vnto
to all the ſayntes) ceaſe not to geue thanks for you: & make
mencon of you in my prayers / that the God of oure Lorde

Jehan 6. e Jeſus Chriſt/ * the father of gloz: ma: geue vnto you the
ſp:re of wylſdome/ & opē vnto you the knowlege of hym ſelf/
and l:ghten the eyes of voure vnderſtandynge/ that ye ma: e
knowe what is the hope of voure callynge/ and what the ry-
ches of his glorious inheritaunce is vpon the ſayntes/ and
what is the exceedynge greatneſſe of his power to warde vs
whiche beleue acco: dyng to the workynge of his myghte
power/ whiche he wroughte in Chriſt/ when he rapſed hym
by frō the death/ * & ſet hym on his ryghte hāde in heauēly
thynges/ aboue all+ rule/ power/ & myght/ & dominaciō/ &
aboue all that ma: be named: not onely in this worlde/ but
also in the worlde to come. * And hath put all thynges vnder
his fete/ & hath made him aboue all thynges * the heade
of the congregacion/ which is his body/ and the fulneſſe of
hym that ſp:leth all in all.

10ſa. 109 a + dan. 10. b I Paull ſheweth them what maner of people they were
before they conuerſed/ & what they are now in Chriſt.
pſa. 3. b The. ij. Chapter.
Eph. 4. b + and. 5. c Col. 1. b

Col. 1. b and. 2. b Col. 3. a. And qu: ckened you alſo / whē ye were dead tho: w^e
trespaſſes & ſynnes/ in the which in tyme paſt ye wal-
ked acco: dyng to the courſe of this worlde / & after
the prince that ruleth in the ayre / namely after the
ſp:re whiche now worketh in the chyldzen of vnbellefe
* amonge whom we alſo had oure conuerſacion in tyme
paſt in the luſtes of oure fleſh/ and dyd the wyl of the fleſhe
& of the mynde/ & i were naturally the chyldzen of wrath/
euen as well as other.

But God whyche is ryche in mercy tho: w^e his greate
loue

tone wherwith he loued vs eue whē he were dead in synnes
hath quickened vs with Christ (*for by grace are ye saued)
and hath rayled vs vp wth hym / & set vs with hym in hea-
uenly thynges thozow Christ Iesus / that in tymes to come
he myght shewe the exceedyng ryches of hys grace / in kynd-
nesse to vs warde in Christ Iesu. For by grace are ye saued
thozow fapth / and that not of your selues. For it is the g^{ft}e
of God not of wo^rkes / lest any man shuld boast hym selfe.

Esa. 25. b.
Actu. 15. b.

For we are hys wo^rkman^{sh}ippe / created in Christ Iesu
* vnto good wo^rkes / to the which God ordeyned vs befoze
that we shulde walke in them.

Tit. 2. b

B Wherfoze remēbre / that ye (whych afore tyme were Ge-
tyles after the flethe / & were called uncircumcision / of them
that are called *circumcision after the fleth / whych circum-
cision is made with the hand / that ye at the same tyme were
without Christ / & reputed alcauntes from the comun welth
of Israel / and were straungers from the Testamētes of pro-
mes / therfoze had ye no * hope / and were without God in
thys wo^rlde. But now ye that be in Christe Iesu / and afore
tyme were farre of / are now made nye by the bloude of
Christ. For he is our * peace / whych of both hath made one /
& hath broken downe the wall / that was a stoppe betwene
vs / and hath also thozow hys flethe put awaye & the cause
of hatred (namely the lawe of the commaundementes con-
tained in the lawe w^{rit}ten) that of twayne he might create one
new man in hym selfe / and make peace / & to reconyle both
vnto God in one body thozow the crosse / and so he shewe the
hatred thozow hys a tōne selfe / & came and * preached peace
in the Gospell / vnto you which were as farre of / and to them
that were nye. For thozow hym we both haue inuauce in
one spete vnto the father.

Whil. 3. a
Col. 2. b.

Rom. 15. b

Esa. 9. b.
Col. 1. b

C * Now therfoze ye are nomo^re gesses and straungers /
but citelyns with the saintes / and of the household of God /
buylde d^{yn} vpon * the fundaton of the Apostles and proph-
etes * where Iesus Christ is the heade cornerstone / in whō
euery buyldeinge coupled together / groweth to an holy tem-
ple in the Lord / in whom ye are buylde also together / to
be an habitation of God in the spete. ¶

Esa. 57. c.
Luch. 2. b.

Joh. 15. b.

1. Cor. 3. b.

1. Pet. 2. a.

Close vpon the .ii. Chapter.

1 were naturally the chyldren of wrath. &c. Though Christ cōme
d vnto vs the innocēcy and mekenes of chyldren. Math. 18. & though
S. Paull wolde haue vs to be lyke chyldren concernyng malicioſnes.
1. Corin. 13.11. Yet do not those places deny the general infection of origi-
nall synne / where vnto we were all subdued by nature. Rom. 7. another
olde nor yonge excepti

2 The cause of hatred: The lawe was a cause of hatred betwene the
Getheren and the Jewes. For by the law wolde the Jewes be better thē
the Getheren. But now that they both haue one spete thorow Christ
without the lawe / the hatred hath an ende / and the one is euen as the
other in Christe.

The Metweth the cause of hys p[re]sonmente / despyetly
them not to saynte because of hys trouble / and prayeth
God to make them stedfast in hys sp[ir]ite.

The. iij. Chapter.

Actu. 22. d

Actu. 13. a

and. 22. b.

4. Gal. 1. b

For this cause I Paul am * a p[re]soner of Iesus christ
for you thepthen / according as ye haue her e of the
office of the grace of God whyche is * geuen me to
you warde for by reuelacion was this mystery
shewed vnto me / as I wrote aboue in few wordes: wherby
whan ye reade it ye may perceyue myne vnderstandynge in
the mystery of Christ / whiche mystery in tyme past was
not opened vnto the chyldren of men / as it is no w declared
to hys holy Apostles and prophetes by the sp[ir]ite: namely /
that the thepthen shuld be inheritous also / and of the same
body / and partakers of hys promes in Christ by the Gospel /
wherof I am made a minister accordynge to the gyfte of the
grace of God / whych is geue me accordynge to the working
of hys power.

1. Cor. 15. a

Col. 2. c.

Vnto me * the leest of all sayntes is thys grace geue / that
I shuld p[re]ache amonge the thepthe the vnsearchable ryches
of Christ / and to make all men se / what is the fello wshipp
of the * mystery / which from the begynnynge of the worlde
hath bene hyd in God / which made all thynges thowto Ie-
sus Christ: to the intent that now vnto the rulers & powers
in heauen myght be knotone by the congregacion the mani-
fold wisdome of God / accordynge to the eternall purpose /
whych he hath shewed in Christ Iesu our Lord / by whos we
haue boldnesse and inbraunce in all confidence thowto faith
on hym. * * Wherfore I desyre that ye saynte not because
of my tribulacions / that I + suffre for you / whych is poure
praysse.

Phi. 1. b.

1. Tes. 1. a.

4 Col. 1. c.

For thys cause I bowe my knes vnto the father of oure
Lorde Iesu Christ / which is the true father / ouer all that is
called father in heauen and in earth / that he graunt you (ac-
cordynge to the ryches of hys glory) to be strengthened wth
power by hys sp[ir]ite in the inwardman / that Christe maye
dwelle in your hartes by faith / that ye beynge rosted & grownd
ed in loue / may be able to comprehend wth all sayntes /
what is the bredth / and length / & the depth / and the heyghe
and to knowe the loue of Christe / whych loue yet passeth all
knowlege: that ye maye be fylled with all maner of fulnesse
of God.

Vnto hym that is able to do exceedynge abundantly /
aboue all that we aske or vnderstande (accordynge to the po-
wer that worketh in vs) be prayse in the congregaciō which
is in Christ Iesu / at all tymes for ever and ever. Amen.

The exhorteth them vnto meaknesse longe sufferynge /
vnto loue and peace / euery one to serue and edifye ano-
ther

ther with the gyfte that God hath geue hym / to beware of straunge doctryne / to lape asyde the olde conuersaciō of greou luses / and to walke in a new lyfe.

The. iiii. Chapter.

A Therfoze which am prelsoner in the Lord exhorte you that ye walke as it becommeth pour calling wher in ye are called / wryth all humblenesse of mynde and mekenesse / and longe sufferynge / to bearyng one another in loue / and be diligente to kepe the vnite of the sperte thorothe the bande of peace. One body and one sperte / eue as ye are called in one hope of pour callinge. One Lord / one fapth / one baptyme / one God and father of vs all whiche is aboue all / and thorothe all / and in you all. ¶

Gene. 17. 8
1. Coz. 7. b.
Phil. 1. d.
Col. 1. a.
1. Cel. 4. a

¶ Wnto euery one of vs is geuen grace accordynge to the measure of the gyfte of Christe. Therfoze sayeth he: The is gone by on hye / and hath led away captiuite captiue / & hath geuen gyftes vnto men. That he went by / what is it / but that he sperte came downe in to the lowest partes of the earth: ¶ He that came down / is eue the same which is gone by aboue all heauens / to fulfyll all. ¶ And the same hath set some to be Apostles / some to be prophetes / some to be euangelistes / some to be shepherdes and teachers / n hereby the sayntes myghte be coupled together. thorothe comun scrupce to the edifyenge of the body of Christ / tyll we all come vnto one maner of fapth and knowledge of the sonne of God / & be come a perfecte man in to the measure of the perfecte age of Christ. ¶ that we be nomoze chyldren / & n auerynge & carped aboute wryth euery wynde of doctryne thorothe the wyckednesse of men & craftynesse / wherby they lape wayte for vs to deceaue vs.

Rom. 12. a
1. Coz. 12. a
Joh. 3. e.
¶ Pl. a. 67
Eia. 4. 5. a.

Joh. 3. b.
1. Coz. 12. e

1. Coz. 14. e
+ Col. 2. a

But let vs folow the trueth in loue / and in all thynges growe in hym / which is the head: euen Christ / in whome all the body is coupled to gerher / and one membre hangeth by another thorothe out all the ioyntes. ¶ Wherby one member vnto another (accordynge to the operacion as euery membre hath hys measure) and maketh that the body groweth to the edifyenge / of it selfe in loue.

Ephe. 1. e.
and 5. e.

Rom. 12. a
1. Coz. 12. b

C ¶ Thys I saye therfoze / and testifie in the Lord / that ye walke nomoze as the other wythe walke in the vanite of theyr mynde / blinded in theyr vnderstādyng / beynge straungers from the lyfe which is in God / thorothe the ignorance that is in them / because of the byndnes of theyr hart: which beynge past repentaunce / haue geuen them selues ouer vnto wantonnesse / to worke all maner of vncleennes euen wryth greedynesse.

Rom. 1. a.
1. Pet. 4. a

But ye haue not so learned Christe / yf so be that ye haue herd of hym / and are taught in hym euen as the trueth is in Iesu. So then as concernynge the conuersacion in tyme past

* lape

Thap. 5.

The Epyfyle

Rom. 5. a. * Iape from you that olde man / whyshe marteth hym selfe
Colo. 3. a. thoz to deceauable lustes: **†** But be ye renewed in the
spete of your mynde/ and put on that new man / whiche is
shapen after God/ in true rightuousnesse and holynesse.

gacha. 8. c. * Wherfoze put away lyenge / and speake euery man the
1. Pet. 2. a. treuth with his neyghboure / for as moche as we are mem-
bers one of another. **†** * Be angrye / but synne not. Let not
Psal. 4. a. the Sunne go downe vpon your wrath: nother geue place
to the bakbyter. He that hath stolen/ let hym steale nomoze:
2. Tel. 3. a. * but let hym labour rather / & do some good with hys han-
des/ that he maye haue to geue vnto hym that nederth. **†**

Mar. 12. d. * Let no filthy communication procede out of your
Eph. 5. a. mouth/ but that whych is good to edifye withall/ whā nede
is/ that it be gracious to heare. And greue not the holy spet
2. Cor. 1. c. of God/ wher with ye are * sealed vnto the day of redēpciō.
Let all byrternesse/ and fearcenesse/ & wrath/ and roaringe/
and cursed speakinge be farre from you/ wyth all malicypous
Colo. 3. b. nesse. * But be ye curteous one to another/ mercifull/ & and
+ wat. 6 b. for geue one another euē as God hath for geuē you in Christ.

¶ Close vpon the. iiii. Chapter.

† Belangrye: Christ was angrye at the byrddnesse of the Jewes. Mar.
xlii. And so was Moyses at the Idolatrye of the Israelytes. Exo. xxxii. &
at the sedicion of Chore/ Darhan and Abiron. Nu. xvi. Remembere this
anger and wrath was but a very yde vnto the lawe of God. as thou
marst se by Phyness. Nu. 15. and by Marbathias. i. Machabe. ii. As for
malice or vnlawfull wrath/ it is vitylerly forbydden/ as it foloweth here
in this Chapter.

¶ He exhorteeth them vnto loue / warneth them to be-
ware of vncleennesse / couetousnesse / folish talkynge &
false doctryne: to be circūspecte / to auoyde dyonkenes/
to reioyce and to be thankfull towarde God / to submyt
them selues one to another. He teacheth how women
shulde obeye theyr husbannes / and how loungly men
ought to increate theyr wyues.

The. v. Chapter. **†**

Mar. 5. e. **B**e ye the * folowers therfoze of God as deare chyl-
Tho. 13. b. dren/ and walke in loue/ euē as Christ loued vs/ &
+ Gal. 1. a. + gaue him selfe for vs/ an offering and sacrifice of a
Eph. 5. c. swete sauour vnto God. As for whozedom and all vn-
cleennesse / or couetousnesse / * let it not be named amōg you:
Exo. 23. b. as it becommeth sayntes / + nother fylthyenesse / nor folyshe
+ eccl. 23 c. talkynge/ nother pelyng/ which are not comely/ but rather
geuyng of thanks. * For be sure/ that no whozemonger/
1. Cor. 6. b. or vnclene person/ or couetous person/ which is a worship-
Colo. 3. a. per of ymages/ hath inheritaunce in the kyngdome of Christ
and of God. * Let noman deceaue you with bayne wordes:
Colo. 2. a. for because of these cometh the wrath of God vpon the chyl-
dren of vnbelefe. Be not ye therfore companyōs with them.
1. Tel. 5. a. for sometymye were darknesse/ * but now are ye lyght in
the Lozde.

Walke

Walke as the chyl dren of lpghte. * For the frute of the sprete is all maner of goodnes/ & rpghtuousnes/ & treuth & and proue what is pleasynge vnto the Lorde / and haue no fellowshyppe with the vnfrutefull woorkes of darknesse/ but rather rebuke them. For it is Hamc euen to name those thyn ges/ which are done of them in secrete. * But all thyn ges are manfeste/ whan they are rebuked of the lpght. For what so euer is manfeste/ that same is lighte. Therfore sayeth he: * Awake thou that slepest/ and stande by from the dead/ and Christ shall geue the lpghte.

Gala. 5. c.

Thon. 3. 6.

Esa. 60. a.

Rom. 13. b

+ Col. 4. a

Rom. 12. a

1 Cel. 4. a

+ Eccl. 31. c

* Act. 2. b

+ Col. 3. b

* psa. 97. a

+ 1. Tel. 56

Col. 3. c.

1. Pet. 3. a.

+ 2. cor. 11. a

B * Take hede therfore ho to ye walke circumspectly/ not as the vntowse/ but as the wyse/ and redeme the tyme/ for it is a miserable tyme. Wherfore be not ye vntowse/ but vnderstande what the * wyll of the Lorde is/ + and be not dzonken with wyne/ wherin is excelle/ but be full of the sprete + and talke amonge your selues of psalmes/ and hymnes/ and spiritual songes/ * singyng & makyng melody vnto the Lorde in your hartes + genyng thakes alwayes for all thynges vnto God the father in the name of our Lorde Jesus Christ/ submittyng your selues one to another in the feare of God +

* Let the women submytte them selues vnto theyr hus bandes as vnto the Lorde. + For the husbade is the wyues headc/ euen as Christ also is the heade of the congregacyō/ and he is the Sauoure of hys body. Therfore as the congregacion is in subieccō to Christ/ lykwyse let the wyues be in subieccō to theyr hus bandes in all thynges.

C Ye hus bandes loue your wyues/ euen as Christ loued the congregacion/ * and gaue hym selfe for it / to sanctifye it/ + and clenfed it in the fountayne of water by the worde/ to make it vnto hym selfe a glozious congregacion/ haupng no spotte nor wrynkle/ nor any such thyng/ but that it shuld be holy and without blame.

Eph. 5. a.

Gala. 1. a.

+ Tit. 3. a.

1. Pet. 3. a.

So ought men also to loue theyr wyues / euen as theyr awne bodyes. He that loueth hys wyfe/ loueth hym selfe. For noman euer yet hated hys awne fleche / but norymeth & cherymeth it/ euen as the Lorde doth also the congregacyō. For we are mēbrys of his body/ of hys flech & of hys bones. * For thys cause shall a man leaue father and mother/ and cleue vnto hys wyfe/ and they two shalbe one flech: This is a great secrete; but I speake of Christ and the congregacion. Neuerthelesse do ye so/ that euery one of you loue hys wyfe euen as hym selfe; but let the wyfe feare hys husbade.

Gen. 2. b

Mat. 19. a.

Mat. 16. a.

Now chyl dren shuld behaue them selues toward their fathers and mothers; Likewyse fathers toward their chyl dren: Seruauntes toward their masters: Agayne/ masters toward their seruauntes. An exhortaciō to the spirituall battayl/ & what weapen Christen men shuld fyght withall.

The. vi. Chapter.

* Ye

Colo. 3. c.

Ero. 20. b.

Ero. 12. b.

Deut. 4. b

11. c. 6. d

10sal. 77 a

+Colo. 3. c

Tire. 2. b

1. 10et. 2. c.

Eccell. 33. d

Colo. 3. c.

+Act. 10. d.

Roma. 2 b

Colo. 3. c

1. 10et. 5. b.

Erod. 28 a

Deut. 23. b

psal. 131. a

Esap. 11. a

2. cor. 10. a.

Sapi. 5. c.

Hebz. 4. c.

Luck. 18. a

1. Tel. 3. a.

Colo. 4. a.

2. Tel. 5. c

Actu. 4. c.

Y E* chyldren/ obey youre elders in the Lord/ for that is right. Honour thy father and thy mother (*: That is the fyrst commaundemente/ that hath any promys) that thou mayst prosper/ and lye longe vpon earth. And ye fathers/ prouoke not your chyldre vnto wrath/ *but byng them vp in the nourture & informaciō of the Lorde. +Ye seruauntes/ obey your bodely masters / with feare & treblng/ in synghenesse of your hart euen as vnto Christ/ not with seruice only in the eye syght/ as men pleasers: but as the seruauntes of Christ/ doyng the wyll of God frō the harte with good wyll. Thynke that ye serue the Lorde & not men: & be sure/ that what good so eue a mā doth/ he shall receaue it agayne of the Lord/ whether he be bonde or fre.

* And ye masters/ do euen the same vnto them/ puttng e alwaye threatennges/ and know that eue your master also is in heauē/ +nother is ther any respect of persones with hi.

✠ spynally my brythre/ be stronge in the Lord/ & in the power of hys myght: put on the armour of God/ that ye maye stande stedfast agaynst the crafty assautes of the deuell. for we wrestle not agaynst fleche & bloude/ but agaynst rule/ agaynst power/ namely agaynst the rulers of the world/ of the darknesse of thys world/ agaynst the spytes of wychednesse vnder the heauen. for thys cause take ye the armour of God/ that ye may be able to resist in the euell daye/ & stande perfecte in all thynges.

* Stande therfore/ & your loynes gird aboute with the treuth hauing on the brest plate of righteounes/ & Hod vpon your fete with the Gospel of peace/ that ye may be prepared: Aboue all thynges take holde of the mylde of fayth/ where wyth ye may quēch the fyre dartes of the wyched. And take the helmet of saluaciō/ & * the stwarde of the spete/ which is the worde of God. ✠ * And praye alwayes with all manner of prayer & supplicaciō in the spete/ & watch ther vnto with all instaunce & supplicarpon for all sapntes & for me/ *that the worde may be geue me: that I may opē my mouth boldely/ to vtter the secretes of the Gospel/ whereof I am a messaunger in bandes/ *that I maye speake therin frely/ as it becommeth me to speake. But that ye may also know/ what case I am in/ & what I do/ Tychicus my deare brother and faythfull mynister in the Lorde/ shall shewe you all: whome I haue sentte vnto you for the same cause / that ye myght knowe what case I stonde in/ and that he myght comforte your hartes.

Peace be vnto the brythren/ & loue with fayth from God the father/ & frō the Lord Iesu Christ. Grace be with all the that loue our Lord Iesus Christ vnfaynely. Amen,

¶ Sent from Rome to the Ephesi-
ans/ by Tychicus.

The

The Prologe

Vpon the Epistle of saynt Paulle to
the Phylippyans.



Paul prayseth the Phylippyans / and exhorte
thẽ them to stande faste in the true sayth / and
to encrease in loue. And because that false pro
phetes studie alwayes to impugne & destroye
the true sayth / he warneth them of soche
woꝝke lerners oꝝ teachers of woꝝkes / & pray
seth Epaphroditus. And all thys doth he in
the fyrst and seconde Chapters.

In the thyrde he reproveth faythlesse and mānes righ
tuounes / which false Prophetes teache & mayntene. And
he setteth him selfe for an ensample / how that he him
selfe had lyued in soche false ryghtuounes
and holynes unrebukeable / that no man
coude complayne on hym / and yet
now setteth nought thereby for Chri
stes rightuounes sake. And fi
nally he affirmeth that soch
false Prophetes are the
enemys of the crosse /
and make theyr bel
lyes theyr God.
For further thẽ
they maye
safelye and with
out all payrell & suffering /
wylle they not preache Christe!

d The



The Epistle of

the Apostle Saynt Paul to
the Phyllyppians.

The exhorteth the to increace in Loue/ in knowledge
& experience of Godly thynges: maketh mencion of his
pelsonment at Rome/ is glad to heare Christ preached
is content ether to die or lyue / & prayeth them to led a
godly conuersacyō/ to be of one mynde/ and to feare no
persecucion.



The fyrst Chapter.

Actu. 16. b.
+ Actu. 62
* 2. cor. 1 a
Gala. 1. a.

Col. 1. a.
* 1. Tes. 1. a.



Paul and Timotheus the
seruauntes of Iesus Christ/ to all
the sayntes in Christ Iesu / whych
are at Phyllyppos / wryth the Wy-
thoppes and tynnysters.

* Grace be with you and peace
from God oure father and from the
Lorde Iesus Christe.

* I thanke my God/ as oft as I
remembre you (whych I alwayes
do in all my prayers for you all/ and
praye with gladnes because of your

felowshyppe whych ye haue in the Gospell from the fyrst
daye vnto now. + And am surely certeyned of this / that he
whych hath begone that good worke in you/ shall go forth
with it vntill the daye of Iesus Christ: as it becommeth me
to iudge of you all/ because I haue you in my hart/ as those
that

B that are partakers with me of grace in my bandes / in defence
 bynge and stablyshynge of the Gospell.
 For God is my *recozde / how I longe after you all euen
 from the very hart roote in Jesu Christ. And for the same
 I praye / that your loue maye increace more & more in all
 maner of knowlege & in all experience / that ye maye proue
 what is best / that ye maye be pure / & such as hurte nomans
 conscience / vnto the daye of Christ: fylled with the frutes of
 rightuousnesse / which come by Iesus Christ vnto the glory
 and prayse of God. *R*

1. Tess. 2. a

Ephe. 1. c.

Col. 1. a.

2. Tess. 1. b

* I wolde ye vnderstode brethzen / that my busynesse is
 happened vnto the greater furtheraunce of the Gospell / so
 that my bandes in Christ are manifest thowt out all the
 iudgementhall / & in all other places: In so much that many
 brethzen in the Lorde are boldened thowt my bandes / and
 darre more largely speake the worde without feare. Some
 no doute / preach Christ of enuie & stryfe / but some of good
 will. The one parte preacheth Christ of stryfe & not purely /
 supposinge to adde more aduersite vnto my bandes. The o-
 ther parte of loue: for they knowe that I lye here for the de-
 fence of the Gospell.

Ephe. 3. b.

C What then? So that Christ be preached all maner of
 wayes (whether it be done by occasion or true meanynge) I
 reioyce therein / and will reioyce. For I knowe that the same
 shall chaunce to my saluacyon / * thowt your prayer and
 mynistring of the sprete of Jesu Christ / as I loke for & hope
 that in nothynge I shall be ashamed: but that with all confi-
 dence (as alwayes in tymes past / euen so now) Christ shall be
 magnified in my body / whether it be thowt my lyfe or thowt
 death. For Christ is to me lyfe / and death is to me auantage.
 But in as much as to lyue in the flesh is fruteful to me for the
 worke I wote not what I shall chose: for both these thinges
 lye hard by me. * I desyre to be loosed / & to be with Christ
 whych thyng were much better for me / but to abyde in the
 flesh is more needefull for you.

2. Cor. 1. b.

2. Cor. 5. a.

D And this am I sure of / that I shall abyde / & cōtinue with
 you all / for the furtheraunce & ioye of your fayth / that ye
 maye abundantly reioyce in Christ Jesu thowt me / by my
 commynge to you agayne. Onely let your conuersacyon be
 * as it becommeth the Gospell of Christ / that whether I
 come and se you / or els be absent. I maye yet heare of you /
 that ye may cōtinue in one sprete and one soule / labouring
 as we do / to mapntayne the fayth of the Gospell / and in no
 thyng feareynge your aduersaries / whych is to them a to-
 ken of perdyng / but vnto you a token of saluacyon / & that
 of God. For vnto you it is geuen / not onely that ye shuld be
 leue on Christ / but also suffre for hys sake / & to haue euē the
 same fight / whych ye haue sene in me / & now heare of me.

Ephe 4. a

Col. 1. a.

1. tess. 4. a.

The exhorteeth them to vnite and brotherly loue/ and to betwae of stryfe/ and bayne glory: And for a sure ensample/ he layeth Christ befoze them.

The.ij. Chapter.

- Y**f ther be amonge you ony consolacion in Christ/ pf ther be any cōfort of loue/ pf ther be any fellowship of the spire/ pf ther be any cōpassion & mercy/ falsifyll my hope * that ye dyaue one waye hangyng one lone/beryng of one another / and of one mynde: that ther be nothynge done thow to * stryfe/ and bayne glory/ but that thow to mekenesse of mynde euery mā esteeme another better then hym selfe: & let euery man loke not for hy's awne profit/ but for the profit of other.
- Rom. 12. 6** * Let the same mynde be in you/ that was in Christ Iesu: to hyche beinge the shape of God / thought it not robbery to be equall with God/ * but made hym selfe of no reputation/ & toke vpon hym the shape of a seruaunt/ * became lyke another man/ and was founde in his apparell as a mā he humbled hym selfe/ and became obeyent vnto the death/ euen the death of the crosse.
- 1. Cor. 3. 8** * Therfore hath God also exalted hym/ and geuen him a name/ which is aboue all names/ - that in the name of Iesus euery kne shulde bowe/ both of thynges in heauen/ of thynges vpon earth/ and of thynges vnder the earth/ & that all tynge shulde confesse/ that Iesus Christ is the Lord/ vnto the prayse of God the father.
- 1. Pet. 2. 1. c.** * Wherfore my dearly beloued/ as ye haue alwayes obeyed B not onely * in my presence/ but now also moch more in myn absence/ eue so worke out your awne saluacion with feare & tremblinge. * For it is God which worketh in you both the wyll & the deede/ euen of his awne good wyll. + Do all thynges without murmurynge and disputynge/ that ye maye be blamelesse & pure/ and the chylde of God * with out rebuke/ in the myddes of the croked & peruersed nacyon/ + amonge whom so that ye shyne as lightes in the world/ holdynge fast the word of lyfe vnto my * reioyng in the day of Christ/ that I haue not runne in bayne/ nother laboured in bayne. + Yet & though I be offered vp vpo the offering & sacrifice of your fayth/ * I am glad/ & reioyce with you all: be ye glad also/ and reioyce ye with me.
- Actu. 15. b.** I trust in the Lord Iesus * to sende Timotheus shortly vnto you + that I also maye be of good conforte/ whē I know what case ye stande in. For I haue nomā that is so lyke myn ded to me/ which with so pure affectiō careth for you: * for all other seke theyr awne: not that which is Iesus Christes.
- 1. Cor. 13. 8** But ye know the proofe of him: for as a childe vnto the father so hath he ministered vnto me in the Gospell. Whym I hope to sende/ as soone as I knowe how it wyll go with me. * But
- Phil. 1. d.** I trust

I trust in the Lord/ that I also my selfe shall come shortly.
 Nevertheless I thoughte it necessary to sende vnto you
 the brother Epaphroditus/ which is my copanton in labour
 & felow shoulder / & your Apostell / & my mynster at my
 nede/ for so much as he longed after you all/ & was full of
 heynesse/ because ye had herde that he was sycke. And no
 doubt he was sycke/ and that nye vnto death: but God had
 mercy on hym/ and not on hym onely/ but on me also/ lest I
 shoulde haue had sorrowe vpon sorrowe.

I haue sent hym therefore the more hastily/ that ye myght
 see him/ & reioyce agayne/ & that I also myghte haue the lesse
 sorrowe. Receaue hym therefore in the Lord with all gladnesse
 & make moch of such: for because of the worke of Christ he
 went so farre/ that he came nye vnto death/ & regarded not
 his lyfe/ to fulfill the seruyce whiche was lackynge on
 your parte towarde me.

We warneth them to beware of false teachers/ who
 he calleth dogges and enemyes of Christ/ & reprooueth
 mans awayne ryghtuousnesse.

The. iij. Chapter.

A Once more my brethren/ reioyce in the Lord. Wher as
 I wyte ever one thyng vnto you/ it greueth me
 not/ & maketh you the surer. Beware of dogges/
 beware of euell workers/ beware of dyssencion:
 & for we are the circumcision/ euen we that serue God/ in
 the spyte/ and reioyce in Christ Iesu/ and haue no confy-
 dence in the flesh/ though I haue wherof I myght reioyce
 in the flesh. vñ any other man thynke that he hath wherof
 he myght reioyce in the flesh/ moch more I/ whych was cir-
 cumcised on the eyght daye/ one of the people of Israel/ of
 the tribbe of Benjamin/ an Hebrewe of the Hebrewes: as
 concernyng the lawe/ & a Pharise: as concernyng feruent-
 nes/ & I persecuted the congregacion: & as touchyng the rygh-
 tuousnesse whiche is in the lawe/ I was blameable.

* But the thynges that were bauntage vnto me haue I
 counted losse for Christes sake. yee I thynke all thynges but
 losse/ for that excellent & knowledges sake of Christ Iesu
 my Lord: for whom I haue counted all thynges losse/ and
 do iudge the but dounge/ that I myght wyne Christ/ and
 be founde in hym/ not hauyng myne awne ryghtuousnesse
 whiche cometh of the lawe/ but by the fapth of Christ/ name-
 ly/ the ryghtuousnesse whych cometh of God in fapth/ to
 knowe hym & the vertue of his resurrection/ & the felow-
 shyppe of his passyō / & that I may be conformed vnto his
 death/ vñ by any meanes I myght attayne to the resurrectyō
 from the dead. Not that I haue attained vnto it already/ or
 that I am already perfect: but I folowe/ vñ I maye copie.
 & hence that wherin I am comprehended of Christ Iesu. Bre-

d. iij.

I haue

Rom. 15. 8.
 Mat. 10. 8.
 1. Cor. 5. 6.

Esay. 56. 6.
 Ioh. 1. 6.
 1. Ro. 2. c.
 Col. 2. b.
 * Ioh. 4. c.
 Rom. 1. a.
 4. 2. c. 12. c.

Actu. 21. 8.
 26. a. 28. c.
 4. Actu. 9. c.
 Gal. 1. b.
 * Mat. 13. 8.

Ihon. 17. 8.
 Colo. 2. a.

Rom. 6. a.

thyen / I counte not my selfe yet that I haue gottē it: but one thyng I saye: I forget that which is behynde / & stretch my selfe vnto that which is before / and p̄easte vnto the marche apoynted / to optayne the rewarde of the hye calling of God in Christ Iesu.

Let vs therfore (as many as be perfecte) be thus wyse mynde: and yf ye be othertwyse mynded I praye God open euen thys vnto you. Neuertheles in that wher vnto we are come / let vs p̄oceede by one rule / that we maye be of one accorde.

1. Cor. 4. c.
and 12. d.

¶ * Brethren / be ye the folowers of me / and loke on thē which walke euen so as ye haue vs for an ensample. For many walke (of whome I haue tolde you often / but now I tell you weeping) euen enemyes of the crosse of Christ / whose ende is damnacion / whose God is the bely / & whose glozy shall be to theyr shame / which are carnally mynded. + But our conuersacion is in heauen / from whence we loke for the saueour Iesu Christ the Lord / which shall chaunge oure byle booy / that it may be lyke fashioned vnto his glorious body / according to the workyng whereby he is able to subdue all thynges vnto hym selfe. ¶

Rom. 16. b.
+ Col. 3. a.

1. Cor. 15. f

¶ He saluteth certayne of them / exhorteth them to be of honest conuersacion / and thanketh them because of the prouision / that they made for hym beyng in prison.

The. iiii. Chapter.

Wherfore my brethren dearly beloued & longed for / my ioye and my crowne / contynue so in the Lord ye beloued. I praye Euodias / and beseeke Syntyche / that they be of one mynde in the Lord. Vee and I be.

1. Cor. 9. a I seke the my * faithfull poore felow / helpe the women which haue laboured with me in the Gospell / with Clemente and with mine other helpers / whose names are in the booke of Apoc. 17. b lyfe. ¶ + Reioyce in the Lord alwaye / & agayne I saye / Reioyce. Let your softnesse be knowne vnto all men. The Lord is euen at hande. Be not carefull / but in all thynges let your petitions in prayer & supplicaciō with geuyng of thanks be knowne before God. And the * peace of God which passeth all vnderstandinge / kepe your hartes and myndes in Christ Iesu. ¶

Joh. 14. c.
Roma. 5. a

Furthermore brethren / what so euer thynges are true / what so euer thynges are honeste / what so euer thynges are iuste / what so euer thynges are pure / what so euer thynges pertaine to loue / what so euer thynges are of honest report / yf ther be any vertuous thyng / yf ther be any laudable thing haue those same in your mynde / which ye haue both learned and receaued / & herde & sene in me: those thynges do / & the God * of peace shall be with you. I reioyce greatly in the Lord / that now at the last ye are reuyned agayne to care for me / as ye cared for me afore / but ye lacked oportynyte. I speake

Esa. 9. b.

speake not thys because of necessite: for I haue learned in what so euer estate I am / & therewith to be contente / I can be lowe / and I can be hie. Euery where and in all thynges I am mete / both to be full / and to be hongrye: to haue plenty / and to suffre nede. I ca do all thynges thoro w Christ / which strengteth me. Notwithstandinge ye haue done well / that ye bare parte with me in my tribulacion.

1. tim. 6. 6.

C But ye of Philippios know / that in the begynnynge of the Gospell whan I departed fro Macedonia / no congregacion bare parte with me cōcernyng geuyng and receauyng / but ye onely. For vnto Tessalonica ye sent once & after ward agayne vnto my necessite. Not that I seeke gyftes / but I seeke the frute / that it be abundaunt in your rekenyng. For I haue all / and haue plenty. I was euen fylled whan I receaued of Epaphroditus / that which came from you / an odoure of swetenesse / & a sacrifice accepted & pleasaunt vnto God.

Rom. 12. 8

2. Cor. 13. 6

My God fulfyll all your nede / accoꝝdyng to hys riches in gloꝝy in Christ Iesu. Vnto God and our father

be prayse for euer and euer. Amen. Salute

all the sayntes in Christe Iesu. The bre

thren that are with me / salute you. All

the sayntes salute you / but spec

ally they that are of the Em

perours house. The grace

of our Lord Iesu Christ

be wryth you all

Amen. . .

Wrytten from Rome
by Epaphroditus.

d liij. The



¶ The prologe

Upon the Epyfile of Saynt Paul to the Colloſſians.



As the Epiſtle to the Galathyans holdeth the maner and faſhion of the Epiſtle to the Ro-
mayns / breſtlye comprehendynge all that is
therin at length diſputed: Euen ſo this piſtle
ſoloweth the enſample of the Epiſtle to the
Ephelyans / cōtarynyng the tenor of the ſame
epiſtle wpth fewe wordes.

In the fyrſte Chapter / he prayſed them and wyſheth
that they continew in the fayth / and growe perfecter therein
and then deſcrybeth he the Goſpell / howe that it is a wyſe-
dome that confeſſeth Chyſte to be the Lorde and God / cru-
cified for vs / and a wyſdome that hath bene hyd in Chriſt
ſence afore the begynnynge of the worlde / and now fyrſt be-
gonne to be opened thow to the preachynge of the Apoſtles.

In the ſeconde / he warneth them of mennes doctryne /
and deſcribeth the falſe prophetes to the bittermoſt and rebu-
keth them accordynge.

In the thyrde / he exhorteſt to be frutefull in the pure
fayth wpth all maner of good workes one to another / and
deſcribeth all degrees and what theyr duryes are.

In the fourth he exhorteſt to praye and alſo to pray for
hym / and ſaluteth them.

The



The Epistle of Chap. 1.

the Apostle Saynt Paul to
the Collossyans.

The geneth thanks vnto God for theyr fayth / lone &
hope / prayeth for theyr increafe / and sheweth how we
are the kyngdome of God / optayned by Christ / whypche
is the heade of the congregacion.



The first Chapter.



Paul / an Apostle of Jesu
Christe by the wll of God / and bro
ther Timotheus. To the sayntes
whypche are at Collosa and brethren
that belene in Christe.

* Grace be with you and peace
from God oure father and from the
Lorde Jesus Christe.

* We geue thanks vnto God &
the father of our Lorde Jesus Christ /
prayege alwayes for you (sence we

herde of pour fayth in Christ Jesu / & of pour lone to all sain
tes / for the hopes sake which is layed by in woare for you in
heauen: of the whypche ye haue herde before by the woordes of
treuth in the Gospell / which is come vnto you: euen as it is
in to all the woorld: and is * frutesfull / as it is in you / sence
the dayes that ye herd & knew the grace of God in the treuth
as ye learned of * Epaphras our deare felow seruaunt which

Gala. 1. a.

Ephe. 1. a.

Phil. 1. a.

1. Tes. 1. a

Mar. 4. a.

Col. 4. b.

b b. is a

is a faithfull mynister of Chryste for you / which also declared vnto vs your lone in the spere.

Eph. 1. c. + * For thys cause we also / sence the daye that we herde
 10hil. 1. b of it / ceasse not to praye for you / and desyre that ye myghte
 2. Tes. 1. b be fulfilled with the knowledge of hys + will / in all wyle-
 + 2. tes. 1. a dome & spirituall vnderstandinge * that ye myghte walke
 * 10hil. 1. b worthy of the worde / to please hym in all thynges / + and to
 + 1 Th. 15. b be fruteful in all good woorkes / & growe in the knowlege of
 God: and to be strenghted with all power accordyng to the
 myghte of hys glory / to all patience & longe suffering with
 ioyfulnesse / and geue thanks vnto the father / whiche hath
 made vs mete for the enheritaunce of the sayntes in light. K

Which hath deliuered vs from the power of darknesse / &
 Eph. 1. a translated vs into the kyngdome of hys deare sonne (* in
 2. Cor. 4. a whome we haue redemption thorow hys bloude / namely /
 Heb. 1. a the forgyuenes of synnes) * Which is the ymage of the + in
 + 1. tim. 6. c uisible God / fyrst begotten before all creatures. * For by
 * 10hil. 32. a hym were all thynges created / that are in heauen & in earth /
 Heb. 1. a thynges bysible and thynges inuisible / whether they be ma-
 iestyes or lordshippes, ether rules or powers, all thynges are
 created by hym & in hym / and he is before all thynges / and
 in hym all thynges haue theyr begynne.

Eph. 1. c. * And he is the heade of the body / namely / of the congre-
 and. 4. b. 1 gacion: + he is the begynnynge & fyrst begottē frō the dead /
 + 1. cor. 15. c that in all thynges he myghte haue the preeminence. For it
 Apoc. 1. a pleased the father / that in hym shulde dwell all * fulnesse: &
 * Col. 2. b that by hym all thynges shuld be + recōciled vnto hym selfe /
 + Rom. 3. c whether they be thynges vpon earth or in heauen / that tho-
 1. Cor. 5. c row the bloude on hys crosse / he myght make peace euen tho-
 row hys atone selfe. * And you (which were in tymes passe

Roma. 3. a straungers and enemyes / because youre myndes were set in
 Eph. 2. a euell woorkes) hath he now recōciled in the body of his flesh
 Col. 2. b thorow death / to make you holy / & * vnblameable & without
 fault in hys atone sighte / yf ye contynue + grounded & stabli-
 shed in the sayth / & be not moued awaye frō the hope of the

Eph. 5. c Gospell / wherof ye haue herde which is preached * amonge
 4. mat. 15. c all creatures that are vnder heauen / whereof I woule am
 1. cor. 3. b made a mynyster.
 * p. sa. 18. a

* Now ioye I in my sufferynge / which I suffre + for you
 2. Cor. 1. a & fulfill that which is behynd of the passiōs of Christ in my
 Eph. 3. b fleshe / for hys bodys sake / whiche is the congregacion /
 10hil. 2. a * wherof I am made a minister / accordyng to the body of
 + 2. tim. 2. a fice of preaching / which is geue vnto me amōg you / that I
 * 1. cor. 4. a shuld rycheley preach the worde of God / namely that * my-
 stery which hath ben hyd sence the worlde begā / & sence the
 begynnynge of tymes: but now is * opened vnto his sayntes

Eph. 3. b to whō God wolde make knowē the glorious ryches of this
 Mat. 11. e Johā. 6. e mystery amōg the hepythē: which ryches / is Chryste in you /
 euen

even he that is the hope of glory / whō we preache / & warne
all men / & teache all men in all wylsdom / to make euery mā
perfect in Christ Iesu: Wherin I also labour / & strue accor-
ding to the working of him which worketh mightely in me.

¶ What greate care I shall toke for all congregatiōs.
He exhorteeth them to be stedfast in Christ / to be ware of
faulse teachers and worldly wylsdom / and describeth the
faulse pharisees.

The. ii. Chapter.

A **I** Wolde ye knowe what eyghtynge I haue for poure
sakes / & for the of Laodicea / & for as many as haue
not sene my personne in the flesh / that they hartes
myght be comforted & knytte together in loue / to all
ryches of full vnderstandynge / * whiche is in the
knowledge of the mystery of God the father & of Christ / * in
whom are hyd all the treasures of wylsdom & knowledge.

Joh. 17. a.

1. Cor. 1. c.

Ephe. 5. a.
+ 1. cor. 5. a

Gala. 3. d.

Rom. 16. b

2. cor. 5. c.
+ Jho. 1. b.

Rom. 2. c.
Phil. 3. a.
+ Ro. 6. a.

This I saie / lest any mā shulde begyle you with entysynge
wordes. * For though I be absent in the flesh / yet am I pre-
sent with you in the spere / ioyenge & beholdynge poure or-
der & stedfastnesse of your fayth in Christ. * As ye haue ther-
fore receaued Christ Iesu the Lord / euē so walke in hym / &
be rooted & buylded in hym / & stedfast in fayth / as ye haue
learned: & be plenteous in the same in geaynge thanks.

B ¶ Beware lest any man spoyl you thoroꝝ philosophy &
deceatfull vanite after the tradicions of men / and after the
ordinaunces of the worlde and not after Christ. * For in him
dwelleth all the fulnesse of the Godheade bodely / & ye are
complete in hym / whiche is the heade of all rule and power:
in whom also ye are circumcised with * circumcision with
out handes / by puttyng of the synfull body of the flesh:
namely with the circumcision of Christ / + in that ye are bu-
ryed with hym thoroꝝ to baptyme: in whom ye are also rpsen
agayne thoroꝝ to fayth / that is wroughte by the operaciō of
God / which rased hym by from the dead.

Rom. 5. a.
Ephe. 2. a.
Col. 1. b.

Gene. 3. c.
Luch. 11. c.
Jho. 12. d.

Leui. 11. a.
Rom. 14. a
+ Leu. 23. a
* Heb. 9. b. 10. a
+ Mat. 24. a
* Mar. 22. g

¶ And with him hath he quykned you / whē ye were dead in
synnes / & in the vncircumcision of your flesh / & had forgeue-
ns all synnes / I put out the hādwriting that was agaynst
vs contayned in the lawe written / & that hath he taken oute
of the waye / and fastened it to the crosse: * and had spoyled
rule and power / and hath made a shew of them opely / and
triumphed ouer them in his atone personne.

C Let no man therfore trouble poure consciences aboute
* meate or drynke / or for a pece of an holy daye: as the holy
daye of the new moone / or of the Sabbath dayes / * which
are the shadow of the thynges that were for to come. but the
body selfe is in Christ. + Let no man make you shote at a
wryonge marke / whiche after hys atone chosynge walketh
in humblenesse and * spryrtualty of Angels / thynges
whiche

whych he neuer satve / & is bayne and puste bp in his awne fleshy mynde: & holdeth not hym selfe to the heare / wherof the whole body by ioyntes & couples receaueth norpymēt / and is knyt together / and so groweth to the greatnesse that commerth of God.

Gala. 4. a * Wherefore ye be death with Christ frō the ordinaūces of the worlde / why are ye holdē then wpyth soche tradiciōs / as though ye lyued after the worlde? As when they saye: Though not thys: sayst not that / handle not that. All these thynges do hurte vnto men / because of the abuse of them / whych abuse commerth onely of the commaundmentes and doctrynes of mē: * whych thynges haue a myne of wpyfōdō

1. Tim. 4. b thowtwe chosen spiritualty and humblenesse / & in that they spare not the body / do the fleshe no wōrdship vnto his nede.

¶ He putterh them in remembraūce of the spirituall resurrection / to lape asyde all maner of corrupte lyuynge to be frutefull in all godlynesse & vertue / and sheweth all degrees theyr dutye.

The. iij. Chapter. ¶

Ephē. 1. c. **Y**f ye be rpsen now wpyth Christ / seke those thynges whych are aboue / wher Christ is sittyng on the ryght hāde of God. Set your mynde on the thynges

Hebr. 1. a. which are aboue / not on the thynges that are byō earth. For **1. Pet. 1. a.** ye are death: & your lyfe is byd wpyth Christ in God. + **Whil. 3. c** whē Christ oure lyfe shall shewe hym self then shall ye / also **1. Iho. 3. a.** appare wpyth hym in glory. ¶

* Dōrtyse therfore your mēbzies whych are byō earth / **1. Cor. 6. b** whoredome / + vnclennesse / vnnaturall luste / euell concupiscence / and couetuousnesse / whych is a wōrthpyppynge of **Ephē. 5. a.** Idols: * for whych thynges sake the wraoth of God cometh. * **Ge. 6. 19** meth byon the chyldren of vnbefese: + in the which thynges **1. cor. 10. a.** ye walked somtyme when ye lyued in them.

+ **eph. 2. a.** * But now put al a way from you: wraoth / fearcenesse / walyousnesse / cursed speakynge fylthy troides out of youre **Rom. 6. a.** mouth. Lye not one to another. + Put of the olde man wpyth **Ephē. 4. c** hys woorkes / and put on the new which is renetwed in knoweledge after the ymage of hym that made hym: * where there is no Greke / Jewe / circumcision / vnrcircumcyson / Barba

Gala. 6. b rous / Sithian / bonde / fre: but Christ is all in all. ¶ * Now therfore as the electe of God / holy & beloued / **Ephē. 4. a** put on tēder mercy / kyndnesse humblenesse of mynde / mekenesse / longe sufferynge / forbearynge one another / and forgeuyng one another / yf any man haue a quarell agaynst another. Lpke as Christ hath forgiven you / euen so do ye also.

Mat. 22. b But aboue all thynges put on loue / which is the bonde of perfectnesse. And the peace of God rule in your hartes / to the whych peace ye are called also in one body: and se that ye be thankfull.

Let the worde of God dwell in you plenteously in all wis-
dome. * Teach & exhorthe your a wne selues wth psalmes
and ymnes / & spirituall songes whych haue fauoure wth
them / syngynge in your hartes to the Lorde. * And what so
euer ye do in worde or worke / do all in the name of the Lord
Jesu / & and geue thanks vnto God the father by hym.

Eph. 5. b.

1. cor. 10. d.

Eph. 5. b.

Eph. 5. c.

1. Pet. 3. a

Eph. 6. a.

C * Ye wyues / submitte your selues vnto your husbādes /
as it is comly in the Lorde.

Ye husbādes / loue your wyues / & be not bytter vnto the.

* Ye chyldren / obeye your Elders in all thynges / for that
is well pleasynge vnto the Lorde.

Ye fathers / rate not your chyldren / lest they be of a despe-
rate mynde.

* Ye seruantes / be obedient vnto your bodely masters in
all thynges / not wth eye seruice as menpleasers / but in
synglenesse of hart / fearynge God. What soeuer ye do / do it
hertely / euen as vnto the Lorde & not vnto men. And be sure
that of the Lorde ye shall receaue the rewarde of the enheri-
taunce. ffor ye serue the Lord Christ. * But he that doth w^{ro}g
shall receaue for the w^{ro}ge that he hath done. + ffor ther is
no respecte of personnes wth God.

Eph. 6. a

Tit. 2. b.

1. Pet. 2. c.

Rom. 2. a.

+ Act. 10. d

* Ye masters / do your seruantes that whych is iust and
equall / and know / that ye also haue a master in heauen.

He exhorteth them to be seruant in prayer / to walke
wth self vnto the that are not yet come to the true know-
ledge of Christ / and saluterh them.

Rom. 2. b

* Eph. 6. a

The. iiii. Chapter.

A Continue in prayer / and watch in the same wth tha
hesgeynge / & praye also together for vs / that God
open vnto vs the doore of the worde / to speake the mi-
stery of Christ (wherfore I am also in bandes) that I
maye better the same / as it becometh me to speake: * Walke
wth self towarde them that are without / & redeme the tyme.
Let your spece be alwaye fauourable / seasoned wth salt /
that ye may knowe how to answer euer man.

Eph. 6. e.

2. Cell. 3. a

Eccli. 37 b

Eph. 5. b.

+ Mat. 5. b

Mar. 9. e

Tichyrus the deare brother and faithfull minister and fe-
lowe seruant in the Lorde / shall tell you what case I am in.
Whom I haue sent vnto you for the same purpose / that he
myghte knowe how ye do / and that he myghte cofozte your
hartes / wth one * Onesimus a faithfull and be loued bro-
ther / which is one of you: they shall shew you of all thynges
which are adoinge here * Aristarchus my prelson felowe sa-
luterh you / & + Marcus Barnabas sister sons / touchynge
of whō ye receaued commaundementes: If he come vnto you
receaue hym / & Jesus / whiche is called Justus / whych are
of the circumcyon. These onely are my helpers in the kynge-
dome of God / which were to my consolacion.

Phil. 1. b

Actu. 27. a

+ 2 tim. + b

B * Epaphras a seruant of Christ / whych is one of you /

Colo. 1. a.

saluterh /

The Epistle to the Colossyans.

salureth you / and alwayne laboureth feruently for you in prayers / that ye maye stande perfecte and full / in all that is the wyll of God. I beare hym recozde / that he hath a feruent mynde for you / and for them at Laodicea / & at Hyerapolis.

2. tim. 4. b. Weare Lucas the Whisicia salureth you / & so doth * Demas. Salute the bryethen / which are at Laodicea / and salute Symphas / and the congregacio which is in his house. And whē the Epistle is red of you / cause it to be rede also in the cōgre-
2. tes. 3. b. gacio at Laodicea / and that ye lykewyse reade the Epistle of Laodicea. And save to Archippus : Take hede to the office whiche thou hast receued in the Lorde / that thou fulfyll it. My salutacon with the hande of me Paull. Remembre my bandes. * Grace be wyth you. Amen.

Sent from Rome by Tychicas
and Onesimus.

The Prologe

Vpon the fyrst Epistle of Saynt
Paull to the Thessalonians.



In this Epistle dyd Paull wyte of excedynge loue and care: & prayseth them in the iiij. Epistle Chapters because they dyd receaue the Gospel crauely / & had in tribulacion & persecucion continued therein stedfastly / & were become an ensample vnto all congregacions / & had therto suffred of they: a tyme hys men as Christ & his Apostles dyd of the Iewes / puttyng the herto in mynde / how purely & godly he had lyued amonge them to they: ensample / & thākerh God that his Gospel had brought forth soche frute amonge them.

In the iij. Chapter he sheweth his diligēce & care / lest his so great laboure & they: so blessed a begynnynge shuld haue bene in vayne / Satā & his Apostles / verynge them with persecucion / & destroyenge they: faryth / with mennes doctryne. And therfore he sent Timothe to the: / to cōferte the: & strenght them in the faryth / & thanketh God that they had so constācly endured / and despyzed God to increase them.

In the fourth he exhorteth them to kepe them selues from synne / and to do good one to another. And therto he infor-
meth them concerninge the resurreccion.

In the fyfth he wyrteth of the laste daye / that it shulde come sodenly / exhortynge to prepare them selues ther after and to kepe a good order concernynge obedience and rule.

The

The fyrst Epi=

Chap. 1

file of the Apostle Saint Paull
to the Thessalonians.

The thanketh God for them / that they are so stedfaste
in fayth and good woikes / & receaue the Gospell with
soche earnest.



The fyrst Chapter.

A



Paul and Siluanus and Timo-
theus. Vnto the congregation of the Thes-
salonians / in God the father and in the
Lorde Jesus Christ.

* Grace be wyth you / and peace from
God oure father and from the Lorde Jesus
Christ.

1. Cor. 1. a.
Gala. 1. a.

* We geue thanks vnto God alwaie
for you all / makynge mencio / of you in oure prayers with
out ceasynge / and all to remembraunce poure woike in the
fayth and poure laboure in * loue / & poure paciēce in hope /
+ which is oure Lorde Jesus Christ before God oure father:
Because we knowe / brethren / beloued of God / how that ye
are electe: * for oure Gospell hath not bene wyth you in
woorde onely / but both in power and in the holy goost / & in
moch certayntye / + as ye knowe after what maner we were
amonge you for poure sakes.

Phil. 1. a
Col. 1. a

1. Tes. 4. b
+ 1. Ti. 1. a

1. cor. 2. a.
and. 4. c. f
+ 1. Tes. 2. a

B And ye became the folowers of vs and of the Lorde / and
receaued the woorde in moch affliction with ioye of the holy
goost: so that ye were an cEXAMPLE to all that beloued in Ma-
cedonia

cedonia and Achata. For from you was the worde of the
 Lozde noryſed out / not onely in Macedonia and Achata / but
 in all quarters alſo is youre ſapth in God ſpied abzoꝛde / ſo
 that it nedeth not vs to ſpeake any thyng at all. For they
 them ſelues thewe of you / what manner of entrynge in we
 had vnto you / & how ye are turned vnto God from ymagis /
 for to ſerue the lypynge and true God / and to loke for hys
 ſonne * fro heauen: whom he raved by from the death / euē
 Ihon. 3. e. Jeſus / which hath deliuered vs from the * wrath to come.
 ¶ We putteth them in mynde of the Godly conuerſacyō
 that he led amonge them when he preached the Goſpell
 vnto them / thanketh God that they receaue hys worde
 ſo frutefull / and excuſeth his abſence.

The. ii. Chapter.

IF ye your ſelues (brethren) knowe of oure intraiſe
 vnto you / how that it was not in bayne / but as we
 had ſuffered afoze / and * were ſhamefully intreated
 at Philippos / as ye knowe / we were bolde in oure
 God: * to ſpeake vnto you the Goſpell of God wryth moche
 ſtriynge. For oure exhortacion was not to bynne you to
 erreure pet to vncleenneſſe / nother was it wryth the gyle: but
 as we are alowed of God / that the Goſpell ſhulde be com-
 mitted vnto vs to preach / euē ſo we ſpeake: * not as though
 we wolde pleaſe men / but God / which tryeth oure hartes.
 For we haue not gone aboute wryth flatterynge wordes
 as ye knowe / nor waped for oure awoꝛe profite (* God is
 recorde) nother ſought we praife of mē / nother of you / nor
 of any other / when we myghte haue bene chargeable vnto
 you as the Apoſtles of Chriſt / but we were tender amōg you.
 ¶ Paſke as a noyſe cheriſheth hys chyldꝛe / euē ſo had we har-
 rely affectyō towarde you / and wolde with good wyll haue
 dealte vnto you / not onely the Goſpell of God / but oure
 lynes alſo / becauſe ye were deare vnto vs.

¶ Ye remembre brethren oure laboure and exanple. * For
 daye & nyghte wroughte we / becauſe we wolde not be char-
 geable vnto any of you / and preached the Goſpell of God
 amonge you. Ye are wytnesſes / and ſo is God / how holly
 and iuſtly and vnblymeable we behaued oure ſelues amōg
 you that beleue: as ye knowe / how that as a father his chy-
 dren: euē ſo exhorted we and cōſorted / and beſought euery
 one of you / * that ye wolde walke worthely befoze God /
 which hath called you vnto hys kyngdome and gloꝛy.

For thys cauſe thanke you we God wrythout ceaſynge /
 becauſe that when ye receaued of vs the worde of the prea-
 chynge of God / ye receaued it / not as the worde of men / but
 (euē as it is of a trueth) the worde of God / which worketh
 in you that beleue.

For ye brethren are become the folowers of * the congre-
 gacyō

gations of God which in Jewry are in Christ Jesu / so that
ye haue suffred euē lyke thynges of poure kynsmen / as they
haue suffred of the Jewes. Which as they put the Lorde
Jesu to death / and their awn prophetes / euen so haue they
persecuted vs also / & please not God / and are contray to all
men / * for bydding vs to speake vnto the theythen that they
might be saued / to fulfyll theyr synnes alwaye: for the wrath
is come vpon them already vnto the bittermost. Act. 17. a. b

But we / brethren / for as moch as we haue bene kepte frō
you for a season / as concernyng the bodely presence / but
not in the hart / we haue hapsted the more with great desyre
to se you personally. Therfore wolde we haue come vnto
you / I Paul / two tymes / * but Sathā withstode vs. for
who is oure hope / or ioye / or crowne of reioycyng & are
not ye it in the sighte of oure Lorde Jesu Christ at his com-
myng: Yes ye are oure prayse and ioye. Dan. 10. b.
+ 2. cor. 1. b
Whil. 2. b.

The methew how greatly he was reioyced / whē Ti-
mothe tolde hym of theyr fayth and loue.

The. iij. Chapter.

A Wherefore sence we coulde no lōger forbear we
thoughte it good to remayne at * Athens alone / &
sent Timotheus oure brother & minister of God / &
oure helper in the Gospell of Christ to stablish you
and to conforthe you in poure fayth * that noman shulde be
moued in these troubles / for ye poure selues know / that we
are euen appoynted there vnto. And when we were with
you / we tolde you befoze / that we shulde suffre tribulacion /
euen as it is come to passe / and as ye knowe. for this cause
sernge I coulde no longer forbear / I sent / that I myghte
haue knowlege of poure fayth / lest happly the tempter had
tempted you / and lest our labour had bene in vayne. Actu. 17. c.
Ephes. 3. b.
+ Joh. 15. b
2. Tim. 3. b

B But now that Timotheus is come frō you vnto vs / & hath
methewed vs of your fayth & loue / & how that ye haue alwaye
good remembraunce of vs despyng to se vs / as we also lōg to
se you therfore brethren we haue cōsolaciō in you / in all oure
trouble and necessitye thowow poure fayth. for now are we
alpye / w^{ch} ye stonde stedfast the Lorde. for what thanks can
we recompence to God agayne for you / because of this ioye
that we haue / cōcernyng you befoze oure God & We praye
exceedyngly daye & night / that we mighte se you presently
and fulfyll that which is lackyng in your fayth.

God hymselfe our father and our Lorde Jesu Christ gyd
oure iourney vnto you. But the Lorde increase you / & make
you flowe ouer in loue one towarde another / and towarde
all men euen (as we do towarde you) that your hartes maye
be stable and vnblameable in holynesse before God oure fa-
ther / at the commyng of oure Lorde Jesu Christ with all
hys sayntes.

The first Epyſtle

Chap. 4

The exhorteth them to ſtedfaſtneſſe / to kepe the ſelues from ſpynne and vnclenly conuerſacion / to loue one another: rebuketh pdeſneſſe and ſpeaketh of the reſurreccyon.

The. iiii. Chapter. ✠

Phil. i. d

Inthermoze we beſeke you bꝛethꝛen / & exhoꝛte you A
in the Lorde Jeſus / that ye increaſe moze & moze / euē
as ye haue receaued of vs / how ye ought to walke
to pleaſe God. foz ye know what comaundemētes

Rom. 12. a

Eph. 5. b

+ Col. 3. a

1 Cor. 7. a

* Gal. 1. c.

Luk. 10. b

+ 1 Cor. 3. b

Ans. 5. c

* 1. tel. 1. a

+ 3ho. 6. c

Actu. 10. e.

2. Tel. 3. a

Sap. 2. a

1. cor. 15. e.

Mat. 2. 4. c

1hon. 5. c.

Actu. 1. b.

2. Tel. 2. a

we gaue you by oure Lorde Jeſus Chꝛiſt. foz this is the
* will of God / euē your ſanctifying / that ye ſhuld abſteyne
from whoredom + that euery one of you ſhuld know how to
kepe his beſſell in holynneſſe and honoure / & not in the luſt of
concupiſcence / * as the wey the which knowe not God. And
that noman go to farre / nor defraude his bꝛother in bargay
ninge. foz the Lorde is the auenger of all ſoch thynges / as
we haue ſayde & reſtiſyed vnto you afoze tyme. foz God hath
not called vs to vncleaneſſe / but vnto holynneſſe. * We therfoze
that deſpyſeth / deſpyſeth not man / but God: + which hath
geuen his holy ſpꝛite in to you. ✠

* But as touchynge bꝛotherly loue / ye nede not I wyte
vnto you / + foz ye poure ſelues are taught of God to loue one
another: yee and that thyng ye do vnto all the bꝛethꝛen / which
are thowow out all Maccedonia. But we beſeke you bꝛethꝛen /
that ye increaſe yet moze and moze / and that ye ſtudꝛ to be
quyete / and to medle wꝛth poure atone buſyneſſe / * and to
worke with poure atone handes / as we commaunded you /
that ye maye walke honeſtly towarde them that are without
and that nothyng be lackynge vnto you.

* We wold not bꝛethꝛen that ye ſhulde be ignoraunt con
cernyng them which are fallen aſlepe / that ye ſozowe not as
other do * which haue no hope. foz yf we beleue that Jeſus
dꝛed and roſe agayne / euē ſo then alſo which ſlepe by Jeſus
ſhall God bꝛyng with him. foz this we ſaye vnto you in the
worde of the Lorde / * that we which lyue & are remainynge
in the commyng of the Lorde / ſhall not come per they which
ſlepe * foz the Lorde hymſelfe ſhall come downe from heaue
with a ſhout and voyce of the Archangel / & with the trompe
of God / and the dead in Chꝛiſt ſhall aꝛyſe fyrſt: then ſhall we
which lyue and remaine / be caught by with them alſo in the
cloudes / to mete the Lorde in the ayꝛe / and ſo ſhall we euer
be with the Lorde. Wherfoze conſoꝛte poure ſelues one an
other with theſe woꝛdes. ✠

The enſourmeth them of the daye of dome and com
myng of the Lorde / exhoꝛteth them to watch / and to
regarde ſoch as preache Gods woꝛde amonge them.

The. v. Chapter.

The

A **B** Of the tymes & seasons (brethren) it is no nede to wryte vnto you. For ye poure selues know perfectly that the daye of the Lord shall come euē as a thefe in the night. For when they shal say: tūch / it is peace ther is no daūger / + then shall soden destruction come vpon them / euen as the payne of a womā trauaplyng with chylde / and they shal not escape. But ye brethren are not in darknesse / that that daye shulde come on you as a thefe.

Mat. 24. b
2. Pet. 3. b
Apoc. 3. a.
+ Jer. 15. b

* Ye are altogethēr chyldezen of lycht / and chylde of the daye. We are not of the nyght / nother of darknesse.

Rom. 13. b

* Therfore let vs not slepe as do other / but let vs watch / & be sober. For they that slepe / slepe in the nyght: and they that be dronke / are dronken in the nyght. But let vs which are of the daye / be sober / * armed wth the brest plate of faith & loue / and with the helmet of hope to saluacyon.

1. Cor. 16. c
Eph. 6. b

For God hath not appoynted vs vnto wrath but to ope- rayne saluacyon by the meanes of oure Lord Iesu Christ / which dyed for vs / that whether we wake or slepe / we shulde lye together with hym. Wherefore comforte poure selues together / and edifye one another euen as ye do.

2. Cor. 5. b.

Gala. 6. a
1. Tim. 5. b

We beseeke you brethren / * that ye knowe the which labour among you / & haue the ouersight of you in the Lord / & geue you exhortacyon / that ye haue them the more in loue for theyre workes sake / & be at peace with them. We desyre you brethren warne thē that are vnruly / comforte the feble mynded / for beare the weak / be paciēt to ward all mē. * Se that none recōpence euell for euell vnto any mā: but euer for

Math. 5. c.

B lo to that which is good / both among your selues & to all mē.

Phil. 4. a

* Reioyce alway + i praye continually / * in all thinges be thankfull: for this is the wyll of God in Christ Iesu to ward you. + Quēch not the spere: dyspōse not prophēcienges / proue all thynges / and kepe that whiche is good. Abstayne frō all suspicious thinges. The very God of peace sanctifye

+ Luc. 12. a
* Eph. 5. b
+ 1. Cor. 14. d

you thow out. And I praye God that your whole spere / soule and body be kepte blamelesse vnto the cōmyng of our Lord Iesus. * Faithfull is he which hath called you / which wyl also do it. Brethren praye for vs. + Grete all the brethren with an holy kysse. I charge you by the Lord / that this epi- stle be red vnto all the holy brethren. * The grace of oure Lord Iesus Christ be with you. Amen:

1. Cor. 1. a.
and. 10. c.
+ Ro. 16. b
1. Cor. 16. c
2. Cor. 13. c.
* 2. tess. 3b

Closeth vpon the v. Chapter

I praye continually. Lyke as he that is in prison / desyreth ener to be deliuered / whether it be eatynge drynkyng or slepyng: And as he that is sycke / desyreth all waye to be whole: Euen so doth every Christen mā praye continually. Yee euen when he semeth not to praye: for prayer consisteth not in moche babylng. Mat. vi. but in spere and very te. Jon. iiii. And in the vehement desyre of the harte towardes God,

The fyrst Epistle of the Thessalonians
sent from Athens.

The Prologe

Vpon the second Epistle of Saynt
Paul to the Thessalonians.



Because in the fore Epistle he had sayde that
the last daye shulde come sodenly/ the Thessa
lonians thought that it shulde haue come
moztely / wherfore in this epistle he decla
reth hym selfe.

And in the fyrst Chapter he comforteth the
with euerlastyng rewarde of thep; fapth &
pacyence in sufferynge for the Gospell/ and with the puny
shement of thep; euerlastyng payne.

In the second he sheweth that the last daye shulde not come
tyll there were fyrst a departynge (as some thynke) from
vnder the obedyence of the Emperoure of Rome/ and that
Antichryst shulde set hym selfe in the same place as God:
and deceaue the vnthankfull woꝛlde with false doctryne
and with false & lyenge myracles wroughte by the woꝛ
kyng of Sathan/ buttill Chyrste shulde come and see hym
with his glorious comynge and spryruall preachynge
of the woꝛde of God.

In the thyrde he geueth them exhortacyon and warneth
them to rebuke the ydle that wolde not labour with thep;
handes/ and auoide thep; cōpanye/ yf they wolde not mende,



The seconde

Epistle of the Apostle Saynt Paul to
the Thessalonians.

The thanketh God for theyr faith and loue / & prayeth
for the increase of the same.

The fyrst Chapter.

A **P**aul and Siluanus and Timotheus. To the congregacion of the Thessalonians in God oure father / and in the Lorde Iesus Christ. * Grace be with you / & peace fro oure father / & fro the Lorde Iesus Christ. 2. Cor. 1. 3
Eph. 1. 2

We are bounde to thanke God alwayes for youre brythre / as it is mete: because that your faith groweth exceedingly / and the loue of euery one of you increaseth towarde another amonge your selues / so that we oure selues make our boast of you (in the congregacions of God) of youre patience & faith in all your persecutions & troubles that ye suffre / which is a token of the rychtious iudgement of God / that ye are counted worthy of the kyngdome of God / for the which ye also suffre.

For it is a ryghteous thyng with God / to recompence tribulacion vnto them that trouble you / but vnto you whiche are troubled rest with vs / * whiche the Lorde Iesus shal shewe hym selfe from heauen / with the angels of his power / & Mat. 24. 3
and. 25. c. 4
42. pe. 3. 4
* 1. Cor. 2. 8

B with flaminge sword / to geue vengeance vnto them that knowe not God: * and to them that obeie not the Gospell of our Lorde Iesus Christ. * Which shal be punished with everlastyng damnacion / + from the presence of the Lorde / and from the glory of his power / when he shal come to be glorified in his sayntes / and to become maruailous in all them that beleue: because ye haue beleued our testimony vnto you of the same daye. * Wherefore we praye alwayes for you / that oure God make you worthy of the callinge / and Sap. 5
+ Esa. 4. 5

fulfill all delectacion of goodnesse / and the worke of faith in power / that the name of oure Lorde Iesus Christ may be praised in you / & ye in hym / accordyng to the grace of our God / and of the Lorde Iesus Christ. Col. 1. 10

We sheweth them that the daye of the Lorde shal not come / vntill the departinge from the earth come fyrst: & therfore he exhorteth the not to be deceyued / but to stand fast in the thynges that he hath taughte them.

The. ii. Chapter.

U We beseeke you brethren by the commynge of oure
 Lord Iesus Christ / and in that we shall assemble A
 unto hym / that ye be not sodely moned from youre
 mynde / and be not troubled / nother by spere / no-
 ther by wordes: nor yet by letter which shuld seme

2. Pet. 3. a to be sent from vs / * as though the daye of Christ were at
 hande. Let nomā deceaue you by any meanes. For the Lord
 Dani. 9. e commeth not / excepte the * departynge come first / and that
 1. Tim. 4. a that man of synne be opened / euen the sonne of perdition /
 + Luc. 11. c which is an aduersary / an is exalted aboue all that is cal-
 led God / or Gods serupce / so that he spreketh as God * in the
 1. Cor. 3. b temple of God / + and boasterh hym selfe to be God.

and. 5. c Remembre ye not / that whē I was yet wyth you / I tolde
 + Dan. 11. c you these thynges: And now ye know what wythholdeth it /
 1. Thon. 2. c euen that it myghte be vttered at hys tyme. (* For the myste
 rye of the iniquite wyketh already / tll he wyth: h ro to on
 ly letteth / be takē out of the waye.) And then shall that wy-
 kēd be vttered: * whom the Lord shall consume wyth the
 spere of hys mouth / and shall destroye wyth the apparence
 of hys commynge: euen hym / whose cōmyng is + after the
 woxyng of Sathā * wyth all spenge power / and spgnes
 and wonders / and wyth all deceaue a blenelle of vnrigh-
 tounesse amonge thē that perissh / because they receaued not
 the loue of the treuth / that they myghte haue bene saued:

Thon. 15. d * Therfore shall God sende thē stronge delusyon / that they B
 Efav. 11. a shulde belene lyes / that all they myght be damned / whiche
 Dani. 8. d beleued not the treuth / * but had pleasure in vnrigh-
 + 3ho. 8. d tounesse. But we are bounde to geue thanks alwaye vnto God
 * deu. 13. a for you / brethren beloued of the Lord / because that God hath
 Mat. 24. b from the begynnyng chosen you to saluacyon in the sancti-
 fycacyon of the spere and in belouynge of the the treuth / wher
 unto he hath called you by oure Gospell / to obtayne the glo-
 ry of our Lord Iesus Christ.

zacha. 5. a Therfore brethren / stande fast / and kepe the ordinaunces
 Rom. 1. d which ye haue learned / whether it were by oure preachynge
 or by Epistle. But oure Lord Iesus Christ hym selfe & God
 oure father / which hath loued vs and geuen vs euerlastyng
 consolacyon / and a good hope thoro grace / comforte our
 hartes / & stablysh you in all doctryne and good charge.

Osce. 7. a The despyeth them to praye for hym that the Gospell
 maye plospere / and geueth them warnynge to reprove
 the vyle: & yf they wyl not labour wyth theyr hādes /
 that they shall not eate.

The .iii. Chapter.

Furthermore brethren * praye for vs / that the worde A
 of God maye haue fre passage and be glorified as it
 is wyth you / and that we maye be deliuered from
 unreasonable and euell men.

for

Mat. 9. d.
 Ephe. 6. c.
 Colo. 4. a
 + Joh. 6. c.

For sayth is not euery mans. But the Worde is saythfull/
which shall stablish you and kepe you from euell. We haue
confidence in the Worde to poutwarde/ that ye both do & wyl
do that which we commaunde you. The Worde * gyde youre
hartes vnto the loue of God and patience of Christ.

+ But we require you brethren/ in the name of our Worde
Jesus Christ/ that ye wpthdraw your selues fro euery bzo-
ther that walketh inordinarly / and not after the instituciō
which he receaue of vs. * For ye your selues knowe / how
ye oughte to folowe vs: for we behaued not oure selues in-
ordinarly amonge you / nother toke tre bread of any mā for
naught * but wrought with labour and trauaile nyght and
daye / lest we shuld be chargeable to any of you. Not but that
we had authorite / but to geue oure selues for all ensample
vnto you to folowe vs. And when we were wth you / thys
we warned you of / that yfther were any which wolde not
worke / the same shulde not eate. For we heare saye / that
ther are some whiche walke amonge you inordinarly / and
worke not at all / but are busy bodyes. * But them that are
soche we commaunde / & exhorte by oure Worde Jesus Christ
that they worke wth quiertesse / & eate theyr atone bread.
Neuerthelesse brethren / * be not ye wery of weldoyng
but yf any man obey not oure saynges sende vs worde of
hym by a letter: and haue nothyng to do with hym / that
he maye be ashamed. Yet couste hym not as an enemy /
but warne hym as a brother. The hely Worde of
peace geue you peace alwayes by all meanes.

The Worde be with you all. * The saluta-
cion of me I shall wth myne atone
hande. Thys is the token in all
Epistles: So I wyte. * The
grace of oure Worde Je-
sus Christ be with
you all. Amen.

¶ Sent from Athens.

e fiii

The



Deu. 29. 8
and. 30. b.
Jere. 24. b
1. Cor. 5. b.

1. Cor. 4. c

Actu. 18. a.
and. 20. c.
2 Cor. 11. b
1. Tes. 2. a

1. Tes. 4. b

Gala. 6. a
2. Tho. 1. b

Colo. 4. b

Phil. 4. c.
1. Tes. 5. c

The Prologe

Vpon the fyrst Epistle of Saynt Paul
Vnto Timothe.



This Epistle wyrteth S. Paul to be an ensample vnto al Bishoppes/ what they shuld teache/ and how they shulde gouerne the congregation of Christ in all degrees/ that it shulde be no nede to gouerne Christs flocke woth the doctryne of theyr awne good meanynges.

In the fyrst chapter he commaundeth that the Byschoppe shall mayntayne the ryght fapth and loue, and resyste false preachers which make the law & workes equall with Christ and his Gospell. And he maketh a mozte conclusion of all Christs learnynge/ wherto the law serueth/ & what the ende therof is/ also what the Gospell is/ & setteth hym self for a cōfortable ensample vnto all synners/ & troubled cōsciēces.

In the seconde he commaunderh to praye for all degrees/ & chargerh that the womē shall not preache nor weare costly apparell/ but to be obedient vnto the men.

In the thyrde describeth/ what maner persones the Byschop or Wrethe & theyr wyues shulde be/ & also the Deacons and theyr wyues: and commendeth/ yf any man desyer to be a Byschop after that maner.

In the fourth he prophesyeth and sheweth befoze of the false Bishoppes & spiritual officers that shulde arylse amōge the Christen people/ and be/ do and preache cleane contrary to the foze described ensample: and shulde departe from the fapth in Christ/ & forbyd to mary and to eate certen meates/ teachynge to put trust therin/ both of iustifenge forgyuenes of synnes/ and also of deseruynge of eternall lyfe.

In the fyfte he teacheth how a Byschoppe shuld vse hym selfe towarde yonge and olde/ and concernynge wydowes what is be done/ and which shulde be founde of the cōmen cost: and teacheth also how mē shulde honour the vertuous Byschoppes and Wretches/ and how to rebuke the euyl.

In the sytte he exhorteeth the Byschoppe to cleaue to the Gospell of Christ and true doctryne/ & to auoyde bayne questions and superfluous disputynge which gender stryue & quenche the treuth/ and by whiche also the false Wrophetes get them auctoryte and seke to satisfie theyr insatiabie concupiscences.

The

The fyrst Epi

Chap. 1

file of the Apostile Saynt Paul
to Timothe.

The exhorte th Timothe to warte vpon his office: na-
mely / to se that nothyng be taught but Gods worde /
&c. He sheweth also wherfoze the law is good / and tel-
leth these stwete and glad tydynges / that Iesus Christe
came in to the worlde to saue the synners / ensample of
hym selfe.



The fyrst Chapter.

Null an Apostile of Iesus
Christ accorpyng to the * comman-
dement of God oure Saneoure / and
of the Lord Iesus Christ * whiche is
our hope. + Vnto Timothe my na-
turall sonne in the fapth.

Actu. 9. b

1. Tess. 1. a.

+ Act. 16. a

* Grace / mercy / and peace from
God oure father / & our Lord Iesus
Christ. As I besoughte the to abyde
euē still at Ephesus / * when I de-
parted in to Macedonia / even so do
that thou comaunde some / that they

1. cor. 1. a.

Gala. 1. a

Act. 19. 20.

teache none other wyse / * nother geue hede to fables & ge-
nealogyes / which are endlesse / and brede doutes moze then
godly edifyng / which is by fapth. + ffor the cheke summe of
the commaundementes is loue of * a pure harte / & of a good
conscience / & of fapth vnfaigned. From the which some haue
erred / and haue turned vnto vayne tanglynge / to pyllynge to

2. Tim. 2. c

Tit. 3. b

+ Ro. 11. b.

Gala. 6. a.

* Act. 15. b

be do.

be doctours of the scripture / and vnderstande not what they speake / nother wherof they affirme.

- Rom. 7. b * * But we knowe that the lawe is good / yf a man vse it lawfully / vnderstandinge this * that the lawe is not geue vnto the ryphtuous / but to the vnryphtuous / a disobedient / to the vngodly & to synners / to the vnholy and vnclene / to murderers of fathers and murderers of mothers / to man slayers / to whoremongers : * to them that despoyle the selues wryth mankynd / to men stealers / to lyars / to periuers / & so forth yf ther be any other thyng that is contrary to the wholesome doctrine / accordyng to the Gospell of the glorye of the blessed God / whiche Gospell is comitted vnto me. And I thanke Christ Iesus our Lorde / which had made me thoge / for he counted me fawthfull / & put me in office / when before I was a blasphemour / * and a persecuter / and a ryaunt : but I obtayned mercy / because I dyd it ignorantly in vnbelefe. Neuerthelesse the grace of our Lorde was more abundaunt thowte the fawth and loue which is in Christ Iesu. y

- Actu. 9. a. * For this is a true sayenge / and by all meanes togethyr to be receaued / * that Christ Iesus came in to the worlde to save synners / of whō I am chiefe. Not withstandinge for this cause obtayned I mercy / that Iesus Christ myghte principallye set me in me all longe paciēce / to the ensample of the which shulde beleue in hym vnto eternall lyfe. So then vnto God hynde euerslastyng / immortall / * & inuisible / & wylde only / be honour & prayse for ever and euer. Amen. y

- This comaundement comitte I vnto the (my sonne Timotheus) I accordyng to the prophesies whiche in tyme past were prophesied of the / that thou in tyme shuldest fyghte a good fyghte / hauyng fawth & good consciēce / which some haue put a waye fro them / and as concernyng fawth haue made shipwrake : of whose nombre is * Hymeneos and Alexander / * to whome I haue deliuered vnto Sathan / that they myght be taught nomore to blaspheme.

2. Tim. 2 b + 2 tim. 4 b * 1. cor. 5 a Accordyng to the prophesies. That is to saye : accordyng to the doctrine that thou hast receaued already. whych doctrine is wrytten in the Prophtes.

He exhorte to praye for all men. He wyl not haue them to be ouercostly araid nor to teache in the cōgre gaciō / but to be in silēce / & obey theyr husbādes.

The ii. Chapter. *

- Exhorte therfore / that aboute all thynges prayers / supplicaciōs / intercessiōs & geuyng of thākes be had for all mē * & for kynges / & for all that are in authority / that we may lyue a quiete & peceable lyfe in all godlynes & honestye. For that is good & accepted in the syght of God oure sauour / which wyl haue all men saved / & to come vnto the knowledge of the treuth. * For ther is one God

God/ and +one mediatour betwene God and men/ namely/ + Gal. 3. c
the man Christ Iesus/ which gaue hym selfe a raunsone for Heb. 9. c.
all mē/ that at hys tyme it shuld be preached/ toherunto * I
am ordeyned a preacher & an apostle (I tel the trueth in Christ Rom. 1. a.
& lye not) a teacher of the myghte in fapth & in the treuth. 2 Tim. 1. b

I wyll therfore that men praye * in all places/ + lysterung
B bp * pure handes without wrath or dourpunge. + Aphe. 1. v. c
also the women/ that they arape them selues in comly appa- + psa. 13. a
rell with shamefastnesse and discrete behaueoure/ not with * Esa. 1. b
browded heer or golde/ or pearles/ or costely arape: but with + Tit. 2. a.
sorch as it becometh women that professe godlynesse thoro to 1. Pet. 3. a.
good woikes. * Let the woman learn in splanche wryth all sub-
irection. I suffre not a woman to teache + nor to haue autho- 1. cor. 14. c
ryte ouer the man/ but for to be in splanche. For Adā was first + Gene. 3.
forned/ & the Eue: Adā also was not deceaued/ but the wo- Ephe. 5. c.
man was deceaued/ & hath broughte in the transgression.
Not withstandinge thoro to bearing of chyliden/ she shal be
saued/ yf she continue in fapth and in loue and in sanctifieng
wryth discretion.

Cclose vpon the. ii. Chapter.

I wyll haue all men saued: Ther is noman/ but God offere bys
mercy vnto hym by one benefite or ot her/ for he wyll not the deaith of
a synner/ but rather that he conuerte and lye. Ezech. xviii.

What maner a man a Bpshoppe or prest ought to be/
and what condicion hys wyfe and chyliden shuld haue.
The properties also requyred in a deacon or minister/ &
in hys wyfe.

The. iij. Chapter.

A **T**his is a true sayenge. Yf a man conet the office of a
Bpshoppe/ he despyreth a good woike. But a Bpshop
muste be blamelesse/ * the husband of one wyfe so- Rom. 11. b
ber/ discrete/ manerly/ harberous/ + apte to teach: Ezech. 44. d
Not geuen to moche wyne/ no fighter/ not geuen to splanthy Tit. 1. b.
lucres: but gyle/ abhorring stryfe/ abhorryng conetuousnes: + 2. Tim. 2. c
and one that rulerh hys atwne house honestly/ haupnge obe-
dyent chyliden with all honesty. But yf a man can not rule
hys atwne house/ ho we shal he care for the congregacion of
God? He maye not be a yonge scolar/ lest he be puste bp/ &
fall in to the iudgement of the euell speaker. He muste also
haue a good repozte of them whych are without/ lest he fall
in to the rebuke and snare of the euell speaker. Aphe. 1. v. c
muste the * mynisters be honest/ not double tyled/ not genē
B to moche wyne/ nother to splanthy lucres/ but haupnge the my- Act. 6. a.
stry of fapth in pure consciēce. And let them fryste be proued
and then let them mynstre/ yf they be blamelesse. Euen
so must they wyues be honeste/ not euell speakers/ but so
ber and fapthfull in all thynges. Let the mynisters be enery
one the husbande of one wyfe/ and soche as rule they chyl-
iden well/ and they atwne householdes, For they that my-
nister

niffer well / get them felues a good degre and great lybertie
in the fapth which is in Chrift Iefu.

Thefe thynges wytte I vnto the / trustynge hoztly to
come vnto the: but yf I tarre longe / that then thou mayest
yet haue knowlege / how thou oughtest to behaue thy selfe in
Gods houle / which is the congregation of the lpyung God
the ppler and *grounde of treuth: without nay / greates
that myftery of godlyneffe. + God was shewed in the fleshe
was i iustified in the spiete: * was sene of Angels: was
preached vnto the heythen: was belueued on in the worlde:
+ was receaued bp in gloze.

Mat. 16. c.
+ 3. h. 1. b
* Luc. 2. b
Eph. 3. b.
+ 10. h. 2. a

Close vpon the .iij. Chapter.

I Justified in the spiete: the holy goost prayeth Chrift in the so-
pell and sayth / where as the worlde blasphemeth hym.

The propheth of the latter dayes / and exhorteth Ti-
mothe to the dyligente readynge of the holy scripture.

The .iij. Chapter.

1. Tim. 3. a
2. Pet. 3. a.
3. Iud. 1. c.
+ 2. tel. 2. b

The spiete speaketh evidently / * that in the latter ty-
mes some shall departe from the fapth / and shall
geue hede vnto the spietes of errour / & deuelysh to
creynes / of the which speake false thozow ppro-
fpr / & haue theyr conscience marked with an whore prou / for
biddynge to mary / & comaundynge to abstayne fro the mea-
tes / which God hath created to be receaued with geuyng
thankes / of them whych beleue and know the treuth. * For
euery creature of God is good / & nothyng to be refused: that
is receaued with thankes geuyng: for it is sanctified by the
worde of God / and prayer. Yf thou shalt put the brethren in
remembraunce of these thynges / thou shalt be a good myn-
ster of Iesu Chrift / * whiche haste bene noyshed bp in the
wordes of fapth and of good doctryne / whych thou hast fo-
lowed hetherro.

Gene. 1. b.
+ mat. 2. 6d
Actu. 27. d
* Gene. 1. d
Eccli. 39. f
Actu. 10. b.

2. Tim. 3. b

1. Tim. 1. a
2. Tim. 2. b
+ Col. 2. c.

Leut. 18. a

Tit. 2. b.

+ Tit. 2. a.

1. Pet. 5. a.

* As for vngoodly and olde wypply fables / cast the away
but exercise thy selfe vnto godlyneffe. For bodely exercise
profyteth lytle / but godlines is profitable vnto all thynges
as a thyng which hath promyses of the * lyfe that is now / &
of the life for to come. This is a sure saye / and of all partes
woztly to be receaued. For therfore we labour and suffre re-
buke / because we hope in the lpyung God / which is the Sa-
ueur of all men / but specially of those that beleue. Soche
thynges commaunde thou & teach. * Let no man despise thy
pouth / + but be thou vnto them that beleue an ensample / in
worde / in conuersacion / in loue / in the spiete / in fapth / in
pureneffe.

Gene attendaunce to readynge / to exhortacion / to doctrine
hynyll I come. Be not negligente in the gyfte that is geuen
Actu. 6. a. the thozow prophete * with layeng on the handes of the el-
and. 8. b. ders. These thynges exercise / and geue thy selfe vnto them /
2. tim. 1. b. that thyne increace maye be manifest vnto euery man. Take
hede

hede vnto thy selfe / & to learnyng / cōtinue in these thynges.
For yf thou so do / thou shalt saue thy selfe / and them that
heare the.

The teacheth hym how he shall behaue hym selfe in re-
bukynge all degrees. An. 2. 2. cōcernynge wyf. o. ues.

The. v. Chapter.

A

R

Rebuke not an Elder / but exhorte hym as a father /
and the yonger men as brethren: the elder wemen as
mothers: the yonger / as sisters / with all purenesse.
Honoure wedowes / whych are true wedowes. yf
any wedowe haue chyldren or neues / let them learne fyrst to
rule theyr owne houses godly / * and to recompence theyr el-
ders. For that is good and acceptable before God. * But she
that is a right wedow / & desolate / putteth hyr trust in God:
and continueth in prayer and supplication nyght and daye.
But she that lyueth in pleasures / is dead / euen yet aloue.
And these thynges commaunde / that they maye be withoute
blame. * But yf ther be any man that proueth not for his
owne / & specially for them of his household / the same hath
denyed the fayth / and * is worse then an infidell.

Leuit. 19. 8

Ecclesi. 3. b.

Luck. 2. f.

1. Cor. 7. d.

Gala. 6. d.

1. Pet. 2. b.

B

Let no wedowe be chosen vnder thre score yere olde / and
soche one as was the wyfe of one man / and well reported of
in good woorkes / yf she haue brought by chyldren well / yf she
haue bene * harberous / yf she haue washed the sayntes feet /
yf she haue minystrid vnto them which were in aduersite /
yf she were continualy geuen to all maner of good woorkes.
But the yonger wedowes refuse. For whā they haue begūne
to waite vpon agaynst Chryste / then will they mary / ha-
uyng theyr damnation / because they haue broken the fyrste
fayth. Besydes this they are ydell / and learne to rūne about
from house to house. * Nor only are they ydell / but also tryf-
lynge and busybodies / speakynge thynges whych are not
comely:

1. Pet. 4. b

Tit. 2. a.

1. Cor. 7. a.

* I will therfore that the yonger wemen mary / beare
chyldren / gyde the house / to geue the aduersary no occasion
to speake euell. For some are turned backe already after Sa-
than. yf any man or woman that beleueth / haue wedowes /
let them make prouision for them / and let not the congrega-
cion be charged: that they whych are ryght wedowes / may
haue ynough.

C

The elders that rule well / are woorthy of double honour /
moost specially they whych labour in the worde and in tea-
chyng. For the scripture sayeth: * Thou shalt not mofell the
mouth of the ore that treadeth out the corn. And + the labour-
er is woorthy of his rewarde.

Deu. 25. a.

1. Cor. 9. b

+ mat. 10. a

* deu. 19. c

* Agaynst an elder receaue none accusacio but vnder two
or thre wytnesses. + That synne / rebuke in the presence
of all / that other also maye feare. I testifie before God &
the

1. Tim. 2. b

Eccli. 31. d

Galat. 5. c

the Lorde Iesus Christ/ and the eleste angels/ that thou o b
serue these thynges without haply iudgemente/ and do no
thyng parcially. *Lape handes sodenly on no man/ nother
be partaker of other mens synnes: kepe thy selfe pure.

*Drynke no longer water/ but vse a lytle wyne for thy sto
maches sake/ and because thou art of tymes sycke. Some
mens synnes *are open / so that they maye be iudged afoze
hande: but some mens (synnes) shall be manifeste here after.
Aphetwyle also good woorkes are manifest afoze hande: and
they that are other wyle / can not be hpd.

Clofe vpon the. v. Chapter.

1. Them that synne/ rebuke in the presence of all: Soch preachers as
offende agaynst the congregacion/ or her by teachynge false doctryne or
by open euell example/ ought openly to be rebuked.

¶ The deute of seruantes towarde thez masters.
Agaynst soche as are not satisfied with the worde of
God. Agaynst couetuousnes. A good lesson for rychmē.

The. vi. Chapter.

1. Cor. 7. c

Eph. 6. a

1. Pet. 2. c

Let as many *seruautes as are vnder the pocke/ couite
theyz masters worthy of all honour/ that the name of A
God and hys doctryne be not euell spoken of. Se that
they which haue beleupnge masters/ despyse the not
because they are brethzen/ but rather do seruice/ for so moch
as they are beleupnge / and beloued / and partakers of the
benefyce.

Gala. 1. b

These thynges teache and exhorte. *yf any man teache
other wyle/ and agreeth not vnto the wholsome wordes of
our Lorde Iesus Christe/ and to the doctryne of godlynesse/
he is puste bp / and knoweth nothyng / but waysterh hys
briayne aboute questions and strynges of wordes: *wher
of stryngge enuie / stryfe / raylynges/ euell surmynges /
bayne disputacions of soche men as haue corrupte myndes /
*and are robbed of the treuth whiche theynke that godlines
is lucre: fro soch separate thy self. How be it/ it is great a
uantage who so is goold/ *and holdeth hym content with
that he hat h. + for we brought nothing in to the world/ ther B
fore is it a playne case / that we can carpe nothyng oute.

1. Tim. 1. a

Tit. 3. b

2. Tess. 2. b

1. Tim. 2. b

Heb. 13. c

+ Job. 1. c

* eccl. 29 d

+ 1. Tim. 2. a

Mat. 13. c.

* When we haue foode and rayment/ let vs therwith be co
tent: + for they that wyl be ryche/ fall in to temptacion and
snare and in to many foolyhe and noysome lustes/ whych
browne men in destrucciō and damnaciō. For couetuousnes
is the roote of all euell/ which whyle some lusted after / they
erred from the fapth / and tangled them selues wth many
sore wes.

2. Tess. 2.

* But thou man of God/ sipe soche thynges: solow rygh
tuousnesse/ godlynesse/ fapth / loue / patience / mekenesse:
fpyght a good fpyght of fapth: lape hand on eternal lyfe/ wher
vnto thou art called/ and hast professed a good profession be
foze many wytnesses.

J geue

To Tymothe.

Thap. 6

1. Reg. 2. b

Actu. 17. e

I geue the charge before God / & whiche ouerkeneth all thynges / and before Iesu Christ / whiche vnder Pöcius Ioh late wyrtellessed a good wyrtelliche / that thou kepe the commaundement / without spot / vnrerproneable / vntyll the appearinge of oure Lorde Iesus Christ / whiche appearinge (at hys tyme) he shall shewe that is blessed / and myghty onely / & the kyng of all kynges / and Lorde of all Lordes / whych onely hath immortalite / & dwelleth in a lyghte that no man can attayne / & whome no mā hath sene / nother can se. Vnto whome be honour and Emprye euerlastyng. Amen.

Apo. 17. e

and. 19. e.

3hon. 1. b.

1. 3ho. 4. b

Charge them whiche are ryche in thys worlde / that they be not proude / nor trust in the vncertayne ryches / but in the luyng God whiche geueth vs abundantly all thynges to enioye them: That they do good / that they be ryche in good wothes / that they geue and distribute with a good will: & gatherynge vp treasure for them selues / a good fundacyō /

Mat. 6. c.

agaynst the tyme to come / that they maye lay hand on eternall lyfe. O Tymothe / kepe that whych is commytted vnto the / and auoyde vngodlye bayne wordes / and oppositiōs of science falsly so called / whych whyle some professed / they haue erred as concerning the faith: Grace be with the. Amen.

¶ Wrytten from Laodicea whych is the cheffeste cytye of Iherusalem Paraciana.

The



The Prologe

Vpon the second Epistle of
saynt Paull vnto
Timothee.



In this Epistle Paull exhorteth Timothee to go forward as he had bego / an to preach the Gospell wth all diligence / as it nede was / seeing many were fallen awaye / and many false teachers were sprung by all readye / wherfore a Bpshoppes parte is / euer to wathe & to labour in the Gospell

In the thirde and fourth he sheweth befoze and that notable / of the ieopardous tyme towarde the ende of the worlde / in whiche a false spirytual lpyngye shalde deceaue the hole worlde with outwarde pporrytie & apperaunce of holynes / vnder whiche all abominacions shalde haue their fre passage & course / as we (alas) haue sene this prophesie of S. Paull fulfilled in oure spirytualtie vnto the vttermost Iote.

The



The seconde Chap.

Epistle of the Apostile Saynt Paul to
Timothe.

Paul exhorteth Timothe to steadfastnesse and patience
in persecucion / and to continue in the doctrine that he
had taught hym. A commendacion of Onesiphorus.

The first Chapter.



Paul an Apostile of Jesu Christ
by the will of God / to preache the promises
of the lye which is in Christ Jesu.

To my deare sonne Timotheus. * Grace
mercy / and peace from God the father and
from Christ Jesu our Lord.

I thanke God / whome I serue fro my
fore Elders in a pure conscience / that
withoute ceasinge I make mencion of the in my prayers
night and daye: & longe to se the (whē I remēbre thy teares)
so that I am fylled with ioye / whē I call to remembraunce the
unfayned sayth that is in the / which dwelleth firste in thy
grawnde mother Lois / and in thy mother Eunice: And am
assured that it dwelleth in the also. Wherefore I warne the/
that thou feare by the gr̃ce of God which is in the by put
tyng on of my handes. * For God hath not geuen vs the
sp̃yte of feare / but of power / and of loue / and of ryghte vn
derstandyng.

* Be not thou ashamed therfore of the testimony of our Lord
nother of me + which am hys prisoner: but suffre thou
aduersite also with the Gospell / accordyng to the power
of God * which hath saued vs / & called vs with an holy
callynge: not accordyng to oure dedes / but accordyng to
his awne purpose and grace / which was geue vs in Christ
Jesu before the tyme of the world / but is now declared ope
ly by the apparenyng of our Sauerour Jesu Christ. * Which
hath taken awaye the power of death / and hath broughte
lyfe & immortalite vnto lyght / thow to the Gospell: * wher
vnto I am appoynted a preacher & an Apostile / & a teacher of
the myghte: for the which cause I also suffre these thynges /
newerthelesse I am not ashamed. For I know whome I haue
beleued / & am sure that he is able to kepe that which I haue
commytted vnto his keepynge agaynst that daye.

* Holde that after the ensample of the wolsome wordes /
which thou herdest of me / concernynge sayth and loue in
Christ Jesu. Thys hys charge kepe thou thow to the help.

1. Cor. 1. a.
Gala. 1. a.
+ Act 22. a
Whil. 3. a.
* Ro. 1. a.

Rom. 5. b.

Roma. 1. b
+ Eph. 3. a

Eph. 1. a.
Tit. 3. a.

1. Cor. 15. c
Heb. 2. c.

Roma. 1. a
1. Tim. 2. a

2. tim. 3. b.

godd /

goost/whiche dwelleth in vs. This thou knowest/ that all they which are in Asia/ be turned fro me/ of which sorte are Phigellus & Hermogenes. The Lord geue mercy vnto the house of * Onesiphorus: for he ofte refreshed me/ and was not ashamed of my cheyne: but when he was at Rome * he soughte me out very diligently/ & founde me: the Lord graunte vnto him/ that he maye fynde mercy with the Lord in that daye. And how much he mynistréd vnto me at Ephesus/ thou knowest very well.

Take as in the first chapter/ so here he exhorteth him to be constant in trouble/ to suffre manly/ & to byp false in the wholesome doctrine of oure Lord Jesus Christ.

The. ij. Chapter. ✠

Tit. i. b.

Thou therfore my sonne/ be stronge thorow the grace which is in Christ Jesu. And what thynges thou hast herde of me by many wytnesses / * the same cōmytte thou vnto faythfull men/ which are apte to teach other. Thou therfore suffre affliction as a good soldier of Jesu Christ, Romā that warreth/ tangleth hym selfe with worldly busynesses / and that because he wolde please him which hath chosen him to be a souldier. And though a mā strue for a mapstrie/ yet is he not crowned: except he abyde lawfully. The husbandmā that laboureth/ must first ensope the frutes. Consydre what I say/ The Lord shall geue the vnderstandinge in all thynges. ✠

Rom. i. a.

Remembre that Jesus Christ / beynge * of the seide of Dauid rose agayne from the dead/ accordyng to my Gospel wherin I suffre as an euell doer euen vnto bandes/ but the worde of God is not bounde. * Therfore suffre I all for the clertes sake/ that they also myght optayne the saluacion in Christ Jesu with eternall glory.

1. Cor. 9. b.

This is a true sayēg: + yf we be dead with hym / we shall lyue with hym also: * yf we be paypēt / we shall also reygne with hym. + yf we denye hym / he also shall denye vs: * yf we be eue not / yet abyde he faythfull / he can not denye hymself. Of these thynges put thou them in remembraunce/ and testyfy before the Lord / that they abyue not aboute wordes / whych is to no profyte but to peruerthe the hearers.

Mat. 24. d.

Stude to shewe thy selfe vnto God a laudable * workman / that nedeth not to be ashamed / diuynge the worde of trueth iustly. + As for vngodly & vayne talkyng eschewe them: for they helpe much to vngodlynesse and theire worde fretteth as doth a canker: Of whose nombre is * Timeneos and Philetus / whiche as concernynge the trueth haue erred / sayēg / that the resurreccion is past already / & haue destroyed the fayth of diuerse persones.

Joh. 10. b.

But the sure grounde of God standeth fast / and hath this sealed; * The Lord knoweth them that are his / and let euer man

man that calleth vpon the name of Christ / depatre from ini quite. Nortonstading * in a great mas house are not only vessels of gold & of siluer / but also of wood & of earth: some for honoure & some to dishonour. But yf am a pource hi self from soche felowes / he shalbe a vessel sanctified vnto honoure / mete for the Lord / & prepared vnto all good workes. * Sife thou the lustes of youth / but solo to ryghtuousnesse / faryth / loue / peace with all them that call vpon the Lord with pure harte. * As for solp the questions & soch as teach not / put them from the: for thou knowest that they do but gendze stryfe. The seruast of the Lord ought not to stryue / but to be gentle vnto euery man: + apte to teache / one that can forbeare the euell / one that can * with mekenesse enfourme them that resyst: yf God at any tyme wpll geue the repentaunce for to knowe the truth / and to turne agayne from the snare of the deuell / which are holden in prison of hym at his wpll.

Rom. 9. c.

1. Tim. 1. a

4. a. 6. a.

2. tim. 2. b.

Tit. 3. b.

1. tim. 3. a

Gal. 6. a.

The propheth of the paelous tymes / setteth out pproctes in their colours / telleth vs what they be within / for all they saye faces outwardly. Persecu-
cyon for the Gospell.

The. iij. Chapter.

A **B**ut thys shal thou knowe / * that in the last dayes shall come paelous tymes. For ther shalbe men which shall loue them selues / couetous / boasters / proude / cursed speakers / disobediēt to theyr elders: vnthankfull / vngoodly / vnkynde / truce breakers false accusers / ypocourous / fearce / despyers of them which are good / traptours / heady / hve mynded / greedy vpsolup-
tuousnesse moze then the louers of God / haupnge a myne of godly lpyunge / but denyng the power ther of. And soche quorde. * Of thys sorte are they which runne from house to house / and brynge in to bondage women laden with synne: which women are led with dyuerse lustes / curr learnynge / and neuer able to come vnto the knowledge of the truth.

1. Tim. 4. a

2. Pet. 2. a.

Jude. 1. c.

Tit. 1. c.

Exo. 7. b

* But lyke as Jamnes & Jambres withstode Moyses / eue do so these also resyste the truth. Men they are of corrupte myndes / and letwde as concernynge the faryth: but they shall preuayle no longer. For theyr solpynesse shalbe manifest vnto all men / as theyr was.

But thou hast sene the experyence of my doctryne / my fayth / my purpouse / my faryth / my long suffering / my loue / my pacyence / my persecucyons / myne afflycyōs / which happened vnto me * at Antioche / at Iconium / at Lystra / which persecucyons I suffred patiently / and from the all the Lord deliuered me. + Yee & they that wpll lpyue god / in Christ Iesu / must suffre persecucion. But the euell mē and deceauers shall waxe worse and worse / deceaupnge & beinge deceaued.

Actu. 13. c.

and. 1. a.

2. Cor. 1. b.

1. celi. 2. a.

Mal. 3. c.

Eij.

* But

2. Tim. 1. c. *But cōtinue thou in the thynges that thou hast learned/
 of whō thou hast learned them. And for so much as thou hast
 knowne holy Scripture of a chyld / the same is able to make
 the wyse vnto saluacyon thorow the fapth in Christ Iesus.
 2. Pet. 1. d. *For all scripture geuen by inspiracyon of God / is profit-
 able to teach / to improue / to amende & instructe in ryghtu-
 ousnesse / that a man of God may be perfecte / and prepared
 vnto all good woorkes.

The exhorteth Timothe to be feruent in the word / and
 to suffre aduersyte: maketh mencyō of hys awne death /
 and byddeth Timothe come vnto hym.

The. iij. Chapetr.

Testifye therfore befoze God and befoze the Lorde A
 Iesus Christ / whiche shal come to iudge the lyuynge
 and the dead / at his appearynge in hys kyngdome:
 Preache thou the worde / be feruet be it in season or
 out of season: Improue / rebuke / exhort with all longe suf-
 ferynge & doctrine. For the tyme wyl come / whē they shal
 not suffre whollsome doctrine / but after their awne lustes
 shal they (whose eares yche) get them an hye of teachers
 and shal turne theyr eares from the trueth / & shalbe geuen
 vnto fables. But watch thou in all thynges / suffre aduersite /
 do the worke of a preacher of the Gospell / fulfyll thyng of-
 fice vnto the vttermoost.

2. Pet. 1. c. *For I am now ready to be offred / and the tyme of my
 departynge is at hande. I haue foughten a good fyght: *I
 haue fulfyllled the course: I haue kepte the fapth. From hence
 forth ther is layde by for me a *crown of ryghtuousnesse /
 1. Cor. 9. d. which the Lorde the ryghteous iudge shal geue me in that
 1. Pet. 5. a. dape: whiche not vnto me onely / but vnto all them that
 loue hys commynge. Make spede to come vnto me atonce.

- Colo. 4. b. For *Demas hath lefte me / & loueth thys present worlde
 1. Thile. 1. c. and is departed vnto Tessalonica / Crescens in to Galatia /
 Tirus vnto Dalmacia / Onely Lucas is with me. Take

- Colo. 1. a. *Marke / and bynng hym wyth the: for he is profitable vn-
 to me to the ministracion. Tychicus haue I sent to Ephesus. B
 The cloke that I lefte at Troada with Carpus / bynng with
 the when thou comest: and the booke / but specially the par-
 2. Tim. 1. c. chemēt / *Alexander the copperfymr dyd me moch euil / the
 Lorde rewarde hym accordyng to hys dedes / of whō be thou
 ware also. For he wythstode oure wordes soze.

In my fyrst answerynge no man assiled me / but all for-
 soke me I praye God / that it be not layed to theyr charges.
 Not withstandynge the Lorde stode by me / and strenghted
 me / that by me the preachynge shulde be fulfyllled to the vt-
 termost / & that all the wyerthen shulde heare / and I was de-
 lyuered out of the mouth of the Lyon. And the Lorde shal de-
 lyuea

I puer me from all euell doyng & shal kepe me bnto hys hea-
uenly kyngdome. To whome be prayse for euer and euer.
Amen.

Salute Prisca and Aquila / & the householde of Onesiphorus. + Erastus abode at Corinthum. But Trophimus I sicke at Miletum. Make speede to come befoze winter. Eubolus and Pudens / and Linus / and Claudia / and all the brethren salute the. The Lord Jesus Christ be wryth thy spete. Grace be wryth pou Amen.

The seconde Epistle bnto Timothe / wrytten
from Rome / whan Paull was presented
the seconde tyme befoze the Em-
peroure Nero. .

The prologe

Vpon the Epyssle of Saynt Paull to
Tytus.



This is a short Epistle: wherin yet is contray-
ned all that is nedefull for a Christe to know.
In the fyrst Chapter he sheweth what ma-
ner a man a Byschope or curate oughte to be
that is to wryt / vertuous and learned / to prea-
che and defende the Gospell / and to conforte
the doctryne of trustinge in woordes and men-
nes tradicions which euer fyght against the fayth and carpe
awaye the conscience captiue from the fredome that is in
Christ / into the bondage of their awne ymaginations and
inuencions / as thoughe those thynges shulde make a man
good in the syghte of God which are to no profyt at all.

In the seconde he teacheth all degrees / olde / younge /
men / women / masters / and seruauntes how to behaue them
selues as they whych Christ hath bought with hys bloude /
to be hys proper or peculiar people / to glorifye God wryth
good woordes.

In the thyrde he teacheth to honour temporall rulers &
to obeye them / and yet byngeth to Christ agayne and to the
grace that he hath purchased for vs / that no mā shuld thinke
that the obedience of princes lawes / or any other woordes
shuld iustifye vs befoze God. And laste of all he chargeth to
auoyde the company of the stubborne and of the heretikes.

The Epistle of

the apostle Saynt Paulle
Vnto Titus,

Paulle exhorteth Titus to ordeyne prestes or Bishoppes in euery cytye / declareth what maner of men they ought to be that are chosen to that office / and chargeth Titus to rebuke such as withstande the Gospell.



The first Chapter.

2. Tim. 1. b

Roma. 3. a

2. Cor. 8. c.

Ephe. 1. c.

Phil. 1. a



All the seruante of God / and an Apostle of Iesus Christ to preache the sayth of Gods elect and the knowledge of the treuth / which leadeth vnto godlynesse vpon the hope of eternall lyfe; which God *that can not lye / hath promysed befoze the tymes of the worlde; but at hys tyme hath opened hys woide thoro w preaching whych is committed vnto me accordynge to the commaundement of God our Sauceur.

* Vnto Titus my naturall sonne after the comun sayth. Grace / mercy / and peace from God the father / and from the * Worde Iesu Christ our Sauceur.

For thys cause left I the in Creta / that thou shouldest perseueme that whych was lackynge / and shouldest ordeyne Elders in euery cytye / as I appoynted the. Yf any be blameles / the housbande of one wyfe / haupnge saythfull chyliden / whiche are not schlaundred of ryote / nother are disobediee.

* For

B * For a Bishoppe must be blamelesse / as the steward of Gods: not wylfull / not angrie / * nor geue vnto moche wyne / no fygther / not greepe of fylthy lucre: but harbarous / one that loueth goodnesse / sober mynded / ryghtuous / holy / temperate / * and soch one as cleuerly vnto the true worde of doctrine: that he maye be able to exhort with wholsome learninge / and to improve them that save agaynste it.

* For ther are many disobedient / and talkers of vanptrye / and deceaers of myndes: namely they of the circumcysion / whose mowthes must be stopped: * whiche peruerter whole houses / teachyng thynges which they oughte not / because of filthy lucre. One of them selues euen they: a tyme prophet / saye: * The Cretpans are alwayes spars / euell beastes / & frowe bellicies. Thys witnesse is true. Wherfore rebuke them sharply / that they maye be founde in the faith / & not to take hede vnto Jewyshe fables and commaundementes of men / which turne them awaye from the treuth. * Vnto the cleane are all thynges cleane: but + to the vnclane and vnbeleuers: ther is nothyng cleane / but both their mynde and consciēce is defyled. They saye that they knowe God / but with the dedes they denye hym: for so moche as they are abhominable & disobedient / and vnmete to all good workes.

¶ He telleth hym howe he shall teache all degrees to be haue them selues.

The. ii. Chapter.

A **B** We speake thou that whiche becommeth wholsome learninge. That the elder mē be sober / honest / discrete / founde in the faith / in loue / in pacience. * And the elder women lyke wyse that they shewe them selues as it becommeth holynesse * that they be no false accusers / not geuen to moche wyne / that they teach honeste thynges / that they enfourme the yonge women to be sobermynded / to loue their husbendes / to loue their chyldren / to be discrete / chaste / huswylly / good / * obedient vnto they: a tyme husbandes / that the worde of God be not euell spoken of. Exhort the yonge men lyke wyse / that they be sober mynded. About all thynges shewe thy selfe * an ensample of good workes / wryth vnto corrupte doctrine / with honestye / with the wholsome worde / which cā not be rebuked: * that he whych with standeth / maye be ashamed / hauyng nothyng in you that he maye dyspryse.

B * Exhort the seruantes / to be obediēte vnto their masters / to please in all thynges / not answering agayne / nother to be prykers / but to shewe all good faithfulness / that in all thynges they maye do worshippe vnto the doctrine of God oure Saueour. + For the grace of God that byngeth Saluation vnto all men / hath appeared / and teacheth vs / that we shuld denye vngodlynesse / & * worldly lufes: that

we ſhalde lye diſcretly / righteouſly / & godly in this world
 loyng for that bleſſed * hope and appearing of the glory
 of the great God and our Sauour Jeſus Chriſt: * whyche
 gaue hym ſelfe for vs to redeme vs from all vnrighteouſnes
 and to pouрге vs to be a peculiar people vnto hym ſelfe / to
 be feruently geuen * vnto good workes. Theſe thynges
 ſpeake and exhorte / & reuoke with all earneſt. * Se that
 noman deſpyſe the.

Of obediēce to ſoche as be in authorite. The warneth
 Titus to beware of fooliſh and vnprofitable queſtiōs.

The. iij. Chapter.

Warne them * that they ſubmitte them ſelues vnto
 Iouinces and to the hyer authorite / to obey the offi-
 cers / to be ready vnto all good workes * that they
 ſpeake euell of noman / that they be no ſtrumpers /
 but ſoft / ſweetwinge all mekenesse vnto all men. for we our
 ſelues alſo were in tymes paſt / vnto / diſobedient / in er-
 rour / ſcruping luſtes & dyuerſe maner of voluptuousnes / ly-
 yng in mali. pouſnes & enuye / full of hate / harpyng one ano-
 ther. * But after that the kyndneſſe & loue of God our Sa-
 uour to man warde appeared / not for the dedes of ryghte-
 ouſneſſe whiche we wroughte / but after hys mercy * he ſa-
 ued vs by the fountayne of the new byrth / and renuyng of
 the holy goost / whiche he ſhed on vs abundantly / thow
 Jeſus Chriſt our Sauour: that we beyng made righteous
 * by hys grace / ſhalde be hepyes of eternall lſe accorpyng
 to hope. * Thys is a true ſapenge.

Of theſe thynges wold I that thou ſhuldeſt ſpeake earneſt-
 ly / that that they which are become beleuers in god / might
 be diligente to excell in good workes: for theſe thynges are
 good and profitable vnto men. * as for foliſh queſtiōs / &
 genealogyes / and brawlynges / and ſtrypunges about the
 lawe / auoyde them / for they are vnprofitable and bayne.
 * A man that is geue vnto hereſe / after the ſpyte & ſecond
 monycon auoyde / and knowe / that he that is ſoche / is per-
 uerted / and ſynneth euen damned by hys awne iudgement.

When I ſhall ſende Artemas or Tychicus vnto the / make
 ſpede to come to me vnto Nicopolis / for I haue determined
 there to wynter. Wrynge Zenas the ſcribe and * Apollos on
 their iourney diligentye / that nothyng be lackynge vnto
 them. And let ours alſo learne to excell in good workes / as
 farre forth as nede requyrez / that they be not vnfrutefull.

All they that are with me / ſalute the. Grete them that
 loue vs in the faith. Grace be with you all Amen.

Cloſe vpon the. iij. Chapter.

A man that is geue vnto hereſe: That is to ſay / ſoch one as is an
 vnſortyſe objectes / or maynteyner of hereſe / that is / of ſoche doctryne
 as is agaynſt Gods worde.

Wryten from Nicopolis in Macedonia.

The Prologe

Upō the Epistle of S. paul
vnto Philemon.

In thys Epistle saynt Paul sheweth a Godly
ensample of Christen loue. Here in we se how
Paul talketh poore Onesimos vnto him / and
maketh intercession for hym vnto hys master
and helper hym with all that he maye / & be-
haueth hym selfe none other wyse then as
though he hym self were the sayd Onesimos
whych thynge yet he doth not with power and auctorite
as he well myghte haue done; but putteth of all aucto-
ritie and what soeuer he myghte of ryghte do
that Philemon myghte do lyke wyse to-
warde Onesimos / & with greate
mekenes and wylledome tea-
cheth Philemon to se
hys dute in Christ
Jesu. ..



The Epistle of

the Apostle Saynt Paul to
Philemon.

The reioyseth to heare of the fayth and loue of Phile-
mon / tohome he despyerh to forgeue hys seruauit One-
simus / and loupngly to receaue hym agayne.



Paul the presoner of Iesu A
Christ / and brother Timotheus.

Vnto Philemon the beloued / and
our helper / and to the beloued Appia
& to Archippus our felow souldyer /
and to the congregaciō in thy house.
* Grace be wyth you / and peace frō
God oure fater and from the Lorde
Jesus Christ.

I thanke my God / making mentiō
alwayes of the in my prayers (for so
moche as I heare of thy loue and fayth which thou haste on
the Lorde Iesu / & towarde all sayntes) that our comun fayth
maye be frutesfull in the / thowow knowledge of all the good
that ye haue in Christ Iesu: Greate ioye and consolaciō haue
I in thy loue. for by the brother / the sayntes are hartely re-
freshed.

Wherefore though I haue great boldnesse in Christ to cō-
maunde the that / which becommeth the / yet for lous sake B
I rather beseke the / though I be as I am / euen Paul aged /
an^d

1. Cor. 1. 2.
2. Cor. 1. 2.
Gala. 1. 2.

Topshilemon

And now a prisoner also of Iesus Christ. I beseeke the for my
 some * Onesimus (whome I haue begotten in my bandes)
 which in tyme past was to the vnprofitable / but now profit-
 able both to the and me. Whome I haue sent agayne: but
 receaue thou hym (that is / euē myne owne hart) For I wold
 haue kepte hym still with me / that in thy steade he myghte
 haue ministered vnto me in the bandes of the Gospel: neuer
 thelesse without thy mynde wolde I do norynge / that the
 good whyche thou doest / shulde not be of compulsion / but
 wyllyngly.

Col. 4. a.

Waply he therfore departed for a season / that thou shul-
 dest receaue hym for euer: not now as a seruaunt / but aboue
 a seruaunt / euē a brother beloued / specially to me / but how
 moche moze vnto the: both in the flesh and in the Lorde. yf
 thou holde me for thy companon / receaue hym then euē as
 my selfe. But yf he haue hurt the / or owerth the ought / that
 Iape to my charge. I waul haue writtē it wryth myne owne
 hande. I wyl recompence it: so that I do not saue vnto the
 how that thou owest vnto me euē thyne owne selfe. Euen so
 brother / let me enioye the in the Lorde: refreche thou my
 harte in the Lorde.

Trustyng in thyne obedience / I haue wrytten vnto the /
 for I knowe that thou wylt do moze then I saue. Moreouer
 prepare me lodgyng / for I hope that thorow poure
 prayers I shalbe geuen vnto you. Ther saluteth
 the / * Epaphras my felowe prisoner in Christ
 Iesu / Marcus / Aristarchus / Demas / Ru-
 cas / my helpers. The grace of oure
 Lorde Iesu Christ be wryth
 poure spete.
 Amen.

Col. 1. a
 and. 4. b.

¶ Sent from Rome by Onesimus
 a seruaunt.

The



A Prologe to

the fyrst Epistle of Saint Peter.



This epistle dyd S. Peter wyte to the
that were coueried amōge the heythē
and exhorteth thē to stande fast in the
fayth / to grow therin & to waire per-
fecte thōw all maner of sufferynge
and also good workes.

In the fyrst he declareth the iustifi-
enge of fayth thōw Christes blood /
and conforteth them with the hope of
the lyfe to come / and sheweth that we
haue not deserued it but that the wo-

phetes prophesied it shulde be geuen vs / & as Christ which
redemed vs out of synne & all vncleannes is holy / so he exhor-
teth to leade an holy conuersacion: & because we be ryche-
ly bought & made heyres of a ryche inheritauce / to take hede
that we lose it not agayne thōw oure awne negligēce.

In the. ii. chap. he sheweth that Christ is the foundation &
head corner stone / wher on all are bult thōw fayth / whe-
ther it be Jewe or Gentyle / and how that in Christ they are
made priestes / to offre thē selues to God (as Christ dyd hym
self) and to fye the lustes of the flesch that fyght agaynst the
soule. And fyrst he teacheth them in generall all to obey the
worldly rulers / & then in special he teacheth the seruantes
to obey thei masters be they good or bad / & to suffre wrong
of them as Christ suffered wronge for vs.

In the. iii. he teacheth the wyues to obey thei husbandes /
ye though they be vnbelleuers / & to apparell thē selues god-
ly & as it becometh holynes. And therto that the husbandes
suffre & beare the infirmite of thei wyues / and lyue accor-
dyng to knowledg wpth them. And then in generall he ex-
horteth thē to be softe / courteous / pacient and frendly one
to another / and to suffre for ryghtuousnes after the ensam-
ple of Christ.

In the. iiij. he exhorteth to fye synne and to tame the flesch
wpth sobernes watchynge to prayer / & to loue eche other / &
to knowe that all good gyftes are of God and euery man to
helpe hys neyghboure with soche as he hath receaued of
God / and synally not to wōder / but to reioyce / though they
must suffre for Christes names sake / serynge as they be par-
takers of hys afflictions / so shall they be partakers of hys
glory to come.

In the. v. he teacheth the Byschoppes & priestes how they
shulde lyue / and fede Christes flocke / & warneth vs of the de-
uyl which on euery spede lyeth in wayte for vs.

The



The fyrst Epi- stle of the Moste Saint Peter.

The sheweth that thowtwe the abundant mercy of God we are begotte agayne to a lyuely hope: and ho w fapth must be tryed. Ho to the saluacio in Christ is none wtes / but a thynge prophesied of olde. He exhorteth them to a Godly conuersacion / for so moche as they are now bozne a new by the woꝛde of God.

Actu. 3. 8.

The fyrst Chapter.



eter an Apostle of Iesu Christ to A
them that dwell * here and there as strangers thowtwe our Pontus / Galacia / Cappadocia / Asia and Bithinia / electe accordynge to the for knowledge of God the father thowtwe sanctifyenge of the spere / vnto obedience and sprehynge of the bloude of Iesu

Heb. 9. b.
and. 10. c.

+ 2. pet. 1. a

* 2. cor. 1. a

Eph. 1. a.

1. Cor. 15. c

+ Rom. 8. c

* Col. 3. a.

Job. 23. a.

Jaco. 1. a.

Math. 25. c

Joh. 20. d.

Gen. 49. b

Dan. 2. g.

Agge. 2. b.

zach. 6. b.

Actu. 2. a

+ Act. 2. b

Christ. + Grace and peace be multiplied with you.
* Blessed be God and the father of our lorde Iesus Christ whpche accordynge to his greate mercy hath begotten vs agayne vnto a lyuely hope * by the resurreccyon of Iesus Christ from the death * to an vncorruptible and vndespoyled inheritaunce / which neuer shall fade away / but is * reserved in heauen for you / that are kepte by the power of God thowtwe faith to saluacion / whpche is prepared already to be shewed in the last tyme: in the which ye shall reioyce / though now for a lytle season (yf nedre require) ye are in heynesse thowtwe manifolde temptacions * that your faith once tryed (beinge moche more precious then the corruptible golde that is tryed thowtwe the fire) myght be founde vnto laude / * glory and honour at the appearinge of Iesus Christ: whom ye haue not sene / and yet loue hym / * in whom now ye beleue though ye se him not. And so shall ye reioyce also with vnone speakeable and glorious tope / receauynge the ende of youre faith / euen the saluacion of your soules.

Of whiche saluacion the * Prophetes haue enquired and searched / whpche prophesied of the grace that shulde come vpon you : searchynge when or at what tyme the spere of Christ that was in them / shulde signifye / whiche spere te wispred before / the passions that shulde come vnto Christ / & the glorie that shulde folowe after. Vnto the whiche prophetes it was declared / that not vnto vs they shulde minister the thynges which are now shewed vnto you / by them which thowtwe * the holy goost sent downe from heauen / haue

haue preached vnto you the thynges + whych the angels de-
lyte to beholde.

C Wherefore gyde by the *lornes of youre mynde/ be so-
ber/ and trulle perfectly on the grace that is brought into
you/ by the declarynge of Iesus Ch. ist/ as obedient chylde
not fashionyng youre selues to youre olde lustes of igno-
raunce: but as which hath called you is holy/ eue so be ye ho-
ly also in all youre conuersacion: for it is wrytten: * Be ye
holp/ for I am holp.

Luch. 12. b

Leuit. 11. g.
and. 19. a.

D And so be that ye call on the father/ which without re-
specte of personnes iudgeth * accordyng to euery mans
work/ so that ye passe the tyme of your pelgrymage in feare:
* and knowe that ye were not redemed with corruptible
silver and golde/ from youre bayne conuersacion (whych
ye receaued by the traditions of the fathers) + but wryth the
precious bloude of Ch. ist/ as of an innocent and vndefiled
lambe/ which was ordeyned before the worlde was made/
but is declared in the laste tymes for your sakes/ which tho-
row hym beleue in God/ that rased hym vp fro the dead/
+ & had geuen hym the gloze/ that ye myghte haue fapth and
hope in God. Euen ye which haue purifed your soules * in
obeyng the trueth thow the spere/ for to loue brother-
ly without fapnyng/ & feruently one to loue another wryth
a pure harte/ as they that are bozne a newe/ not of corrupti-
ble seed/ but of incorruptible/ euen by the luyng woide of
God/ which endureth for euer. * for all fleshe is as grasse/
and all the gloze of man is as the floze of grasse. The grasse
wythereth/ and the floze falleth awaye: but the woide of the
Roide endureth for euer. * Thys is the woide * that is prea-
ched amonge you.

Mat. 23. 6.

1. Cor. 6. c.
and. 7. c
+ Heb. 9. b
1 Joh. 1. b.
Apo. 1. a.

Esa. 9. b.
Luch. 2. b.
+ Ioh. 2. a.
* Act. 15. b.

Esa. 40. a
Eccl. 1. 4. b
Jacob. 1. b

Deut. 30. c.

He exhorte men to laye asyde all vice/ wryth that
Ch. ist is the foundaciō wherup they be buyt/ praieth
thē to absteyne from fleshy lustes / & to obeye worldy
rulers. How seruantes shuld behaue thē selues toward
theyr masters. He exhorte to suffre after the ensample
of Ch. ist.

The ii. Chapter.

A Wherefore * lay asyde all malpiciousnesse & all gyle/
and pprocryse/ and enuye/ and all backpyng/ and
as + new bozne babes desyre that reasonable mylk
whych is without corrupcion/ that ye maye grow
therin / so be that ye haue * tailed how frendely
the Roide is. Vnto whom ye are come/ * as to the luyng
stone/ which is disallowed of men/ but chosen of God & pre-
cious. And ye also luyng stones are made a spirituall house
* & an holy presthode/ to offere by + spirituall sacrifices/ acce-
ptable vnto God by Iesus Ch. ist. Wherefore it is cōtained
in the scripture: * Beholde/ I put in Spon an head corner/
Done/ electe & precious/ and he that beleueth in hym / shall
not

Ephe. 4. a
Col. 3. a.
Heb. 12. a.
+ Mat. 18. a

Psal. 33. a

Ephe. 2. c.

Esa. 66. b.
+ Ro. 12. a.
Heb. 13. c.
* Esa. 28. c

not be confounderth. Vnto you therfoze which beleue / he is
precious: but vnto them that beleue not is the same stone
Psa. 117. c. which the * buyliders refused / made the heade stone in the
+ Ecl. 8. c. corner / + and a stone to stumbe at / & a rocke to be offened
at / namely in them whych stumbe at the worde / and beleue
not that wheron they were set.

Ezo. 19. a. * But ye are that chosen generacyon / that kingly prest-
+ deu. 17. a. hode / + that holy nacion / that peculiere people: * that ye
* Ecl. 4. c. shulde shewe the vertues of hym / which had called you out
of darknesse in to his maruapulous lycht. * Eue you whych
Osee. 2. c. in tyme past were not a people / but now are the people of
Rom. 9. c. God: which were not vnder mercie / but now haue obtayned
mercy. ¶

Rom. 12. b. * Dearly beloued / I beseeke you as straungers & pylgrēs.
Gala. 5. c. Absteyne from the fleshly lustes / which fyghte agaynst the
+ Mat. 5. b. soule / + & lede an honeste conuersacion amonge the heythē /
1. Petr. 3. b. * that they which bacbyte you as euell doers / may se youre
good woorkes / & prayse God i in the daye of visitation.

Rom. 13. a. * Submitte youre selues vnto all maner ordinaunce of
Tit. 3. a. men for the Lordes sake: whether it be vnto the kynge as vn-
to the chiefe heade / or vnto the rulers / as vnto them that are
sent of hym / for the punishment of euell doers / but for the
praise of them that do well. ¶

For so is the will of God / that ye wth welldoinge shulde
put to silence the ignorance of foolyshe men: as fre & not as
Rom. 12. b. haupnge the liberty for a cloke of wyckednesse / but euen as
Mat. 22. c. the seruantes of God. * Honour all men. Love brotherly
+ Eph. 6. a. felowshyppe. Feare God. * Honour the kynge.

+ Ye seruantes / obey your masters with all feare: not one-
Colo. 3. c. ly wth they be good and curtuous / but also though they be fro-
Tit. 2. b. wardes. * For that is grace / wth a man for conscience to-
* 2 cor. 7b. wardes God endure greue / & suffre wronge. For what prayse
is it / wth whē ye be buffeted for your fautes / ye take it pacēt
ly: * But wth when ye do well / ye suffre wronge / and take it
+ Mat. 5. a. pacētly / that is grace wth God. For here vnto are ye cal-
1. Petr. 3. c. led / for so moche as ¶ Christe also suffred for vs an * ex-
ample: that ye shulde folow his foote-steppes which dyd no

synne / nother was ther gyle founde in hys mouth: ¶ which
+ Mat. 27c. when he was reupled / reupled not agayne: whē he suffred /
Thon. 18. c. he threatened not / but comitted the cause vnto him / that iud-
ged ryghtuously: * which his awne self bare oure synnes in
his body wth the tree / that we shulde be deliuered fro synne
+ Ecl. 53. b. and shulde lye vnto ryghtuousnesse: by whose stripes ye
1. Tho. 3. a. were healed. * For ye were as shepe going astray / but now
are ye turned vnto the shepherde / and wth shopp of youre
soules. ¶

Ecl. 3. b. ¶ Close vpon the .ii. Chapter.
Ecl. 3. b. ¶ In the daye of visitacion. That is to saye / when God shall bringe
Luk. 15. a. to rebre.

¶ Now

How wyues ought to orde them selues towarde
theyr husbandes/ and in theyr apparell. The dutye of
men toward theyr wyues. He exhorteth all mē to vnite
& loue / & patiently to suffre trouble. Of true baptyme.

The iii. Chapter.

A **L**et wyfe *let the wyues be in subieccō to theyr hus- 1. Cor. 11. a
bandes/ that euen they which beleue not the woꝛde/ Eph. 5. c.
may wythout the woꝛd be wonne by the conuersaciō Col. 3. c.
of the wyues/ when they beholde youre pure con-
uerſaciō in feare. Whose apparell *shall not be outward 1. Tim. 2. b
with brydded heer & hāging on of gold/ or in putting on of
gorgeous arape/ but let the inward man of the hart be vncoꝛ-
rupt with a meke & quiete ſpyte/ which befoꝛe God is moch
ſet by. Foꝛ after thys manner in the olde tyme/ dyd the holy
women which truſted in God / trye themſelues and were
obediente to theyr husbādes: Euē as Sara obeyed Abra-
ham/ *and called hym Loꝛde: whose daughters ye are/ as Gene. 18. b
longe as ye do well/ not beyng afrayed foꝛ any trouble.

Let wyfe ye men/ dwell with thē accordyng vnto know-
ledge/ geuyng *honour vnto the wyfe/ as to weaker be- 1. Tess. 4. a
sell: & as vnto them that are hepyes with you of the grace of
Ipe/ that youre prayers be not let.

B **+** But in cōclusion be ye all of one mynd/ one suffre with 1. Pet. 2. c.
another/ loue as bꝛethꝛen/ be pyꝛful/ be curteous *Recom- Math. 5. e.
pence not euell foꝛ euell/ nother rebuke foꝛ rebuke: but cōtrary Rom. 12. c.
wyfe/ blesse: & knowe that ye are called thereto/ euen that ye + Ge. 12. a.
ſhuld be hepyes of the + blesſing. Foꝛ *who ſo liſteth to Ipe/ Math. 25. c.
& wolde ſayne ſe good dayes. Let hym refrayne hys tūge fro * pſa. 33. b
euell/ & hys lippes that they ſpeake no gyle. Let hym eſchue
euell/ and do good: Let hym ſeke peace and enſue it. Foꝛ the
eyes of the Loꝛde are ouer the rightuous/ and hys eares are
open vnto theyr prayers. But the face of the Loꝛd beholderth
them that do euell. And who is it that can harme you / yf ye
folowe that which is good? Noꝛ wythſtandynge/ *blessed
are ye/ yf ye ſuffre foꝛ ryghtuousneſſe ſake. + Feare not ye
theyr thꝛeatenyng/ nother be troubled / *but ſanctifye the
Loꝛd God in your hartes. + Be ready alwayes to geue an
anſwere to euery man/ that aſketh you a reaſon of the hope
that is in you/ & that with mekneſſe & feare / hauyng a good
conſcience / *that they which backyte you as euell doers/
maye be aſhamed / that they haue falſly accuſed your good
conuerſaciō in Chꝛiſt.

C *Foꝛ it is better (yf the wyll of God be ſo) that ye ſuffre Math. 5. a.
foꝛ welldoyng/ then foꝛ euell doyng + foꝛ as moch as + Eſa. 8. c.
Chꝛiſt hath once ſuffred foꝛ oure ſynnes/ the Iuſt foꝛ the vn- Math 10. d
iuſt/ foꝛ to bypnyge vs to God: & was ſlayne after the fleſh / * Job. 1. c
but quychened after the ſpyte. + pſa. 118. f
Actu. 4. a.

In the which ſpyte he alſo wente / and preached vnto

g the

1. Pet. 2. b.
Tit. 2. a'

1. Pet. 2. c.
Math. 5. a.
+ Rom. 5. a
Heb. 9. c. d

the ſpyetes that were in pzeſon / whiche in *tyme paſt bele-
ued not / when God once abode and ſuffered patiently in the
tyme of Noe / whyle the Arke was a preparyng: + Wherin
fewe (that is to ſaye epght ſoules) were ſaued by water.
Which ſignifyeth 1 *baptyme that now ſaueth vs: not the
purtyng away of the ſpleth of the fleſh / but in that a good co-
ſcience conſenteth vnto God by the reſurreccyon of Jeſus
Chriſt / which is on the ryghte hande of God / and is gone
in to heaue / *angels / power and myghte ſubdued vnto him.

¶ Cloſe vpon the .iiij. Chapter.

1 Baptyme that now ſaueth vs. Lyke as God createth vs by the natu-
rall copulacion of oure father and mother / and as he feedeth vs by
bread / as by an instrument / euen ſo doth he ſaue vs by baptyme as by
an instrument of his awne inſtytucion / and forgiaeth vs oure ſynnes
by the wordes of his promiſſe therein. Howbeit the ſaluacion is not
aſcrybed to the outwarde waſhbringe aware of the ſyltbyneſſe / but to
the ourwarde workyng of the holy boost.

¶ We exhorteth men to ceaſe from ſynne / to ſpende no
more tyme in byce / to be ſober and apte to prayer / to
loue ech other / to be patient in trouble / and to beware
that noman ſuffre as an euell doer / but as a Chriſte mā
and not to be ſhamed.

The .iiij. Chapter.

¶ **I**F as moche then as Chriſt hath ſuffered for vs in the
fleſh / arme your ſelues lyke wyſe wyth the ſame
mynde. * For he which ſuffereth in the fleſhe / ceaſ-
eth from ſynne / that hence forth (as moche tyme
as yet remaineth in the fleſh) he ſhuld not lyue after the
luſtes of mē / but after the wyl of God. + For it is ynough
that we haue ſpent the tyme paſt of the lyfe / after the wyl
of the fleithen / when we walked in wantonneſſe / ludeſ /
dyonkenneſſe / glourtony / ryotous dyunkynge / & in abhomi-
nable Idolatrye. And it ſemeth to them a ſtraunge thyng /
that ye ſhine not alſo wyth them buto the ſame exceſſe of ryot
and ſpeake euell of you. Whiche ſhall geue accōptes vnto
hym that is ready to iudge the quicke and the dead. * For
vnto thys purpoſe alſo was the Goſpell preached vnto the
dead / + that they ſhuld be iudged lyke other mē in the fleſh /
but ſhulde lyue vnto God in the ſpyete. The ende of all
thynges is at hande.

¶ **W**e be therfore ſober & watch vnto prayers: but aboue
all thynges haue feruent loue amonge you one to another.
* For loue conuertereth the multitude of ſinnes. + We be herbe
rouſe one to another wythout grudgyng / * & miniſter one
to another / euery one wyth the gyfte that he hath receaued
as good ſtewardes of the manifolde grace of God. * If any
mā ſpeake / let hym ſpeake it as the wordes of God. + If any
man haue an office / let hym execute it as out of the power
that God miniſtreth vnto hym / hat God maye be praiſed
in all

In all thynges thoroꝝw Iesus Chriſt. ¶ To whom be ho-
nour & dominion foꝝ euer and euer. Amen.

C Dearly beleued / maruaill not at this * heate / which is
come among you to trye you / as though ſome ſtraunge thyng
happened vnto you + but reioyce / in as moche as ye are par-
takers of Chriſtes paſſions / that whē hys gloꝝy appeareth
ye maye be mery & glad. * yf ye be crucyfed foꝝ the name of
Chriſt / bleſſed are ye / foꝝ the ſpate / in which is the ſpate of
gloꝝy & of God / reſteth vpon you. On theꝝ parte he is euill
ſpoken of / but on your parte he is praſed.

Luck. 12. f
1. Coꝝ. 3. b
1. Pet. 1. b
+ 2. ti. 2. b.
* Mat. 5. a

But ſe that none of you ſuffre as a murderur / oꝝ as a
theſe / oꝝ as an euell doer / oꝝ as a buſy body in other mens and
matters. yf any man ſuffre as a Chriſten man / let hym not
be aſhamed / but let hym praſe God on thys behalfe / * foꝝ
the tyme is come / that iudgemente muſte begynne at the
house of God. yf it fyrſte begynne at vs / what ſhall the ende
be of them + which beleue not the Goſpell of God? * And yf
the ryghtuous ſcarcely be ſaued / where ſhall the vngodly &
ſpinner appeare? Wherefoꝝ let them that ſuffre accordyng
to the wyl of God / commytte theꝝ ſoules vnto hym wth
weldoꝝpge / as to the faithfull creatoꝝ.

1. Pet. 2. c.
3. c.
Jere. 25. d.
and. 40. b.
Eze. 9. b.
+ Luc. 1. b
* pꝛo. 11 d

A ſpeciali exhortacyon foꝝ all biſhoppes oꝝ preſtes
to fede the flocke of Chriſt / and what theyꝝ duety is / &
what rewarde theyꝝ ſhall haue yf they be diligent. The
exhorteth yong perſonnes to ſubmit them ſelues to the
elder / euery one to loue another / to be ſober & to watch /
that they maye reſiſte the enemye.

The. v. Chapter.

A The Elders which are amōge you I exhorde / which
am alſo an Elder / * and a wytnelle of the afflic-
tyons in Chriſte / and partaker of the gloꝝy that
ſhall be opened. * fede Chriſtes flocke whych is a-
monge you / and take the ouerſpyght of them / not as though
ye were compelled thereto / but wyllyngly / not foꝝ the deſpyze
of ſpelyth lucre / but of a good mynde : * not as though ye
were lordes ouer the parſhens / + but that ye be an enſam-
ple to the flocke : and when the cheſe ſhepherde ſhall appeare
ye ſhall receaue the vncorruptible * crowne of gloꝝy.

Actu. 5. c.
Actu. 20. d
Eze. 34. a
Luck. 21. b
+ Tit. 2. a.
* 1. Coꝝ. 9 d

Aphetowſe ye pōger ſubmytte youre ſelues vnto the elders.
Submytte youre ſelues euery man one to another / & knyt
your ſelues together in lowlyneſſe of mynde. * foꝝ God re-
ſyſteth the proude / but geueth grace to the humble. + Sub-
mytte youre ſelues therfoꝝ vnder the myghty hand of God /
that he may exalte you whē the tyme is come / * caſt all your
care on hym / foꝝ he careth foꝝ you.

1. Jo. 11. a.
Iaco. 4. a
1. Jo. 5. 4. c.
Mar. 6. c
Luck. 12. c
+ 3. Jo. 1. b.
Eph. 6. b
* Jac. 4. a

B Be ſober & watch + foꝝ your aduerſary the deuell / wal-
keth about as a roarynge lyon / ſekynge whom he may de-
uoure / * whom reſpſt ſtedfaſt in the faith / & knowe / that
your brethren in the woꝝlde haue euen the ſame afflictions.

G. ij.

But

Roma. 8. c
1. Pet. 1. a
Heb. 10. d
Rom. 16. b
1. Cor. 16. c
1. Cor. 13. b

But the God of all grace / whych hath called you to hys
euerlastynge glozy in Christ Jesu shall his awne selfe make
you perfect / which suffre a lytle season: euen he shall saile /
strenghte / and stablysh you. To hym be prayse & domynyon
for euer and euer. Amen. ¶ By Siluanus youre faythfull
brother (as I suppose) haue I wrytten to you by this / exhortynge
and testyfyng / how that thys is the true grace of
God wherin ye stande. The companyons of youre electyon
that are at Babylon / salute you / and Marcus my sonne.
Grete ye one another with the kisse of loue. Peace be with
you all which are in Christ Jesus. Amen.

¶ The ende of the fyrst epistle of S. Peter.

The Prologe

Vpon the second Epistle of S. Peter.



This epistle was writte agaynst them / which
thought that Christen saythe myght be vble
and without workes / when yet the promes
of Christ is made vs vpon that condycyon /
that we henceforth worke the will of God / &
not of the flesh. Therfore he exhorteth the to
exercepse the selues diligently in vertue and all
good workes / therby to be sure that they haue the true fayth
as a man knoweth the goodnes of a tree by hys frute. Then
he commendeth and magnifyeth the Gospell / & wyll that
men herken to that only / and to mennes doctrine not at all.

In the. ii. Chap. he warneth vs of false teachers that shuld
come / & thowtow preachynge confydence in false workes / to
satisfye their couetuousnes with all / shulde denye Christ /
whych he threateneth wpth the terryble ensamples / wpth
the fall of aungels / the floude of Noe / and ouerthrowynge
of Sodome & Gomorre / & so describeth them with theyr in
sacrable couetuousnes / pryde / suborne & dysobedyence to
all tempoall rule and auctoryte.

In the. iii. Chapter he sheweth that in the latter dayes / the
people thowtow vnbelefe & lacke of feare of the iudgement of
the last daye / shalbe euen as Epicures / wholy geuen to the
flesh. Whiche last daye shall yet surely & shortly come : & he
sheweth how terryble that daye shalbe : therfore exhorteth
all men to loke earnestly for it.

Finally / the. iiii. Chapter sheweth how it shuld go in the
tyme of the pure and true Gospell. The second how it shuld
go in the tyme of Antichrist. The thyrde how at the last men
shulde beleue nothyng / nor feare God at all,

¶ The

The seconde

Epistola

Epistle of the Apostle Saynt
Peter.

¶ For so moche as the power of God hath genen them
all thynges pertaynyng unto lyfe / he exhorteth them
to fye the corruption of worldly lust / to make theyr cal
lyng sure wth good woorkes / and frutes of fapth. He
maketh mencyon of hys awne death / declaryng the
Lorde Jesus to be the true sonne of God / as he hym self
hath sene vpon the mounte.

The fyrst Chapter.

A



¶ Iohn Peter a seruant and
an Apostle of Jesus Christ.

Unto them whiche haue oprauned
lyke fapth wth vs in the ryghtuous
nesse that commeth of oure God and
Saneour Jesus Christ.

* Grace and peace be multiplyed
wth you thowth the knowledge of
God / and of Jesus Christ our Lorde.

1. Pet. 1. 2.

For so moche as hys godly power
hath geuen vs all thynges (that per
tayne unto lyfe and godlynesse) thowth the knowledge of
hym that hath called vs by hys awne gloze & power / wher
by the excellent and most greate promises are geue vnto vs:

B namely / that ye by the same shulde be * partakers of the god
ly nature / yf ye fye the corrupte luste of the worlde: geue ye
all youre diligence therfore here vnto / and in your fapth mi
nister vertue: in vertu / knowledge: * in knowledge / tempe
rance: in temperance / patience: in patience / godlynesse: in god
lynesse / brotherly loue: in brotherly loue / generall loue. For

Johan. 1. 3
Col. 2. b.

¶ Of these thynges be plētuous in you / they wyl not let you be
idle nor vnfrutefull in the knowledge of oure Lorde Jesus
Christ. But he that lacketh these thynges / is blynde / & gro
peth for the waye wth the hande / and hath forgotten / that
he was clyensed from hys olde synnes.

1. Cor. 8. 2.

¶ Wherefore biethzen geue the more diligence: to make your
callunge & election sure: for yf ye do soche thynges / ye shall
not fall / and by this meanes shall ther be plētuously mini
stred vnto you / an entrynge in vnto the euerlastynge kyng
dome of oure Lorde and Saneour Jesus Christ.

C * Therfore wyl I not be negligente to put you alwayes
in remembraunce of soche thynges: though ye knowe them
your selues / & be stablyshed in the present treuth. Notwith

Luck. 22. 3

g iij And yn ge

2. cor. 5. a. standpunge I thynke it mete / as longe as I am in thys *ta-
 bernacle / to feare you by puttynge you in remembraunce.
 Johā. 21. d *ffor I am sure / that I must shortly put of my tabernacle /
 2. Ti. +. a. euen as oure Lorde Iesus Chyſt / hath ſheweth vnto me. Yet
 I will I do my diligence / that alwaye after my departynge ye
 may haue wherewith to kepe theſe thynges in remembraunce.
 I ffor we folowed not deſeigneable fables / when we de-
 clared vnto you the power & commynge of our Lorde Iesus
 Chyſt: *but wthoure eyes we ſawe hys maieſty / whē he
 receaued of the father honour & prayſe: by a voyce that came
 vnto hym fro the excellent gloꝝy / after thys maner: *This
 Math. 17a is my deare ſonne / in whom I haue delyte. And thys voyce
 Marc. 9. a herde we broughte downe from heaue / whē we were wth
 Luck. 9. d hym on the holy mounte. We haue alſo a ſure woꝝde of pꝛo-
 phetcy / and ye do well that ye take hede therunto / as vnto a
 2. Cor. 1. b lyghte *that ſhyneth in a darke place vntyll the daye daſtwe
 and the daye ſharre arſe in your hartes. ¶ And thys ſhall ye
 knowe ſpꝛa / that no pꝛophetcy in the ſcripture is done of any
 Dan. 9. b priuat interpretation. *ffor the pꝛophetcy was neuer brought
 Zacha. 7. b by the wyll of man / but the holy men of God ſpake / as they
 2. Tim. 3 b were moued of the holy goſt.

¶ The pꝛophetieth of falſe teachers / and the weth there
 punyſhement.

The. ij. Chapter.

Mat. 2. +. a **B**ut ther were falſe pꝛophetes alſo amonge the people
 Act. 20. a *eue as ther ſhalbe falſe teachers amonge you lyke
 1. Tim. 4 a wyſe / which preyely ſhall byꝝng in dānable ſectes /
 ſhall byꝝnge vpon the ſelues theyꝝ dānation: * & many ſhall
 Math. 7. b folow theꝝ dānable wayes: by whō the waye of the tꝛuth
 ſhall be euell ſpoken of: a thozowe couetouſnes ſhall they
 wth fayned woꝝdes make marchaūdiſe of you / vpon whō
 the iudgement is not negligent in taryenge of olde / & theyꝝ
 dānation ſlepeþ not.

*ffor yf God ſpared not the angels that ſpynned / but caſt
 Job. 4. d theꝝ downe wth the cheynes of darkneſſe in to hell / & deliue
 Apo. 20. a red them ouer to be kepte vnto iudgement: *Nother ſpared
 Gene. 7. a the olde woꝝlde / but ſaued noe the preacher of rꝛyghtuous-
 Gene 19 c neſſe hym ſelf being the evght / & brought the floude vpon the
 woꝝlde of the vngodly: * And turned the cꝛyꝝes of Sodome
 and Gomoꝝ in to aſhes / ouer thꝛue theꝝ dāned them / & made
 of them an enſample / vnto thoſe that after ſhould lꝛue vngod-
 Gen. 19. c ly. * And deliuered iſtꝛe Lot which was vexed wth the
 vngodly conuerſacion of the wycked. ffor in ſo moche as he
 was rꝛyghtuous & dwelte amonge theꝝ / ſo that he muſt nedes
 howe to delꝛuer the godly out of temptation / and how to
 ſe it and here it / his rꝛyghtuous ſoule was greued from daye
 1. cor. 10. b to daye wth theyꝝ vnlawful dedes. *The Lorde knoweth to
 reſerue

refeme the vnjust vnto the daye of iudgement / for to be punished: but specially them that walke after the fleſhe in the luſte of vncleaneſſe / and deſpyſe the rulers / being preſumptuous / ſubbozne / & feare not to ſpeake euill of theſe that are in authorite * when the angels ſet which are greater both in power & myght / beare not that blaſphemous iudgement agaynſt them of the Lorde. * But theſe are as the brute beaſtes / which naturally are brought forth to be taken & deſtroyed: * ſpeakinge euill of that they knowe not / and ſhall perſiſh: in theyr awne deſtruction / & ſo receaue the reward of vnrightheouſneſſe.

Jude. 1. b

Iere. 12. a.

Jude. 1. b.

They counte it pleaſure to lyue deliciouſly for a ſeaſon: Spottes are they & ſplithynneſſe: lyuynge at pleaſure & in deſceaucaile wayes: eaſynge wth that which is poures / hauynge mes full of aduourtyſe / & can not ceaſe from lynyng / enryſynge vnſtable ſoules / hauynge an harte excerpſed wth couetuoſneſſe: they are curſed chylde / and haue forſake the ryght waye / & are gone aſtraye folowynge the way of * Eſaiaſ the ſonne of Hoſoz / whiche loued the rewarde of vnrightheouſnes: but was rebuked of hys iniquite. The ſame and iomme beaſt ſpake wth mans voyce / & forbaſ the fooliſhneſſe of the Prophet.

Iu. 22. 23

and. 24.

Iu. 31. b

De Theſe are welles wthoute water / and cloudeſ carped aboute of a tempeſte: to who the myſte of darkneſſe is referred for euer. For they ſpeake the proude wordes of vaunte / vnto the bittermoſt / & entyſe thoſe wth watonneſſe vnto the luſte of the fleſh / euen them that were cleane eſcaped / & now walke in erreure: & promyſe them liberty where as they theſelues are ſeruauntes of corrupcion. * For of whom ſoeuer a man is ouercome / vnto the ſame is he in bondage. * For if they after they haue eſcaped fro the ſplithynneſſe of the world thoſe we he knowledge of the Lorde and Saueoure Jeſus Chriſt: are yet tangled agayne therein and ouercome: * then is the latter ende worſe vnto them then the begynnynge. For it had bene better for them / not to haue knowne the waye of rightheouſnes / then after they haue knowne it: to turne from the holy commaundemente / that was geuen vnto the. It is happened vnto the accordynge vnto the true prouerbe: * the dogge is turned to hys vomyte agayne: & the ſow that was waſhed / vnto hys wallowynge in thy myſe.

Jude. 1. c.

Ihon. 8. e.

Rom. 6. b

+ Luc. 9. f.

Mat. 12. c.

Heb. 6. a

Actu. 5. a.

W. 16. b

Ecc. 14. d

The exhorteſh men to beware of ſoche as wolde make them beleue / that the daye of the Lorde were ſlack in comynge prayeth them to lede a goodly lyfe / and to loke verely for the comynge of the Lorde / whoſe longe taryenge is ſaluacion / and becauſe he wolde haue nomā loſt / but wolde receaue all men to repentance.

g m

The

The. iij. Chapter.

Thys is the seconde Epistle that I nowe wyte unto you (ye dearly beloved) toherin I heare by & warne pour pure mynde that ye maye remembre the wordes: whiche were tolde befoze of the holy Prophets / & also the commandemente of vs / that be the Apostles of the Lozde & Saueoure. This spylt vnderstaude / * that in the laste dayes ther shall come makers: tohich will walke after theyr awne lustes / & say: + Where is the promes of his conyng? for sence the fathers fell on slepe / euery thyng continueth as it was from the begynnynge of the creature. Tys they know not (that wylfully) how that the heauens were afoze tyme also * & the earth oute of the water / & was in the water by the worde of God * yet was the worlde at that tyme destroyed by the same wyth the floude. But the heauens which are yet / and the earth / are kepte in store by hys worde / to be reserued * unto fyre agaynst the daye of iudgement and damnacyon of vngodly men. Dearly beloved / b; not ignoraunte of thys one thyng / * how that on^e daye is with the Lozde as a thousand yere / and a thousande yere as one daye. The Lozde is not slacke to fulfill his promes (as some men count slacknesse) but is patiente to vs warre / * & wyl not that any man shulde be lost / but that euery man shuld amende hym selfe. Neuertheles + the daye of the Lozde shall come euē as a thefe in the nyghte: * in the whiche daye the heauens shall perishe with a greate noyse / and the elemētes shall melte with heate / & the earth and the workes that are therein / shall burne. yf all these thynges shall perishe / what maner persons then ought ye to be in holy conuersaciō and godlynesse / lokyng for / & hapyng into the conyng of the Lozde? In the which the heauens shall perishe with fyre / & the elemētes shall melt with heate. Neuertheles * we loke for a newe heauen and a newe earth / accordyng to hys promes / toherin dwelleth ryghteousnesse. Wherefore dearly beloved / sepyng that ye loke for soche thynges / be diligent that ye maye be founde befoze hym in peace wythout spot & bndeyled & counte the longesuffering of our Lozde your saluacion. Euen as oure dearly beloved brother I Daull (accordyng to the wyssedome geuen unto hym) wrote unto you / ye speakeynge therof almost in all Epistles / toherin are many thynges harde to be vnderstaude / which they that are vnclearned & vnstable / peruerce / as they do the other scriptures also / to theyr awne dāpnacion. Ye therfore beloved / sepyng ye knowe it befoze hande / beware / lest ye also be plucked awaye thoro the erreure of the wycked / & fall frō your awne stedfastnesse. But grow in grace / and in the knowledge of oure Lozde & Saueour Iesus Chyist. To hym be prayse now and for euer. Amen.

The Prologe

Vpon the thre Epistles of
Saynt Ihon.



Thys fyrst Epistle of saynt Ihon contayneth the doctryne of a very Apostle of Chryste and ought of ryght to folowe his Gospell. For as in his Gospell he setteth out the true sayth and teacheth by it only all men to be saued & rescozed vnto the fauour of God agayne: euē so here in thys Epistle he goeth agaynst them that boaste them selues of sayth/ and yet continew without good woꝝkes / and teacheth many wayes that where true sayth is / there the woꝝkes tarpe not behynde / and contrary that where the woꝝkes folowe not / there is no true sayth / but a false ymaginacion and vtter dercknes.

And he wryteth soze agaynst a secte of Heretykes whychen beganne to denye that Chryst was come in the fleche / & calleth them very Antichristes: which secte goeth now in hyꝝ full stwyng. For though they deny not openly with the mouth / that Chryst is come in the fleche / yet they denye it in the herte wꝝth theꝝ doctryne & luyng. For he that wylbe iustified & saued thoroꝝe hys atone woꝝkes / the same doth as moche as he that denyeth Chryst to become in the fleche / seynge that Chryst came only therfoze in the fleche / that he shulde iustifie vs / oꝝ purchase vs pardon of oure synnes / by yng vs in to the fauoure of God agayne / and make vs heꝝes of eternall lyfe / wꝝth his woꝝkes only and wꝝth his bloude sheddyng / wꝝthout and befoze all oure woꝝkes.

So fygtheth thys Epistle both agaynst them that wylbe saued by theꝝ atone good woꝝkes / & also agaynst them that wylbe saued by a sayth that hath no lust to do woꝝkes at all and keperth vs in the mydle waye / that we belue in Chryst to be saued by his woꝝkes only / and then to knowe that it is oure dute for that kyndnes / to prepare oure selues to do the cōmaundemēt of God / and to loue euery man his neyghboure as Chryst loued him / sekynge wꝝth our atone woꝝkes Goddes honoure & oure neyghbours welthe only / and tꝝyng to haue eternall lyfe and all that God hath promysed vs / thoroꝝe Chrystes deseryng. The two last Epi-

les though they be shorte / yet are godly ensamples of loue and sayth / and do fauoure of the spꝛete of a true Apostle.

The fyrst Epi-

file of the Apostle and Euangelist

Saynt Iohn.

True wytnesse of the euerlastyng word of God. The
bloude of Christ is the purgason from synne. Roman
is wythout synne.



The fyrst Chapter.

Johan. 1. b.
2. Pet. 1. c.
+ Joh. 2. d

Joh. 17. a.



That whyche was from the
begynnyng / whych we haue herde /
whyche * we haue sene wyth oure
eyes / whyche we haue looked vpon /
+ and oure hādes haue handled of the
worde of the lyfe: and the lyfe hath
appeared / and we haue sene / & beare
wytnesse / & shew vnto you the * lyfe
that is euerlastyng / whyche was
wyth the father / & hath appeared vn
to vs. That whych we haue sene and

herde / declar'e we vnto you / that ye also maye haue fello-
Joh. 16. b. wyth vs / & that oure felloshyppe maye be wyth
and. 17. b. the father and wyth hys sonne Iesus Christ. And thys wyte
2. Joh. 6. b we vnto you / * that poure love maye be full.
+ Joh. 17. b + And thys is the fydnynges which we haue herde of hym /
& declare vnto you / that God is lyght / & in him is no dark-
Ipsa. 11. a nesse at all. yf * we saue that we haue felloshyppe wyth
Ecap. 33. b hym / & yet walke in darknesse / we lye / & do not the truche.

But

But yf we walke in lpghte / euen as he is lpghte / then haue we fellowshipp together / * and the bloude of Iesus Christe hys sonne clenseth vs from all synne.

+ Yf we sape that we haue no synne / we deceaue our selues / and the trueth is not in vs. * But yf we knowlege our synnes / he is fapthfull and iust to forgiue vs our synnes / & to clense vs from all vnryghtuousnesse. Yf we sape / we haue not synned / we make hym a lyar / and his word is not in vs.

¶ Christ is our aduocate . Of true loue and how it is tryed.

The. ii. Chapter. ✠

A **M**y lytle chyldren / these thynges wyryte I vnto you / that ye shuld not synne: and yf any man synne / we haue an * aduocate with the father / euen Iesus Christ which is rightuous: * and he it is that op- rayneth grace for our synnes: not for our synnes onely / but also for the synnes of all the worlde. And hereby are we sure that we knowe hym / yf we kepe hys commaundmentes. He that saith: I knowe hym / & kepeth not hys commaundmentes / is a lyar / and the trueth is not in hym. But who so kepeth his worde / in him is the loue of God perfect in dede. * Where by knowe we that we are in hym. + He that saith he abyedeth in hym / ought to walke euen as he walked. ✠

Brethren / I wyryte no new commaundement vnto you / but that olde commaundement / which ye haue herde fro the begynnynge. The olde commaundement is the worde / which ye haue herde from the begynnynge. Agayne / a * new commaundement wyryte I vnto you / a thyng that is true in him and also in you: for the darknesse is past / and the true lpghte now shyneth.

B. He that saith he is in lpghte / and hateth hys brother / is yet in darknesse. He that loueth hys brother / abyedeth in the lpght / and ther is none occasion of euell in hym. But he that hateth hys brother / is in darknesse / and walketh in darknesse / and can not tell whither he goeth / for the darknesse hath blynded hys eyes.

Babes / I wyryte vnto you / * that youre synnes are forgiuen you for hys names sake. I wyryte vnto you fathers / how that ye haue knowen him which is from the beginning. I wyryte vnto you yonge men / how that ye haue overcome the wycked. I wyryte vnto you lytle chyldren / how that ye haue knowen the father. I haue wyrtten vnto you fathers / how that ye haue knowen hym / which is from the begynnynge. I haue wyrtten vnto you yonge men / how that ye are stronge / and the worde of God abyedeth in you / and ye haue overcome the wycked.

Se that ye loue not the worlde / neither the thynges that

Heb. 9. b.
1. Ioh. 16.
Apoc. 1. a.
+ P. 20. 29 b
* 3. Ioh. 8 g
and. 9. a.
Job. 13. b.
P. 20. 28. b
Eccle. 7. c.
Psal. 31. a

Heb. 7. d.
Rom. 3. c.
1. Ioh. 1. + c
Job. 13. d.
+ Job. 13 b
1. Ioh. 2. c.

Joh. 1. d
and. 15. b.

Luck. 2. + d
+ actu. 4. a

are in the woꝛlde. Yf any man loue the woꝛlde/ the loue of the father is not in hym: for all that is in the woꝛld (namely the lust of the flesh/ and the lust of the eyes/ and the pryde of lpe) is not of the father/ but of the woꝛlde. And * the woꝛlde passeth awaye and the lust therof. But he that fulfyllerth + the wpyll of God/ abyderth for euer.

1. Tes. 4. a Litle chyldren/ it is the last houre/ and as ye haue herde that * Antichrist shall come euen now are ther many become Antichristes already: whereby we knowe/ that it is the last houre. They went out + from vs/ but they were not of vs: for yf they had bene of vs/ they wolde no doute haue continued with vs. But * that they may be knowen/ howe that they are not all of vs.

Heb. 1. b. But ye haue the * anoyntynge of hym that is holy/ and ye knowe all thynges. I haue not wrytten vnto you/ as though ye knewe not the treuth but ye knowe it/ and are sure/ that no lpe cometh of the treuth. Who is a lraꝛ/ but he that denyeth that Iesus is Christ: The same is the Antichrist/ that denyeth the father and the sonne. * Who so euer denyeth the sonne/ the same hath not the father. Like what ye haue herd now from the beginning/ let the same abyde in you. Yf that which ye herde fro the beginning shall remayne in you/ the same shall also abyde in the sonne & in the father. And this is the promes that he hath promysed vs/ euen eternall lyfe.

1. Cor. 12. c. This haue I wrytten vnto you concernynge them that deceaue you. * And the anoyntynge which ye haue receaued of hym/ dwelleth in you: and ye nede not that any man teache you/ but as the anoyntynge teacheth you all thynges/ euen so is it true/ and is no lpe. And as it hath taught you/ euen so abyde ye therin. And now babes/ abyde in hym/ that when he shall appeare/ we may be bolde * & not be made ashamed of hym at his comynge. Yf ye knowe that he is rightuous/ knowe also that he whiche doth rightuousnesse/ is boꝛne of hym.

Close vpon the. ii. Chapter.

I wrytte no new commandemente vnto you: The lawe of loue toward our neighbours is somtyme called olde/ somtyme new. Old/ because it was geuen of olde by the Prophetes/ and wrytten in mens hartes by the fyrger of God: New/ because it was renewed agayn by Christ. Lyke as Deuteronomion the fyfth boke of Moyses is called the seconde lawe/ not that it differeth from the fyrste/ but because it was renewed and recyted agayn vnto the chyldre of the Jewes/ whose fathers dyed in the wyldernes.

The singular loue of God toward vs: and howe we agayne ought to loue one another.

The. iii. Chapter.

1. Ion. 16. c

1. Cor. 2. a
+ Luc. 20. d

Behold what loue the father hath shewed on vs/ that we shulde be called the chyldren of God. Therefore/ * the woꝛld knoweth you not/ because it knoweth not hym. Dearly beloued/ we are now the + chyldren of God/

of God/ & yet hath it not appeared what we shall be. * But we know that when he shall appear we shall be like him: for we shall see him as he is. And every man that hath this hope in him/ pourgeth him selfe/ euen as he is pure. Who soeuer committeth synne/ committeth vnrightheousnes also and synne is vnrightheousnes. * And ye knowe that he appeared to take away our synnes: and in him no synne. Who soeuer abydeth in him/ synneth not: Who soeuer synneth hath not sene him neither knowen him.

B Babes/ let noman deceaue you. He that doth rightheousnesse/ is rightheous/ euen as he is rightheous. He that committeth synne/ is of the deuell: * for the deuell synneth since the begynnyng. For this purpose appeared the sonne of God/ to looke the workes of the deuell. * Whosoever is borne of God/ sinneth not: for his seede remaineth in him/ and he can not synne/ because he is borne of God. * By this are the chyliden of God knownen and the chyliden of the deuell. Whosoever doeth not rightheousnesse/ is not of God neither he that loueth not his brother.

For this is the trynges which ye haue herde from the begynnyng/ that ye shulde loue one another/ * & not as Cain which was of the wycked/ and slew his brother. And wherefore slew he him: eue because his awne workes were euill and his brothers righteous. * * Maruaile not my brethren: though the world hate you. We know that we are translated from death vnto lyfe/ because we loue the brethren. He that loueth not his brother/ abydeth in death. * Who soeuer hateth his brother/ is a manslayer/ And ye knowe that a manslayer * hath not eternall lyfe abyding in him.

C Here by haue we perceaued * loue/ that he gaue his lyfe for vs: and therefore ought we also to geue our lyues for the brethren. + But he that hath this worlds good/ and seeth his brother haue neede and shutteth by his harte from him/ how dwelleth the loue of God in him? My lytle chyliden/ * let vs not loue with worde neither with tounge/ but with the dede/ & with the treuth. + Here by know we/ that we are of the verite/ & can quyte our hartes before him. But yf our hart condemn vs/ God is greater then our hart/ & knoweth all thynges. Dearly beloued/ yf our harte condemne vs not/ then haue we a fre boldnesse to Godwarde. * And what soeuer we aske/ we shall receaue it: because we kepe his commandementes/ and do those thynges/ whych are pleasaunte in his syghte.

And this is his commandement/ that we beleue on the name of his sonne Iesus Christ/ & loue one another/ * as he gaue commandement. And he that kepeth his commandementes + dwelleth in him/ & he in him. And here by knowe we that he abydeth in vs/ eue * by the spere which he hath geue vs.

Differencie

* Ro. 8. 2
1. Coz. 15. 8
Col. 3. 2
Ioh. 1. 3. 6
Esa. 53. 6
1. Tim. 1. 6
Tit. 2. 6
1. Pet. 1. 2.

Johan. 8. 9
1. Joh. 5. 6.
+ 1. Pet. 2. 20
* Joh. 13. 9

Gene. 4. 6

Joh. 15. 6.

Math. 5. 6.

Apoc. 22. 6

* Joh. 3. 6
and. 15. 6.
Roma. 5. 6
+ deu. 15. 6.

Jaco. 2. 6.

Joh. 16. 6.
1. Joh. 5. 6
Jaco. 4. 6.

Joh. 13. 6
and. 15. 6.
+ 1. Jo. 4. 6
Ro. 8. 6.

Difference of spretes / and hoſwe the ſprete of God
mape be knowen from the ſprete of erreure. Of the
loue of God and of our neyghbours.

The. iiii. Chapter.

3. Re. 13. d
Math. 7. b
+ 1. Jo. 2. c
2. Jo. 1. b

Dearyl beloued / beleue not ye euery ſprete * but proue
the ſpretes / whether they be of God. For + many
faſe prophetes are gone out into the worlde. Here
by ſhall ye knowe the ſprete of God: Euery ſprete
whych confeſſeth / that Jeſus Chriſt is come in the fleſhe / is
of God: And euery ſprete whiche confeſſeth not that Jeſus
Chriſt is come in the fleſhe / is not of God. And thys is that
ſprete of Antichriſt / of whom ye haue herd / how that he ſhall
come / and euen now already is he in the worlde. A prile chyl-
dren / ye are of God / and haue ouercome them: for greater is
he that is in you / then he that is in the worlde. They are of
the worlde / therfore ſpeake they of the worlde / & the worlde
herkeneth vnto them. We are of God / * and he that know-
eth God / herkeneth vnto vs: he that is not of God / heareth
vs not. Here by knowe the ſprete of treuth / the ſprete of er-
roure. Dearly beloued / let vs loue one another / for loue cometh
of God. And euery one that loueth is borne of God / &
knoweth God. He that loueth not / knoweth not God: for
God is loue. * By this appeareth the loue of God towarde
vs / becauſe that God ſent hys only begottē ſonne in to this
worlde / that we myght lyue therto hym. Here in is loue /
not that we loued God / but that he loued vs / * and ſent his
ſonne to make agreement for oure ſynnes.

Johā. 8. d.

Johan. 3. c
Roma. 5 a

2. Cor. 5. c.
Col. 1. b

Exod. 33 d
Deu. 4. b.
Johā. 1. b.
1. tim. 6. c.
+ Joh. 3. c

Johā. 6. c.

Dearly beloued / yf God ſo loued vs / we oughte alſo to
loue one another. * No man hath ſene God at any tyme. + yf
we loue one another / God dwelleth in vs / and hys loue is
perfect in vs. Hereby knowe we that dwell in hym / and he
in vs / becauſe he hath geuen vs of hys ſprete. And we haue
ſene / and teſtifie / that the father ſente the ſonne to be the
ſauoure of the worlde. * Whoſoeuer now confeſſeth
that Jeſus is the ſonne of God / in hym dwelleth God / and
he in God and we haue knowen & beleued the loue that God
hath to vs.

Ephē. 3. a.

1. Jho. 2. a.

1. Jho. 1. 19. c

Johā. 13. d

* God is loue / and he that dwelleth in loue / dwelleth in
God / and God in hym. Herein is the loue perfecte wryth vs /
that we ſhulde haue a fre * boldenelle in the daye of iudge-
ment / for as he is / euen ſo are we in thys worlde. 1 feare
is not in loue / but perfecte loue caſteth oure feare: for feare
hath paynfulnelle. He that feareth / is not perfecte in loue.
* Let vs loue hym / for he loued vs fyrſt. * yf any man ſaye:
I loue God / & yet hateth his brother / he is a lyar. For he that
loueth not hys brother who he ſepth / how can he loue God /
who he ſepth not? And this comādemēt haue we of hym /
* that he which loueth God / ſhuld loue his brother alſo.

Close

Close vpon the.iiii. Chapter.

I feare is not in loue: Scripture maketh mencion of two feares: the one is vban a man feareth God: as a chyld feareth the father, & blessed are they that haue thys feare. Psal. c. xviij. For it is the begynnyng of wysdom. Pro. i. Ecl. i. Psal. 110. Pro. xij. The other feare is vban a seruaunt feareth hys master, or vban a man is afraied of hys enemy. And soche feare was in the Israelites, vban they herde the thonders & lightenynges at the geuyng of the lawe. Ero. xix. But they that be sonere of the lawe of God: haue no soche fearfulnesse in them: for they take God for theyr mercyfull father: and for no cruell tyrant.

The loue of God / is to kepe hys commaundementes. fapth ouercommeth the woꝛlde. Euerlastyng lyfe is in the sonne of God. Of the synne vnto death.

The. v. Chapter.

A Who soeuer beleueth that Iesus is Christ / * is boꝛn of God. And who soeuer loueth him that begat / lo- ueth hym also which was begotten of him. By this we knowe that we loue Gods chyldꝛen vban we loue God / and kepe hys commaundementes. * For thys is the loue of God / that we kepe hys commaundemētes / + and hys commaundementes are not greuons. * For all that is boꝛne of God / ouercommeth the woꝛlde: and this is the * vi- ctory that ouercommeth the woꝛlde / euen oure fapth: Who is it that ouercommeth the woꝛlde / but he whi he beleueth that Iesus is the sonne of God?

Mat. 16. c.
Iohan. 1 a

Joh. 14. b
+ mat. 11. e
Joh. 16. d.
* 1 cor. 15 f

Thys is he that cometh with water and bloude / euen Ie- sus Christ: not with water only / but with water & bloude.

* And it is the spꝛete that beareth witness: for the spꝛete is the rrueſty. (for ther are thye which beare recorde in heauen: the father / the woꝛde / and the holy goost / and these thye are one) And ther are thye which beare recorde in earth: the spꝛete water and bloude / and these thye are one.

Mat 13. b
and. 17. a.
Iohan. 1 d
and. 1. a.

B * Yf we receaue the witness of men / the witness of God is greater: for thys is the wytnesse of God / whiche he testy- fied of hys sonne. * He that beleueth on the sonne of God / hath the witness in hym selfe. * He that beleueth not God / hath made him a lyar / because he hath not beleued the recorde that God hath testified of hys sonne. And thys is that recorde euen that God hath geuen vs euerlastyng lyfe. * And thys lyfe is in hys sonne. He that hath the sonne of God / hath lyfe: He that hath not the sonne of God / hath not lyfe.

Johā. 5. d.

Joh. 3. c.
Rom. 8. b.
Gala. 4. a

Johā. 1. a.

These thynges haue I witten vnto you / which beleue on the name of the sonne of God / that ye maye knowe / howe that ye haue eternall lyfe / & that ye maye beleue on the name of the sonne of God. * And this is the fre boldnes which we haue toward hym / + that yf we aske any thyng according to hys wyll / he heareth vs. And yf we know that he heareth vs whatsoeuer we aske / then are we sure that we haue the pety- cions / which we haue desyꝛed of hym.

Johā. 6. d
+ Joh. 16 c
Mar. c. 11. e
1 Joh. 3. c.

Jer. 7. b.
Mat. 12. c.
Jhon. 8. b

Yf any man se hys brother synne a synne not vnto death / let hym aske / and he shall geue hym lyfe for them that synn not vnto death. Ther is a synne vnto death / for the which sape I not that a man shulde praye. All vnrighuousnesse is synne / and ther is synne not vnto death.

Anc. 24. d

We knowe / that whosoever is borne of God / synneth not: but he that is begotten of God / kepeth hym selfe / that twicked toucheth hym not. We knowe that we are of God / and the woylde is set altogether on wyckednesse. But we know / that the sonne of God is come / and hath geuen vs a mynde / to know hym which is true: & we are in hym that is true / in hys sonne Jesu Chyste. Thys is the true God / & euerlastyng lyfe. Babes kepe youre selues from ymagis. Amen.

Cclose vpon the. v. Chapter.

1 Ther is a synner vnto death: Thys is the synne agaynst the holy goost / wherof thou readest Mat. xli.

The. ij. Epistle

of the Apostle and Euangelist
Saynt Jhon.

The wyrteth vnto a certayne lady / reioyeth that hys chylde walke in the trueth / exhorteth them vnto loue: warneth them to beware of soche deceauers as denye that Jesus Chyste came in the flesh / prayeth them to continue in the doctrine of Chyste / and to haue nothyng to do with them that bynge not thys learnynge.

The. J. Chapter.



In the Elder. To the electe lady and hys chylde / whome I loue in the trueth: & nor I onely / but all they also that haue knowne the trueth / for the treuthes sake / whych dwelleth in vs / and shall be with vs for euer.

Grace mercy / & peace be with you from the Lorde Jesus Chyste the sonne of the father in the trueth and in loue.

Mat. 17. a

1. Jho. 2. a.

I am greatly reioyced / that I haue founde amonge thy chylde / them that walke in the trueth as we haue receaued a commaundement of the father. And no to lady I beseeke the (not as though I wrote a new commaundement vnto the / but the same whiche we haue had fro the

the begynnynge) that we loue one another. And thys is the loue / that we walke after hys commaundementes.

Thys is the commaundement (as ye haue herde from the begynnynge) that we shulde walke therin * For many decea uers are comen in to the worlde / which confesse not that Je sus Christ is come in the flesh: this is a deceauer and an Anti christ. Take hede to your selues / that we lose not that which we haue wrought / but that we maye receaue a full reward. Whoso euer transgresseth / and abyedeth not in the doctryne of Christ / hath not God: he that abyedeth in the doctryne of Christ / hath both the father and the sonne.

* If any man come vnto you / and bypunge not thys do ctryne / receaue hym not in to the house / nother salute hym: for he that saluteth hym / is partaker of hys euell dedes. * I had many thynge to wytte vnto you: neuer thelesse I wold not wytte wyth papper and ynke / but I rushe to come vnto you / & to speake with you mouth to mouth * that our ioye maye be full. The chyldre of the electe syster salute the. Ame.

1. Joh. 2. c.
and. 4. a.

Joh. 14. c.

2. Tes. 3. b.

Johan. 3. b.

Johā. 16. c.
1. Joh. 1. a.

The. iij Epistle

of the Apostle and Euangelist
Saynt Iohn.

He is glad of Gaius / that he walketh in the trueth / exhorteth hym to be lounge vnto the pooze Christen in thyr persecution / Metweth the vnkynde dealynge of Diotrephes / and the good reposte of Demetrius.

A



The Elder / to the beloued Ga ius / tohome I loue in the trueth. My beloued / I wythe in all thinges / that thou prospere and fare well / euen as thy soule prospereth. I reioyced great ly / when the bzerhzen came / and testi fied of the trueth that is in the / how thou walkest in the trueth. I haue no greater ioye / then to heare that my chyl dren walke in the trueth.

Phī. 4. a.

My beloued / * thou doeste sayth fully what soeuer thou doest to the bzerhzen & to straungers which haue bozde twines of thy loue before the cōgregaciō / & thou hast done well that thou dydest bynge the forward on theyr iourney woorthely before God. For because of hys names sake they went forth / * and toke nothyng of the they then,

Heb. 13. a.

1. Cor. 9. b.

2. Cor. 11. a

+ mat. 10. c

The Prologe

4 Mat. 10. c then. We therfoze ought to receaue soche / that we myghte be helpers vnto the trueth.

I wrote to the congregacion / but do triphes whyche lea-
neth to haue the preeminence amonge them receaued vs not.
Wherfoze yf I come / I wpll declare hys dedes whiche he
doeth / leastinge vpon vs with malicious wordes; nother is
he therewith content. Not only he hym self receaueth not the
brethren / but also he forbiddeth them that wolde / & trusteth
them out of the congregacion.

My beloued / folowe not that whyche is euell / but that
which is good. He that doeth well / is of God: but he that
doeth euell / seyth not God. Demetrius hath a good repozte
of all men / and of the trueth; yee & we oure selues also beare
recozde / and ye knowe that oure recozde is true. I had many
thynges to wyte / but * I wolde not wyth ynke and penne
wyte vnto the. But I truste shortly to se the / and so wpll we
speake together mouth to mouth. Peace be wyth the. The lo-
uers salute the. Grete the louers by name.

¶ The ende of the Epistles of S. Ihon.

The Prologe

Vpon the Epistle of Saynt
Paul to the
Hebrues.



Abovte thys Epistle hath ever bene moch doub-
tynge and that amonge greate learned men /
who shuld be the auctoz therof: yuerse affy-
myng that it was not Pauls: partely be-
cause the stile so disagreeth and is so vnlike
hys other epistles / and partly because it stan-
deth in the seconde Chapter / thys learnynge
was conformed to vs warde: that is to saie taught vs by the
that heard it them selues of the Lorde. Now Paule testifieth
Gala. 1. that he receaued not hys Gospell of mā / nor by mā /
but immediatly of Christe and that by reuelacion. Wher-
foze saie they / seynge thys man confelleth that he receaued
hys doctryne of the Apostles / it can not be Pauls / but some
disciple of the Apostles. Now whether it were Pauls or no
I saie not / but permyt it to other mennes iudgements / ne-
ther thynke I it to be an artycle of any mannes sayth / but
that a man maye doubt of the auctoz.

Moreouer / many there hath ben whyche not only haue
denyed

To the Hebrewes

denyed thys epistle to haue ben wyrtten b y any of the Apostles / but haue also refused it altogether as not catholyke or godly eppile / because of certen textes wyrtten therein. For fyrst it saith in the sixt: it is impossible that they which were once lyghted / and haue tasted of the heavenly gyfte & were become partakers of the holy gooste / and haue taste of the good worde of God and of the power of the worlde to come / yf they fall / shuld be renewed againe to repentaunce / or conuersion.

And in the tenth it sayeth / yf we synne wyllingly after we haue receaued the knowledge of the trueth / there remaineth no moze sacryfyce for synnes / but a fearefull loynge for iudgement and violent spere whych shall destroye the aduersaries.

And in the xij. it sayeth that Esau founde no waye to repentaunce or conuersion / no though he soughte it with teares: whych the textes saue they / sounde: that yf a man sinne any moze after he is once baptised / he can be no moze forgiven / and that is contrary to all the scripture / and therfore to be refused to be catholyke and godly.

Vnto which I answere: yf we shulde denye thys epistle for those textes sakes / so shulde we denye fyrste Mattheu whych in hys xij. Chapter affirmeth that he whych blasphemeth the holy goost / shall nether be forgiven here / nor in the worlde to come. And then Marke whiche in hys iij. chapter sayeth that he that blasphemeth the holy goost / shall neuer haue forgiveness / but shalbe in danger of eternall damnacion. And thyrde Luke whiche sayeth ther shalbe no remission to hym that blasphemeth the spirite of God. Moreover Ihon in hys fyrste epistle sayeth / ther is a synne vnto death for which a man shulde not praye. And. ii. Iher. ij. yf a man be fled from the uncleannes of the worlde thow to the knowledge of the saupour Iesus Christ / and the bapt in againe hys ende is worse then the begynnyng / and that it had ben better for hym neuer to haue knowen the trueth. And Paull ij. Tim. iij. curseth Alexander the coper Smyth / despyng the worlde to rewarde hym accordyng to hys dedes: whiche is a sygne that ether the eppile shulde not be good / or that Alexander had synned past forgiveness / no moze to be prayed for wherfore seying no scripture is a pryncipal interpretation: but mulke be expounded accordyng to the generall artycles of oure fayth and agreable to other open and euident texts / and confere or compared to lyke sentences / why shulde we not vnderstande these places with lyke reuerence as we do the other / namely when all the remnaunt of the epistle is so godly and of so great learnynge.

The fyrst place in the vi. chap. wyll no moze then that they which knowe the trueth yett willigly refuse the light & chose
h ij. rather

rather to dwell in darknes / & refuse Christ & make a mocke
of hym / as the Pharises / which when they were ouer come
wth scriptures & myracles / that Christ was the very Mes
sias / yet had soche luste in iniquite / that they forsoke him
persecuted hym / slew hym / and dyd all the shame that coulde
be ymagined / to hym can not be renewed / eis Metoniam /
sayth the Greke / to be conuerted: that is to saye / soche mali
cious unkyndnes which is none other the blaspheming
of the holy goost / deserueth that the spere shall neuer come
moze at them to conuert them / wherch I beleue to be as true
as any other texte in all the scripture.

And what is meane by that place in the tenth Chapter
where he sayth / of we synne wyllyngly after we haue recea
ued the knowledge of the treuth / ther remaineth no moze sa
crifice for synne / is declared immediatly after. For he ma
keth a comparyson betwene Moyses and Christ / sayeg: of he
which despyed Moyses law / dyed without mercy: how moch
worse punishment is he worthy of / that treadeth the sonne
of God vnderfote and countereth the bloude of the couenaunt
by wherch bloude he was sanctified / as an vnholly thyng / &
blasphemeth the spirite of grace.

By which wordes it is manifest that he meaneth none o
ther by the fore wordes / then the synne of blasphemye of the
spirite.

For them that synne of ignoraunce or infirmite / there is
remedye / but for hym that knoweth the treuth / and yet wyl
lynge yeldeth hym selfe to synne / and consenteth vnto the
lyfe of synne with soule and bodye / & had leuer lye in synne
then haue hys poysoned nature healed by the helpe of the spi
rite of grace / and maliciously persecuteth the treuth: for him
I saye there is no remedye: the waye to mercy is loked by / &
the spirite is taken from hym for hys vnthankfulnes sake /
no moze to be geuen hym. Trueth it is of a man can turne to
God an beleue in Christ / he must be forgivenen / how depe so
euer he hath synned: but that will not be without the spirite
and soche blasphemers shall no moze haue the spirite offred
them. Let euery man therfore feare God and beware that he
yelde not hym selfe to serue synne / but howe ofte soeuer he
synne / let hym begynne agayne and fyght a frech / & no doue
he shal at the last ouercome / & in the meane tyme yet be vn
der mercy for Christes sake / because hys hart worketh and
wolde fayne be loosed from vnder the bondage of synne.

And that it sayeth in the .xij. Esau founde no waye (eis
Metoniam) to be conuerted and reconcyed vnto God and re
tozed vnto hys byrth: yght agayn / though he sought it with
teares / that text muste haue a spirituall eye. For Esau in sel
lynge hys byrth: yght despyed not only that tempoall pro
motion / that he shulde haue bene Lordc ouer all hys byrth: &
and

To the Hebrewes.

and kynge of that countre: but he also refused the grace and mercy of God and the spirituall blessinges of Abraham and Isaac: & all the mercy that is promysed vs in Christ: which shuld haue ben hys seide. Of thys ye se that this epistle oughte no more to be refused for holy / godly / and catholike / then the other autentike scriptures.

Now therfore to come to oure purpose agayne / though thys Epistle / as it sayth in the sixte / laye not the grounde of the fapth of Christe / yet it buyldeth conynglye thereon pure golde / siluer / and precious stones / & proueth the presthode of Christ with scriptures inevitable. Moreouer ther is no woike in all the scripture that so playnly declareth the meynynge and significacions of the sacrifices / ceremonies and figures of the olde testament / as thys epistle: in so moch that wilfull blyndnes / and malicious malice were not the cause thys epistle onely were ynough to wrede out of the hartes of the some that canckred herespe of iustypenge of woikes / concerning our sacramentes / ceremonies and all maner tradicions of their atone inuencion.

And fynally in that ye se in the treuth that he had ben in bandes and pryson for Christes sake / & in that he so myghte lye dyueth all to Christ / to be saued thowto hym and so cared for the flocke of Christ / that he both wrote & sent / where he herde that they begonne to faynte / to cōforte / courage & strength them with the woide of God / and in that also that he sent Timothe Pauls disciple both vertuous / well learned and had in greate reuerence / it is caspe to se that he was a fapthfull seruaunt of Christes & of the same doctryne that Timothe was of / yee and that Paule hym self was of / and that he was an Apostle or in the Apostles tyme or nere therunto. And sering the epistle agreeth to all the rest of the scripture / pf it be indifferentlye loked on / how shulde it not be of auctoryte and taken for holy scripture?

h iij. The



The Epistle of

the apostle Saynt Paul
vnto the Hebrewes,

How God deale louyngly with the of the olde tyme
in sendyng them hys prophetes / but moche more mer
cy hath he the weth vs in that he sent vs hys awn sonne
Of the moost excellent glory of Iesus Christ / whiche in
all thynges is lyke to hys father.



The Epistle Chapter.

Mat. 23. c.

Sap. 7. d

2. Cor. 4. a

Colo. 1. b.

+ Eph. 1. a



Mat. 1. c.

Luch. 2. c.

Phil. 2. a

+ pla. 2. a

Actu. 13. d.

For byro which of the angels sayde he at any tyme; + Thou

Arte
And in tyme paste dyuersly
and many wayes / spake vnto the fa
thers by prophetes / but in these last
dayes he hath spoken vnto vs by his
sonne / * whome he hath made heire
of all thynges / by whō also he made
the worlde. * Which sonne / bepng
the brightnesse of his glory / & the ve
ry ymage of his substance bearynge
by all thynges with the worde of his
power / + hath in his awne personne

B art my sonne / this day haue I begotten the: And agayne: * I
 will be hys father / & he shal be my sonne: And agayne / whā
 he byngeth in the fyrste begotten sonne in to the worlde / he
 sayeth: + And all the angels of God shall worshyppe hym.
 And of the angels he sayeth * He maketh his angels spyrtes
 & hys ministers flames of fyre. But vnto the sonne he sayeth
 * God / thy seate endureth for ever & ever: the cepter of thy
 kingdome is a right cepter. Thou hast loued ryghtuousnes /
 & hated iniquyte: wherefore God which is thy God (hath
 anointed the with the oyle of gladnes) aboue thy felowes.
 * And thou Lord in the begynnyng hast layed the fudament of
 the earth / & the heauens are the workes of thy handes / * they
 shall perishe / but thou shalt endure: they all shall waxe olde
 as doth a garment / & as a besture shalt thou chaunge them / &
 they shall be chaunged. But thou arte the same / & thy yeares
 shall not faile. Whnto which of the angels sayde he at any
 tyme: * Syt thou on my ryght hande / till I make thynne ene-
 mies thy foote stooles: Are thy not all ministring spyrtes /
 sent to minister for thesakes / whiche shall be hepyes of
 saluacion.

* 2. Re. 7. 8

+ ps. 96. 8

psal. 103. 8

psal. 44. 6

psal. 10. 1. d

psal. 101. d

Esa. 51. .b

2. Pet. 3. b

psa. 109. 8.

The exhorteth vs to be obedient vnto the law which
 Christ hath geuen vs and not to be offended at the infir-
 myte and lowe degre of Christ: & why? it was necessary
 that for oure sakes he shuld take such an humble state
 vpon hym / that he myght be lyke vnto hys brethren.

The. ij. Chapter.

A Wherefore we ought to geue the more hede vnto the
 thynges whiche we haue herd / lest we perishe. For
 of the worde * which was spokē by angels / was
 Redfaster: and every transgressyon / & dysobedience
 receaued a iuste recompence of rewarde / how shall we escape
 if we despyse so great a saluacion? which * after that it
 beganne to be preached by the Lord hymself / * was confir-
 med vpon vs / by them that herde it / God bearing wytnesse
 thereto / + with tokens / wonders and diuerse powers / and
 gyftes of the holy goost accordynge to hys awne will.

Gene. 18. 8

and. 19. c.

Marc. 1. b.

Marc. 16. c

+ Act. 15b

For vnto the angels hath he not subdued the worlde to
 come / wherof we speake. But one in a certayn place wynef-
 seth and sayeth: * What is man / that thou art myndefull
 of hym? or the sonne of man / that thou bysirest hym? After
 thou haddest for a lytle season made hym lower then the an-
 gels / thou crownedest hym with honoure & glory / and hast
 set hym aboue the workes of thy handes. Thou hast put all

psal. 8. d.

B thynges in subieccion vnder his fete. * In that he subdued
 all thynges vnto hym / he lefte nothyng that is not put vnder
 hym. Neuertheles now se we not al thynges yet subdued
 vnto hym. But hym / whiche for a lytle season was made
 lesse then the angels / we se that it is Iesus: which * is
 crowned

1. Cor. 15. 8

psalm. 2. a

b. iij. crowned

1. Cor. 15. c.

crowned with honoure & glory for the sufferynge of death / that he by grace of God / shulde * taste of death for all men. For it became hym / for whome are all thynges / and by whō are all thynges / after that he had brought many chylde vnto glory / that he shuld make the Lord of theyr saluacion perfect those to sufferynge / for so moche as they all come of one both he that sanctifieth / and they which are sanctified.

Psal. 21. c.

For the which causes sake / he is not ashamed to call them brethren / sapenge: * I will declare thy name among my brethren / and in the synagogs of the congregacion will I praise the. And agayne: * I will put my trust in hym. And agayne:

Psal. 17. a.

Eccl. 12. a.

+ Eccl. 8. d.

+ Beholde / here am I and my chylde / which God hath geuen me.

Phil. 2. a.

+ Ose. 13. c.

1. Cor. 15. f.

1. Tim. 1. b.

For as moche then as the chylde haue flesh and bloude: * he also hymselfe lyke to vs toke part with them / + that he tho to death / myght take a waye the power of hym / which had Lord shyppe ouer death / that is to save the deuill: and that he myght deliuer them which tho to feare of death were all theyr lyfe tyme in daunger of bondage. For he in no place taketh on hym the Angels / but the sede of Abraham taketh he on hym. Wherefore in all thynges it became hym to be made * lyke vnto his brethren / that he myght be merciful & a faithful hye prest in thynges concernynge God to make agrement for the synnes of the people. * For in that he hym selfe suffered & was tempted / he is able to succurre them that are tempted.

Phil. 2. a.

Heb. 5. a.

He requyeth vs to be obedient vnto the worde of Christ / which is more worthy then Moses. The punishment of soche as will nedes harden theyr hartes.

The. iij. Chapter.

Wherfore holy brethren / per that are partakers of the heauensly callinge / cōsider the Embassadour & hye preste of oure professyon / Christe Iesus / whiche is * faithful to hym / euen as was + Moses in all his house. But this man is worthy of greater honoure then Moses / in as moche as he whiche prepareth the house / hath greater honour in it / then the house it selfe. For euery house is prepared of some man: * but he that ordeyned all thynges is God. And Moses verely was faithful in all hys house as a mynister / * to beare wytnesse of those thynges which were to be spoken afterwarde. But Christe as a sonne hath rule ouer hys house / * whose house are we / yf we holde fast the confidence / reioycing of that + hope vnto the ende. Wherefore / as the holy goost saith: * To daye yf ye shall heare his voyce / harden not your hartes / + as in the prouokinge in the daye of temptacion in the wyldernesse / where youre fathers tempted me / proued me / & * saue my workes fortye yeares long. Wherefore I was grieved with that

1. Cor. 4. a.

+ Nu. 12. a.

Gene. 1. a.

Deu. 13. c.

1. Cor. 3. b.

and. 6. c.

+ rom. 5. a.

* ps. 94. b.

+ exo. 17. a.

Deut. 11. a.

that generacō / & sayde: They erre cuer in their hartes. But they knew not my wyapes / so that I sware in my wrath that they shulde not enter in to my rest.

B Take hede brethē / that ther be not in any of you an euell harte of vnbelefe / to departe from the luyng God: But exhortē poure selues dailly / whyle it is called *to dave / lest any of you ware harde harted thow the deceathfulness of synne. For we are become partakers of Christ / *yf we kepe sure vnto the ende the begynnynge of the substance / so long as it is sayde: + To dave / yf ye shall heare his voyce / harde not poure hartes / as in the prouocacyon. For some when they herde / prouoked. Howbeit not all they that came out of Egypte by Moyses. But with whom was he displeased fortye yeres longe? Was he not displeased with thē that spynned / whose carcases were ouerthrowen in the wylder-nesse? *To whome I sware he / that they shulde not enter in to his rest / but vnto them that beleued not? And we se that they coulde not enter in because of vnbelefe.

Heb. 13. b.

Math. 10. 8
and. 14. a.
+ psal. 94. b

Nu. 14. 8.

A The requyryth vs to be obedyent vnto the worde of Christ / which is moze worthy then Moyses. The punishment of such as wyl nedes harden theyr hartes.

The. iiii. Chapter.

Let vs feare therfore / lest any of vs forsakynge the promes of entryng in to his rest shulde seme to come behynde / for it is declared vnto vs as well as vnto them. *But the worde of preachynge helped not thē / when they that herde it / beleued it not. For we which haue beleued / enter in to his rest / accordynge as he sayde: Euen as I haue sware in my wrath: They shall not enter in to my rest. And that spake he verely long after that the workes from the begynnynge of the worlde were made: for he spake in a certayne place of the seuenth dave / on this wyse: *And God rested on the seuenth dave from all his workes. And in this place agayne: *They shall not come in to my rest.

Esa. 7. b.
Rom. 4. b

Gen. 2. a.

psal. 94. b

Seynge it foloweth then / that some must entre there in to: and they / to whō it was fyrst preached / entred not ther in for vnbelefes sake / therfore appoynteth he a dave agayne after so longe tyme / & sayeth: To dave (as it is rehearsed by Dauid) *To dave yf ye shall heare hys voyce / then harden not your hartes. For yf Iosua had geuen them rest / then wolde he not afterwarde haue spoken of another dave. Therfore remayneth ther yet a rest vnto the people of God. For he that is entred in to his rest / ceaseth fro his workes /

Gene. 2. a.

B *as God doth from his.

Let vs make havyt therfore to enter in to that rest / lest any man fall after the same ensample of vnbelefe. For the worde of God is quyk / and myghy in operacyon / & shal per then any two edged *sward / and + entreth thow to /

Eph. 6. b
Esa. 49. a
+ eccl. 12. 6

b. b. euen

Ecclesi. 15. c

even to the buydyng of the soule and the spere / and of the
toyntes & the mary / & is a iudger of the thoughtes and in-
tentes of the harte / & nother is ther any creature inuysible
in the syght of hym. But all thinges are naked and bare vnto
the eyes of hym of whom we speake.

Christ is oure hyghe Priest / the seate of grace / & moze
excellent then the hygh priestes of the olde lawe.

The. v. Chapter.

Heb. 3. a.
6. c. 8 a 9. b

Synge then that we haue a * great hye Priest / enē
Jesus the sonne of God / which is entred in to hea A
uen / let vs holde oure professyon : for we haue not
an hye priest which can not haue compassio on our
infirmities / but was in all poyntes tempred / lyke as we
are / but * without synne. Let vs therfore go boldely vnto
the + seate of grace / that we maye receaue mercy / and fynde
grace to helpe in tyme of nede.

Esa. 53. b.
Rom. 8. a.
2. Cor. 5. c.
+ Rom. 3 c

Act. 9. b.

+ For every hye Priest that is taken from amonge men /
is ordeyned for men in thynges pertainyng to God / * to
offre gyftes and sacryfices for synne: which can haue com-
passion on the ignorant / & on them that ere out of the waye /
for so moch as he hymselfe also is compassed about with in-
firmite. Therfore is he bounde to offer for synnes / as well
for hym selfe as for the people. And nomā taketh the honoure
vnto hym selfe / but he that is called of God / * as was Darō.

Ero. 28. a.
Nu. 17. a.
+ Psal. 2 a

Euē so Christ glorified not him selfe to be made hye priest /
but he that sayde vnto hym: + Thou art my sonne / thys daye
haue I begotten the. As he sayeth also in another place:

Psa. 109 a
+ Luc. 23. c
Job. 17. a.

* Thou art a priest for ever after the order of Melchisedech. +
+ And in the dayes of hys flesh / he offred by prayers & suppli
cacyons / with stronge cryenge & teares vnto hym that was B
able to saue hym from death: and was herde also / because he
had God in honoure. * And though he was Gods sonne / yet
learned he obediēce / by those thinges which he suffred. And
beyng made perfect / became the cause of euerlastyng sal-
uacyon / vnto all thē that obey him / & is called of God an hye
Priest after the order of Melchisedech. Wherof we haue ma-
ny thynges to saye / whych are harde to be vttered because
pe are dull of hearyng. * For where as concernyng the tyme
pe ought to be teachers / yet haue pe nede agayne / that we
teache you the fyrste preceptes of the woide of God: and are
become such as I haue nede of mylke / & not stronge meate.
For every one that is fed yet with mylke / is vncerperte in the
woide of ryghtuousnesse / for he is but a babe. But stronge
meate beløgeth vnto thē that are perfect / which thow to co-
ume haue thes twittes exercysed to iudge both good & euil.

1. Cor. 3. a.

Close vpon the. v. Chapter.

I haue nede of mylke. We calleth mylke here the doctryne of the law /
but S. Peter calleth the Gospell mylke / as a meate conuenient for the
chylde of the new Testamēt

The

¶ He goeth forth wth the thyng that he beganne in the latter ende of the fyrst Chapter / and exhorteth them not to saynte / but to be stedfast & paciēt: for so moch as God is sure in hys promette.

The. vi. Chapter.

A Wherfoze let vs loue the doctryne partapnyng to the begynnyng of a Christen lyfe / & let vs go on to perfeccyon and now nomoze laye the fundacon of repentaunce frō death woꝝkes / and of sayth towarde God / of baptyme / of doctryne / of layēge on of hādes of resurreccion of the death / & of eternall iudgement. And so wyl we do. * Yf God permytte: 1 + For it is not possible / that they whiche were once lyghted / and haue raysted of the heauēly gyfte / and are become partakers of the holy good / & * haue raysted of the good woꝝde of God / & of the power of the woꝝde to come / yf they fall awaye / & cōcernyng the selues crucifye the sonne of God afresh / & make a mocke of hym / that they shulde be renued agayne vnto repentaunce.

Actu. 18. 2.
Jaco. 4. 6
+ Heb. 10. 6
* 2. pe. 2. 8

For the earth / that drynketh in the rayne / whiche cometh of vpon it / & dryngeth forth herbes mete for them that dresse it / receaueth blesynge of God: But that grounde which beareth thornes & thystles / is nothyng worth / & nye vnto cur synge: whose ende is to be byent. Neuerthelesse / ye dearly beloued / we truste to se better of you / and that saluacyon is nyer / though we thus speake. * For God is not varygh-

Mat. 25. 8.

B euē vnto the ende / that ye saynte not / but folowe the whiche choꝝe we sayth and patience inheryte the promyses. For when God made promesto Abraham / because he had none greater to sweare by / * he swoꝝe by hym selfe / and sayde: Surely I wyl blesse the and multiplie the in dede. And so he abode patiently / and optayned the promes.

Gene. 22. 6

As for men / they sweare by him that is greater then them selues: * and the oth is the ende of all stryfe to confirme the thyng amonge them. But God wyllynge very abundantly to shewe vnto the heyyes of promette the stableness of hys counsell added an oth / that by two immutable thynges (in the whyche it is impossible that God shulde lye) we myghte haue a stronge consolacion: euen we / whyche are fied to hold fast the hope that is set before vs / whyche hope we haue as a sure and stedfast anker of oure soule / whyche hope also encreth in / in to those thynges that are withyn the vayle / whither the forerunner is for vs entred in / euen Iesus / whyche is made an hye pꝛest for ever after the order of Melchisedech.

Exo. 22. 8.

Cloſe vpon the. vi. Chapter.

1 For it is not poſſible that they which were once lyghed & cetera. Thys tette denſeth no poſſibilitie of mercy in God/ but the impoſſibilitie of repentance in ſuche men as maliciously forſake the trueth/ blaſpeme Chriſt/ & take parte agaynſt the holy gooſt. For the trueth is/ that woth the Lorde ther is mercy and plentiful redemption. Pſal. c. xiii. ſo that whoſoener calleth vpon hrs name/ ſhalbe ſaued. Job. 1. 2. Roma. 13. Now they that forſake the trueth/ blaſpheminge Chriſte and takinge parte agaynſt the holy gooſt/ can not repent/ for yf ſynnners wolde conuerter/ and call vpon God/ they ſhulde be ſure of remiſſion.

The compareth the preſthode of Chriſt vnto Melchizedech/ but to be farre moze excellent.

The. vii. Chapter.

Gene. 14. a

Thys Melchizedech kynge of Salē (which beinge A preſt of the moſt hye God/ met Abraham as he turned agayne from the ſlaughter of the kyngeſ & bleſſed hym/ vnto whom Abraham alſo gaue tythes of all the goodes) fyrſt is by interpretation kynge of ryghtuousneſſe: after that is he kynge of Salem alſo (that is to ſaye/ kynge of peace) without father/ without mother/ without kynne/ & hath nother begynnyng of dayes/ nor ende of lyfe but is likened vnto the ſonne of God/ and cōtinueth a preſt for ever. But cōſyder how greate a mā thys was/ to whom the patriarke Abraham gaue tythes of the ſpyles. * And be-
Num. 18. d rely the chyldren of Ieuſ/ when they receaue the preſthode/
2. Pa. 31. b haue a commaundement accordyng to the law/ to take the tythes of the people/ that is to ſaye: of thev brethren/ though they alſo came out of the loynes of Abraham.

But he whoſe kynred is not counted amonge them/ receaued tythes of Abrahā/ and bleſſed hym that had the promes. No we is it ſo without all nay ſayenge/ that the leſſe receaueth bleſſyng of the better. And here men that dye/ receaue tythes. But there he receaueth tythes/ of whom it is wyrced ſed/ that he lyueth. And to ſaye the trueth/ Ieuſ hym ſelfe alſo whiche receaueth tythes/ payed tythes in Abraham: for he was yet in the loynes of hrs father Abraham/ when Melchizedech met hym.

Roma. 3. b
Gala. 2. c.

* Yf now therfore perfeccō came by the preſthode of the Ieuſtes (for vnder the ſame preſthode the people receaued the law) that neded it then furthermore/ that another preſt ſhulde ryſe after the order of Melchizedech/ and not after the order of Aaron?

Mala. 2. b.

* For yf the preſthode be trāſlated/ then of neceſſite muſt the law be trāſlated alſo. For he of whom theſe thynges are ſpoken/ is of another trybe/ of the whych neuer mā ſerueth at the altare.

Mat. 1. a. b

For it is euident/ * that oure worde ſpōge of the trybe of Iuda/ to the whych trybe Moſes ſpake nothyng cōcernyng preſthode. And it is yet a moze euident thyng/ yf after the ſimilitude of Melchizedech ther aryle another preſt/ which is
nor

nor made after the lawe of the carnall commaundement / but after the power of the endlesse lyfe. For he testifieth: * Thou arte a p̄estle for ever after the order of Melchisedech / then the commaundement that wente before / is disannulled / because of his weaknesse & vnprofitablenesse. * For the lawe made nothyng perfecte / but was an introduction of a better hope / by the which hope we draw nye vnto God. And for this cause is it a better hope: that it was not promised with out an oth. Those p̄estles were made wthout an oth / but this p̄est with an oth / by hym that sayde vnto hym: * The Lord swaie & will not repent: Thou art a p̄estle for ever after the order of Melchisedech. Thus is Iesus become a flabliher of so moche a better Testamente.

Pl. 109. a.

Rom. 3. b.

and. 8. a.

Gala. 3. b.

c. d. 4. a.

Pl. 109. a.

D And amonge them many were made p̄estles / because they were not suffred to endure by the reason of death. But this man / because that he endureth ever / hath an euerlastyng p̄esthode. Wherefore he is able also euer to saue them / that come vnto God by hym: and lyueth euer / * to make intercession for vs.

1. Tim. 2. a.

1. Joh. 4. a.

For it became vs to haue soche an hye p̄est as is holy / in nocent / vndefyled / separate from synners / and made hys then heauē: whych nederth not dayly / * as vnder hys p̄estles / to offere by sacrifice fyrst for his awne synnes / and then for the peoples synnes. For that dyd he once for all / when he offered by hym self. * For the lawe maketh mē p̄estles which haue infirmite: but the worde of the oth / that came sence the lawe / maketh the sonne p̄est / whych is perfecte for euermore.

Leut. 9. a.

Heb. 5. b.

Close vpon the .vii. Chapter.

I The commaundement that wente before / is disannulled. This terte proueth not that the commaundemente or lawe of God is not to be falsfelled / or that a mā myght do what he wolde vnpunished. But where as the lawe or commaundement condemned mens consciences afore by the meanes of the rygorousnesse and curses conterned in the lawe / the consciences of soche as put their trust in God / are now fre: for where the sprete of the Lorde is / there is liberty. ii. Corin. iii. And thus the true fulfyllinge of the lawe is not disannulled / though the weake ceremonies figures and shadowes of the olde lawe be worne awaye.

The office of Christ is more worthye then the p̄estles office of the olde lawe / whych was vnperfecte / & therefore abrogate.

The .iiij. Chapter

A If the thynges whiche we haue spoken / this is the p̄tych: * We haue soch as an hye p̄est / that is set on the + ryghte hāde of the seate of maiestye in heauen: and is a minister of holy thynges & of the true Tabernacle / whych God p̄tyched / and not man. For euery hye p̄est is ordeyned to offere gyftes and sacrifices. Wherefore it is of necessite / that this man haue somwhat also to offer.

Heb. 3. a.

6. c. 9. b.

4. ephe 1. c.

Pl. 109. a.

1. Pet. 3. c.

offer. For he were not a Priest / if he were by earth / where
 Heb. 10. a are priestes that accordyng to the law offer gyftes / * which
 priestes serue vnto the ensample & shadow of heauely thiges
 even as the answer of God was geuen vnto Moses / when
 Exo. 25. b he was aboute to synnise the tabernacle: * Take hede (sayde
 Acta. 7. f. he) that thou make all thynges accordyng to the patrone
 whelmed the in the mount. But now hath he optayned a more
 excellent office / in as moche as he is the mediator of a bet-
 ter Testament / which was made for better promyses. For
 if that fyrst Testamēt had bene faultles / then shulde no place
 haue bene sought for the seconde. For in rebukynge the / he
 sayeth: * Beholde / the dayes wyl come / sayeth the Lord /
 Jere. 31. e. that I wyl synnise vpon the house of Israell / and vpon the
 house of Iuda / a new Testamēt: not as the Testamēt which
 I made woth theyr fathers in the dave / when I toke them
 by the handes / to leade the out of the lande of Egypte: for
 Acta. 7. e. they continued not in my Testamente / and I regarded them
 not / sayeth the Lord.
 * For thys is the Testament / that I wyl make woth the
 house of Israell after those dayes / sayeth the Lord: I wyl
 geue my lawes in theyr mynde / and in theyr hartes wyl I
 wyte the: * And I wyl be theyr God / and they shall be my
 people: & they shall not teach euery man / bys neyghboure /
 zech. 8. b & euery man his brother / sayenge: know the Lord / for they
 Apoc. 21. b shall knowe my from the least to the moost of the: for I wyl
 be mercyfull ouer theyr vnrpyghuousnes / and on theyr
 synnes & on theyr iniquities wyl I not thynke any more. In
 that he sayeth: A new / he weareth out the olde. Nowe that
 which is woyn out & wared old: is ready to vanishe awaye.
 ¶ The profyte and woorthynesse of the olde Testamēt /
 and how farre the new excelleth it.

The ix. Chapter.



Exod. 25. a **T**hat fyrste tabernacle berefly had ordinaunces / and
 A seruynges of God and outward holynesse. * For
 ther was made a foze tabernacle / wherin was the
 Leui. 24. b candellpyck / & the tabernacle and the * New bread:
 & thys is called the Holp. But behind the seconde bayle was
 the Tabernacle whiche is called Holpest of all / whiche had
 Exod. 25. b the golden cenfor / & the * Arke of the Testament overlaped
 rounde about with golde / wherin was the * golde pot with
 Exo. 15. f. manna / and Aarōs rodde / that flourished / and the tables of
 + Nu. 17. a the Testamente. Aboue therin were the Cherubyns of glozy
 * Ex. 40. c ouer shadowynge the Mercyseate: Of whi the thynges it is
 not now to speake particularly.
 Nu. 28. a. * When these thynges were thus ordeyned / the Priestes
 went al wayes in to the fyrst tabernacles / & cre:ated the ser-
 uice of God. * But in to the seconde wente the hye Prieste
 Exo. 30. b. alone once in the yere / not without bloude / whiche he of-
 fered

Bred for hym selfe & for the ignorance of the people. Where
with the holy goost thus signifieth / that the *waue of holy
nesse was not yet opened / whyle as yet the fyrst tabernacle
was standynge. Whych was a similitude for the tyme then
present / in the which were offered gyftes and sacrifices / and
coude not make perfecte (as pertaynyng to the conscience)
hym / that dyd the Gods seruice only with meates & drynkes
& diuerse washynge / & iustifications of the fleshe / whych
were ordeyned vnto the tyme of reformation. **H**

* But Christ bringe an hye Priest of good thynges to
come / came by a greater and a more perfecte + Tabernacle /
not made with handes / that is to saye / not of this maner
buildynge: nother by the bloude of goates or calves: * but by
his awne bloude entred he once for all in to the holy place: &
hath founde eternall redemption. + For yf the bloude of oxen
& of goates / * & the ashes of the cowe when it is sprengled /
haloweth the vncleane / as touchyng the purification of the
fleshe / How much more shall the bloude of Christ * (which
tho to the eternall spete offered hym selfe without spot or
to God) poure oure conscience from dead workes / + for to
serue the lyuynge God: And for this cause is he the * media
tour of the new Testamēt / that tho to death which chaunced
for the redemption of those transgressions (that were vnder
the fyrst Testament) they which were called / myght receaue
the promes of eternall inheritaunce. **H** For wheresoener
is a Testament / there must also be the death of hym that ma
keth the Testament.

* For a Testament taketh authorite when men are dead: **G**
for it is of no value / as longe as he that made it / is aloue.
For the which cause that fyrst Testament also was not or
deyned without bloude. For when all the commaundementes
accorde to the lawe / were rede of Moses vnto all the
people / he toke the bloude of calves & of goates / with water
and purple / wolle / and plope / and sprengled the booke and all
the people / sayenge: * This is the bloude of the Testament /
whych the God hath appoynted vnto you. And the Tabernacle
and all the vessels of the Gods seruice sprengled he with
bloud lykewyse. And almost all thynges are poured with
bloude after the lawe: & without sheddynge of bloude is no
remission. It is necessary then / that the similitude of heauyly
thynges be purifieth with such: but the heauyly thynges
them selues are purged with better sacrifices / then are
those. For Christ is not entred in to the holy places * that are
made with handes / which are but similitudes of true thynges
but in to the very heauen / for to + appeare now befoze the
face of God for vs: Not to offer hym selfe oft * as the hye
Priest entred in to the holy place every yere with strange
bloude; for then must he often haue suffered since the worlde
beganne,

Heb. 5. c.

6 c. 8. a

+ cla. 33. c.

2. Cor. 5. a

* 130. 1. b

1 Pet. 1. c.

Apoc. 1. a.

+ Act. 9. b

and. 16. b.

* nu. 19. d

Eph. 1. a.

Col. 1. b.

2. Cor. 5. c.

+ Ro. 6. a.

1. Pet. 4. a

* Gala. 36

1. Tim. 2. a.

Gala. 3. c.

Exo. 24. b

Act. 7. f.

and. 17. d.

+ 130. 2. a

* Act. 16. g

beganne. But now in the ende of the worlde hath he appeared once / to put synne to flight by the offering by of hymself / And as it is appoynted vnto men / that they shall once dye /
 Rom. 5. a. and then cometh the iudgement: * Euen so Christ was once
 1. Pet. 3. c. offered / to take awaye the synnes of many. And vnto them
 that loke for hym / Shall he appeare agayne wthout synne
 vnto saluacion.

¶ The olde lawe had no power to cleanse awaye synne /
 but Christe dyd it wth offeringe of hys body once for
 all. An exhortacion to receaue thys goodnesse of God
 thank fully wth patience and stedfast faith.

The .x. Chapter.

Col. 2. c.

IF the lawe * whych hath but the shadowe of good
 thynges to come / & not the thynges in theyr owne
 shadowe / can neuer by the sacrifices (whych they of
 fer yere by yere continuall) make the comyners
 therunto perfecte: Els shulde they haue ceased to haue bene
 offered / because that the offerers once purged / shulde haue
 no more conscience of synnes. Neuerthelesse in those sa-
 crifices ther is made but a remembraunce of synnes euery
 yere. * for it is impossible that the bloude of oxen and of
 goates shulde take awaye synnes. Wherfore when he com-
 meth in to the worlde / he sayeth: * Sacrifice and offeringe
 thou woldest not haue / but a body hast thou ordeyned me.
 Burntofferinges & synne offeringes hast thou not alowed.
 Then sayde I: Lo / I come: in the begynnyng of the booke it
 is wyrtten of me / that I shulde do thy wyl O God. Aboue
 when he had sayde: Sacrifice and offeringe / & burnt sacri-
 fices & synneofferinges thou woldest not haue / nother hast
 alowed (whych yet are offered after the lawe.) Then sayde
 he: Lo / I come to do thy wyl O God: there taketh he awaye
 the fyrst / to stablish the latter: In the whiche wyl we are
 sanctified by the offeringe by of the body of Iesus Christe
 once for all.

Leui. 19. e

Esa. 50. b

psal. 39. b.

And euery wyse is ready dayly ministring / and of tymes
 offereth one maner of offeringes / whiche can neuer take
 awaye synnes. But thys man when he had offered for synnes
 one sacrifice / whych is of value for euer / sat hym downe on
 psal. 109. a the ryghte hande of God / & from hence forth sayeth / * I will
 hys foes be made hys foote stocle. For wth a lone offering
 hath he made perfecte for euer / them that are sanctified. And
 the holy goost also beareth vs recorde of thys / eue when he
 sayde before: * Thys is the Testament / that I will make be-
 to them after those dayes / sayeth the Lorde I will gene my
 lawes in theyr hartes / and in theyr myndes will I wyrtte
 them / and theyr conues and iniquities will I remembre no
 more. And where remission of these thynges is / there is no
 more offeringe for synne.

Jere. 31. c.

Seynge

C Serenge now brethren / that we haue a * fre sure intradie Joh. 10. a.
in to that holy place / by the bloude of Iesu (which he hath and. 14. a.
prepared vnto vs for a new and lyping waye / thowto the Rom. 5. a.
bayle / that is to saie / by hys fleshe) and seyng also / that we Heb. 9. b.
haue an hys prest ouer the house of God / let vs drawe nye
with a true hart in a full faith / * sprekled in our hartes fro 1. Pet. 1. a.
an euell conscience / and washed in our bodys with pure Heb. 9. c.
water : and let vs kepe the profession of oure hope without
wauering / for he is faithfull that hath promised (and let vs
conspyre one another to the prouokynge of loue and of good
workes : & let vs not forsake the fellowshipp that we haue
amonge oure selues / as the maner of some is : but let vs ex-
horte one another / and that so much the more / * because ye
se that the daye draweth nye . Rom. 13. b

* For yf we synne wylfully after that we haue receaued
the knowlege of the trueth / ther remaineth vnto vs nomore Sum. 15. c
sacrifice for synnes / but a fearfull lokynge for iudgement / Heb. 9. a
and violent fyre / which shall deuoure the aduersaries . * The
that despyseth Moses law / dyeth without mercy vnder two Deu. 17. b
of thys tournelles : Of how much soer punishment (suppose and. 19. c.
ye) shall he be counted worthy / which treadeth vnder foote
the sonne of God / and counterth the bloude of the Testamēt
(where by he is sanctified) an vnto holy thyng / & doth dis-
honour to the sperte of grace : For we knowe hym that hath
sayd : * Vengeance is myne / I wyl recompence sayeth the Deu. 32. e .
Lorde . And agayne : + The Lorde shall iudge his people . It Rom. 12. e
is a fearfull thyng to fall in the handes of the lyping God . + Deu. 32. e

But call ye to remembraunce the dayes that are past / in
the which after ye hath receaued lycht / ye endured a great
frighte of aduersitytes : partly whyle all men wondered and
gased at you for the shame and tribulacion that was done
vnto you : and partly whyle ye became companions of them
which so passed theyr tyme . For ye haue suffred with * my Actn. 21. e .
bandes / & toke awoyth the spoyling of your goodes / & that Ephe. 4. a
with gladnes / knowynge in poure selues / how that ye haue Phil. 1. a .
in heauen a better and an endurenge substance . Cast not 2. Tim. 2b
awaye therfore your confidence / which hath so great a re + Heb. 12. a
warde . + For ye haue nede of patience / that after ye haue
done the wyl of God / ye myght receaue the promes . * For
yet ouer a lytle whyle & then he that shall come / wyl come
and wyl not tary . * But the iust shall lpye by his sayth :
And yf he withdrawe hymselfe awaye / my soule shall haue
no pleasure in hym . As for vs / we are not of those which
withdraw to them selues to dampnacion : but of them that be
leue to the wyning of the soule .

¶ What sayth is / and a commendacyō of the same . The
Redfast belefe of the fathers in olde tyme .

The. xi. Chapter.

i

sayth

Aba. 2. a.

Roma. 1. b
Gala. 3. b.

Roma. 1. b

and. 3. c.

Col. 1. b.

+ Gen. 1. a.

Gene. 4. a

Fayth is a sure confidēce of thynges which are hoped for/ and a certayntie of thynges which are not sene. **A**
 By it the elders were well reposed of. Thozowtwe
 fayth we truste stāde/ that the world & al the thynges
 which are sene/ were made of naught by the word of God.
 By fayth offred Abell vnto God a moze plenteous sacri
 fice then Cayn/ for the which he obtayned wrytynesse/ that he
 was ryghteous: God testifeng of his gyftes/ by the which
 alle he beynge dead/ yet speaketh.

Gene. 5. c.

Shp. 4. b.

eccli. 4. b.

and. 4. c.

* By fayth was Enoch taken away/ that he shuld not se
 death: and was not founde/ because God hath taken hym
 away. For asoze he was take away/ he had recorde that he
 pleased God. But without fayth it is impossible to please
 God. For he that commeth vnto God/ must beleue that God
 is/ and that he is a rewarder of them that seke hym.

Gene. 6. d.

eccli. 4. b.

Mat. 12. d.

* By fayth Noe honoured God/ after that he was war
 ned of thynges which were not sene/ & prepared the Arke to
 the sauving of his household: thozowtwe the which Arke he
 demned the world/ & became helye of the ryghtuousnesse
 which commeth by fayth.

Gene. 12. a

and. 13.

* By fayth Abraham (when he was called) obeyed/ to go
 out into the place/ which he shuld afterwarde receaue to in
 heritaunce: & he went out/ not knowyng whether he shuld go.

By fayth was he a straunger in the lande of promes as in
 a straung contry/ and dwelt in tabernacles: and so dyd Isaac
 and Jacob/ helyes with hym of the saine promes: for he looked
 for a cyrie which hath a fundacpō/ whose bylder and maker
 is God.

Gen. 21. a.

By fayth * Sara also receaued strength to be with chylde/
 and was deliuered of a chylde when she was passe age/ be
 cause she iudged hym to be faythfull whiche had promysed.

And therfore spronge therof one (ye of one which was as
 good as dead/ concernyng the bodye) so many in multitude
 as the starres of the skye/ and as the sande of the See Moze
 which is innumerable.

Gene. 15. a

Johan. 8. e

+ Ec. 4. 7 b

All thesedyed accordyng to fayth/ & receaued not the
 promes/ but * saue them as farre of/ and beleued them/ and
 saluted them: & confessed/ that they were straungers and
 pelgreims vpon earth. For they that saue soche thynges/ de
 clare/ that they seke a naturall contry. And doubtlesse yf they
 had ben mynfull of that contry from whence they cam out/
 they had lersure to haue returned agayne. But now they de
 spise a better (that is to saue/ a heauenly.) * Wherfoze God
 is not ashamed of them/ euen to be called theyr God: for he
 hath prepared a cyrie for them.

Exod. 3. c.

Mat. 22. d.

Gen. 22. a.

eccli. 4. c.

By fayth * Abraham offred by Isaac/ whē he was tempted
 and gaue ouer his onely begotten sonne/ in whom he had re
 ceaued the promyses/ of whom it was sayd: In Isaac shall
 thy

thy ſede be called: For he conſidered / that God was able to raiſe bp agayne from the dead. Therfore receaued he hym for an enſample of the reſurreccion.

* By ſayth Iſaac bleſſed Jacob and Elau / concernynge Gen. 27. d.
thynges to come.

* By ſayth Jacob / when he was adueng bleſſed both the Gene. 48 c
ſonnes of Joſeph / & bowed hym ſelfe towarde the toppe of his repter.

* By ſayth Joſeph whē he dyed / remembred the departing Gene. 50. d
of the chyldren of Iſrael / and gaue commaundement conceruyng his bones.

* By ſayth Moſes when he was bozne / was hyrd the Exod. 2. a.
monethes of hys elders / becauſe they ſawe that he was a proper chyld / nother feared they the kyniges commaundement.

* By ſayth Moſes when he was great / refuſed to be cal- Exod. 2. b.
led the ſonne of Pharaos daughter: And choſe rather to ſuffre aduerſyte with the people of God / then to enioye the pleaſures of ſynne for a ſeaſon: and eſtemed the rebuke of Chyiſte greater riches / then the treaſure of Egypte: for he had reſpecte vnto the rewarde.

E * By ſayth he forſoke Egypt: and feared not the fearcenes Exod. 12. f
of the kynig: for he endured / euen as though he had ſene him which is inuſyble.

* By ſayth he helde Eaſter / and the effuſyon of bloude / Exod. 12. b
leſt he which ſetwe the fyrſt bozne / ſhulde touch them.

* By ſayth they paſſed thoro the red ſee / as by dyne Exod. 14 c
lande: which when the Egyptians aſſayed to do / they were drowned.

* By ſayth the walles of Jericho fell / when they were Joſu. 6. c.
compaſſed about ſeuē dayes.

* By ſayth the harlot Rahab perperſhed not wth the vnbele Joſue. 2. a
uers / whē ſhe had receaued the ſpyes to lodgynge peaceably. and. 6. d

And what ſhall I moze ſaye: the tyme wolde be to mozte * Jud. 7. a
for me to tell of * Gedeon / of + Barac and of * Samſon / & + Jud. 4. d

of + Jephthae / * and of Dauid / and of + Samuel / and of the * Ju. 14. b
Prophetes / + which thoꝝw ſayth ſubdued kynngdomes / + Jud. 11. f

Wrought rpghtuousneſſe / & optayned the promyſes / * ſtop * 1. re. 17. f
ped the mouthes of Lyons / + quenched the vyolence of fyre / + 1. re. 12. a

* eſcaped the edge of the ſwearde / + of twake were made * Dani. 6.
ſtronger / * became baleaunt in battayll / + turned to flyght + Dan. 3. d

the armyes of the aleauntes / 3 the women receaued theꝝ * 3. re. 19 a
dead agayne from reſurreccion. + But other were racked + Eſa. 38. b

and accepted no deliuerance / that they myght optayne * Ju. 3. 15.
+ the reſurreccion that better is. + 1. Re. 14.

Other tauſed of mockyngeſ and ſcourgynges / of bondes * 3. re. 17. c
alſo and preſonment: * were ſtoned / were betwen aſunder / + Jer. 20. a.

were tempted / were ſlayne wth the ſwearde / + twente * 3. re. 21 b
about + 4. Re. 1 b

about in shepe skynnes and goates skynnes / in nede / in tribula-
 yon / in betrayal / which men the world was not wor-
 thy of: they wandred about in wyldernes / vpon moun-
 taines / in dennes & caues of the earth. And these all thow
 earth obtained good repaite / & receaued not the promes:
 because God had prouided a better thinge for vs / that they
 without vs shoulde be made perfecte.

Close vpon the xi. Chapter.

1 And receaued not the promes. This doth saynt Steuen expounde
 in the vii. of the Actes. For Abraham / Isaac and Jacob had no inheri-
 tance in the lande of Canaan. no not the bredth of a foote / though
 their seed possessed it after them. And where as the Prophet Ezechiel in
 the xxxiii. Chap. sayeth / that Abraham had the lande of Canaan in pos-
 session / it must be vnderstande / that he either possessed it by faith / or
 in the posterite of his seed.

2 Obtained the promes. These were prynces and singular promes
 which were made vnto them. As for ensample: the kyngdome of Iuda
 was promysed vnto Dauid. i. Reg. iiii. and. xvi. Act. xiii. Healt was pro-
 mised vnto Ezechias. iiii. Reg. xx. Victory vnto Bedeon agaynst the Ma-
 diaues. Iud. vi.

3 The women receaued their dead agayne from resurreccyon. That
 is to saye / God wrought so in these holy men / that certayne dead chyl-
 dren were rayfed agayne from death to lyfe / and were deliuered vnto
 their mothers. As thou maiest reade. iiii. Reg. xvi. 2. iiii. Reg. iiii.

4 The resurreccyon that better is. It is a good resurreccyon to be ray-
 sed vp from the death vnto lyfe corporall / but ther is a better resurrec-
 cyon / namelie vnto lyfe enelastynge / forsoch as haue done good. Ihon. 5

An exhortacion to be pacient and stedfast in trouble
 and aduerlite / vpon hope of euerlastynge rewarde. A co-
 mendacion of the new Testament aboue the olde.

The xii. Chapter

Wherfore seinge we haue so greate a multitude of
 wytnesses aboute vs / & let vs also laye awayne all
 that preasseth downe / & the synne that hangeth on /
 & let vs runne with pacientie vnto the battayll that
 is set before vs / lokynge vnto Iesus the auctoure and synp-
 mer of fayth: & which whā the crosse was layed befoze hym /
 abode the crosse / and despyled the shame / & is set do wne on
 the ryght hande of the trone of God. Consydre hym therfore
 that endures soch speakynge agaynst hym of synners / lest ye
 be weery & saynt in your myndes: for ye haue not yett respy-
 red vnto bloude / stirring agaynst synne / & haue forgothe the
 consolacion / which speaketh vnto you as vnto chylde: & my
 sonne / despyle not the chastenynge of the Lorde / nother
 saynt when thou art rebuked of hym: & for whom the Lorde
 loueth / hym he chasteneth / yee and he scourgeth euery sonne
 that he receaueth.

ye endure chastenynge / God offreth hym selfe vnto you
 as vnto sonnes. What sonne is that / whom the father cha-
 steneth not: yf ye be not vnder correccyon (wherof all are par-
 takers) then are ye bastardes and not sonnes. Moreover
 seinge

Eph. 4. c

Col 3. a

1. pet. 2. a

Phil. 2. a

Heb. 1. a

and. 10. b

1. cor. 3. b

apoc. 3. b

A

B

seynge we haue had fathers of oure fleshe whiche corrected
vs / and we gaue the reuerence: Shulde we not then moch ra
ther be in subieccio vnto the father of spirituall gyftes / that
we myghte lyue? And they verely for a fewe dayes nurred
vs after theyr owne pleasure: but he learneth vs vnto that
whiche is profitable / that we myghte receaue of hys holy
ness. No maner chastelynge for the present tyme seemeth to
be ioyous / but greuous: neuer theles afterwarde it bringeth
the quyet frute of ryghtuousnesse / vnto them which are ex
ercised therby. * Lyfte vp therfore the handes which were
let downe / and the weake knes / & se that ye haue straght
steppes vnto poure fete / lest any haltynge turne you out of
the waye / ye let it rather be healed.

* Solo we after peace with all men / & holynesse / without
the whiche no man shall se the Lord / and loke well / that no
ma be destitute of the grace of God / lest ther sprynge vp any
bytter roote & cause disquietnesse / either by many be despyed:
that ther be no whozemoger / or vncleane persone / as Esai:
* whiche for one meates sake solde his byrthryght. for ye
knowe / ho to that afterwarde whē he wolde haue inherited
the blessinge he was put by: * for he founde no place of repē
taunce / though he despyed the blessinge with teares. for ye
are not come to the mounte that can be touched * & burneth
wth fyre / nother yet to myste and darkenesse / & tempeste of
wedder / nother the sounde of the trompe / and the voyce of
wozdes: whych they that herde / wythed awaye / that the
wozde shulde not be spoken to them / for they were not able
to abyde that which was spoken. * And yf a beast had tou
ched the mountayn / it must haue bene stoned / or truste ho to
with a darte. And so terrible was the spghte whych appea
red / that Moyses sayde: I feare & quake. But ye are come to
the mount Syon / and to the ctyte of the lyuynge God / to the
celestiall * Ierusalē / & to the multitude of many thousande
angels / & vnto the congregation of the fyrst borne / whych
are wyrtten in heauen / and to God the iudge of all / and to
the spytes of iust and perfecte men / and to Iesus the media
tour of the new Testamēt / & to the * sprenklynge of bloude /
that speaketh better then the bloude of Abel.

So that ye despyse not hym that speaketh vnto you: for yf
they escaped not whych refused hym that spake on earth /
moche moze shall we not escape / yf we turne awaye fro hym
that speaketh from heauen: whose voyce shoke the earth at
that tyme. But now promeseth he / and saveth: * yet once
moze will I make / not the earth onely / but also heauē. No
doute that same that he saveth yet once moze / signifieth the
remouynge awaye of thynges whych are maken / as of
thynges whych are made / that the thynges whych are not
maken / maye remaine. Wherefore / seynge we receaue the

Esai. 35. 8

Rom. 12. 8

Gen. 25. 8

Gen. 27. 8

Ezo. 20. 6

Ezo. 19. 8

Apoc. 21. 8

1. Pet. 1. 8

Heb. 9. c.

and. 10. c.

+ gen. 4 b

Agge. 2. 8

1. Pet. 2. a. vnmoueable kyngdome/ we haue grace * wherby we maye
+ deu. 4. b. serue God / and please hym / wth reuerence & godly feare.
+ foz oure God is a consumynge fyre.

The exhorteth vs vnto loue / to hospitalyte / to thynke
vpon soche as be in aduersite / to maynteyne wedlocke
to auoyde couertuousnesse / to make moche of them that
preach Gods word / to beware of straunge learnyng / to
be content to suffre rebuke wth Christ / to be thankfull
vnto God / and obedient vnto oure heades.

The xiii. Chapter.

A

Gen. 18. a
and. 19. a.
Rom. 12. b
1. Pet. 4. b
+ mat. 25. c
Heb. 10. d

Let brotherly loue continue. * Be not forgetfull to
lodge strangers: foz there by haue dyuerse reccaned
angels in to theyr houses vntwares. + Remembre the
that are in bandes / euen as though ye were bounde
wth them: and be myndefull of them whiche are in aduer-
sitye / as ye whych are also in the body. Let wedlocke be had
in pryce in all poyntes / and let the chāber be vndefyled. foz
whorkepers & aduouterers w^{ll} God iudge. Let your con-
uersacion be wthout couertuousnesse / * and be cōtent wth
that ye haue already / foz he hath sayde: + I w^{ll} not faple
the / nother forsake the / so that we may boldely saye: * The
Lorde is my helper / and I w^{ll} not feare what man maye do
vnto me. Remembre them whiche haue the ouersyght of you /
whych haue declared vnto you the worde of God. The ende
of whose conuersacion se that ye loke vpon / & folo we theyr

Heb. 3. b.

fayth. Iesus Christ yellerdaye & * to daye / and the same cōti-
nueth foz euer. Be not carped aboute wth diuerse & straunge
learnynge: * foz it is a good thyng that the harte be stably
wth grace / and not wth meates / whych haue not
profyted them / that haue had theyr pastyme in them. We
haue an altare / wherof they haue no power to eate / whiche
serue in the Tabernacle. * foz the bodies of those beastes
whose bloude is broughte in to the holy place / by the hys
w^{ll} to pouрге synne are bryt wthout the tētes. Therfoze
Iesus also to sanctifie the people by hys awne blood / * suf-
fred wthout the gate. Let vs go forth therfoze oute of the
tentes / and suffre rebuke wth him * foz here haue we no cō-
tynuyng cpe / but we seke one to come.

Rom. 14. c
Col. 2. c
Tit 1. c.
+ Jho. 6. f.
* Ex. 29. b
Leui. 4. c.
Num. 19. a

Jhon. 19. b
+ Phil. 3. c

Psal. 91. a

1. cor. 16. a.
+ Phil. 4. c

* Let vs therfoze by hym offre altvayes vnto God the sa-
crifices of prayse / that is to saye / the frute of those lyp-
pes whych confesse hys name. To do good and to * distribute
forget not: + foz wth soche sacrifices God is pleased.
* Obeie them that haue the ouersyghre of you / & submytte
your selues vnto them: foz they watch foz your soules / euen
as they that muste geue accomptes therfoze / that they may
do it wth ioye / and not wth greife: foz that is an vnprofita-
ble thyng foz you. * W^{re}ave foz vs. We haue confidence / be-
cause we haue a good cōsciēce in all thynges: & despye to lyue
honestly.

B

C

D honestly. But I desyre you the moze abundantly / that ye so do / that I may be restored vnto you the moze quickly.

The God of peace (that brought agayne from the dead our Lord Iesus the * greate Shepherde of the Shepe thow to the blood of the euerlastyng Testamēt) + make you perfect in all good woorkes / to do hys wyll / woorkyng in you that whych is pleasant in hys syghte thow to Iesus Christ / to whom be prayse for euer and euer: Amen. **h**

Ezec. 34. b.
Joh. 10. a.
1. Pet. 5. a.
+ Gen. 8. d.
2. Cor. 3. a.
Whill. 2. b.

I beseeke you brethren / suffre the worde of exhortacyon / for I haue wyrtte vnto you in fewe wordes. Knowe our bzo ther and Timotheus / whom we haue sent from vs / whyth whom (yf he come shortly) I wyll se you. Salure them that haue the ouersyghte of you and all the sayntes. The brethren of Italy salure you. Grace be wyth you all. Amen.

(Sent from Italy by Timotheus.

The Prologe

Vpon the Epistle of Saynt
James and Judas.



Ithough thys Epistle were refused in the olde tyme and denyed of manye to be the Epistle of a very Apostle / and though also it saue not the foundaciō of the fayth of Christ / but speaketh of a generall fayth in God / nother preacheth his deeth and resurrecciō / ether the mercy that is layde by in store for vs in hym / or euerlastyng conenānt made vs in hys bloude / whych is the office and durpe of a very Apostle / as Christ sauyth: Jo. 16. ye shall restifie of me: yet because it seereth by no mānes doctryne / but cryeth to kepe the lawe of God + maketh loue whych is withoure percialyte / the fullpynge of the lawe / as Christ in all the Apostles dyd / and hath therto manye good & godly sentences in it: & hath also nothyng that is not agreable to the rest of the scripture / yf it be looked indifferētly on: me thynketh it ought of ryght to be taken for holy scripture. For as for that place for which haply it was at the beginnyng refused of holy mē (as it ought yf it had meante as they toke it / & for which place only / for the false vnderstandynge / it hath be cheefly receaued of the some) yet yf the circumstances be well pondered / it wyll apere that the auctours entent was farre other wyse then they toke hym for.

The Prologe

For where he sayth in the.ii. Chapt. sayth without dedes is dead in it selfe / he meaneth none other thyng then all the scripture dothe: howe that that sayth whiche hath no good dedes folowynge / is a false sayth / and no sayth that iustifyeth or receaueth forgiveness of synnes. For God promised the only forgiveness of theyr synnes whiche turne to God / to kepe hys lawes. Wherefore they that purpose to continue still in synne / haue no parte in that promise: but deceaue themselves / yf they beleue that God hath forgiven the theyr olde synnes for Christes sake. And after when he sayth that a mā is iustified by dedes and not of sayth only / he wyl no more then that sayth doth not so iustifye every where / that no thyng iustifie saue sayth. For dedes also do iustifie. And as sayth only iustificieth before God / so do dedes onely iustifye before the worlde / wher of is ynough spoken / partly in the Prologe on Paule to the Romaine / & also in other places. For as Paule affirmeth Roma. iii. that Abraham was not iustified by workes afore God / but by sayth only as Gene. beareth recorde: so wyl James that dedes only iustified him before the worlde / and sayth wrought with his dedes / that is to saye: sayth wherwith he was ryghteous before God in the harte / dyd cause hym to worke the wyl of God outwardly / wherby he was ryghteous before the worlde: and wherby the worlde perceaued that he beleued in God / loued and feared God. And as Hebre. xi. the scripture affirmeth that Rahab was iustified before God thoro w sayth / so doth James affirme that thoro w workes / by which thewed hyr sayth / she was iustified before the worlde / & it is true.

And as for the Epistle of Judas / though men haue and yet do doute of the auctoure / and though it seme also to be drawen oute of the.ii. Epistle of S. Peter / & therto alledgeth scripture that is no where founde / yet sernge the matter is so godly & agreynge to other places of holy scripture / I se not but that it ought to haue the auctorite of holy scripture.

The



Of S. James.



The Epistle of

the Apostile Saynt James

The exhorteth to reioyce in trouble / to be seruent in prayer wth stedfaste belefe / to loke for all good thiges from aboue / to forsake all hyce / and thankfully to receaue the worde of God / not onely hearynge it & speakeyng of it / but to do ther after in dede. True religion o^r deuotion what it is.

The fyrst Chapter.



James the seruau^t of God **A**
 & of the Lord Iesu Christ / sendeth gretyng to the. xij. trybes whych are
 *scattered here & ther. ¶ My b^reth^r /
 counte it excedyng ioye whē ye fall
 in to dyuerse tērations / for as moch
 as ye knowe / how that the *tryng
 of poure fapth / byngeth patience: &
 let patience haue hys perfect wo^rke /
 that ye maye be perfecte and sounde /
 lackyng nothyng.

Actu. 5. a.

Roma. 5. a.
 1. Pet. 1. b.
 3. Icha. 13. b

Wrou. 2. a.
 3. Joh. 16. c

Marc. 11. c.

Eccle. 1. b.
 Eccl. 10. a.
 1. Pet. 1. d.

Job. 5. b.

Rom. 6. b.

Wrou. 2. a.
 3. Johan. 3. d

Joh. 18. 30
 1. Cor. 4. b
 + 2. Cor. 17. d

* If any of you lacke wth sedō / let him aske of God / which
 geueth to all men indifferently / & casteth no mā in the teth: &
 it shall be geuē hym: * But let hym aske in fapth & waue
 not. For he that douteth / is lyke the waues of the see / tolt
 of the wynde / and carped with biolēce. Noth^r let that man
 thynke that he shall receaue any thynge of the Lord. A wa
 ueryng mēdēd mā is vnstable in all hys wayes. Let the
 b^rother of lowe degre reioyce / in that he is exalted: & the
 ryche / in that he is made lowe. For euen as the floure of the **B**
 grasse shall he banysh away. * The sunne yseth wth heat:
 & the grasse wydereth / & his floure falleth away: and the
 beuty of the f^rsh of it per^rsheth: euē so shall the ryche mā
 per^rsh wth hys abundaunce. * Hap^py is the mā that endu
 reth in tempraciō / for when he is tryed / he shall receaue the
 crowne of lyfe / which the Lord hath promysed to them that
 loue hym. ¶ Let no mā saye whē he is tēpted / that he is tēp
 ted of God. For 1. God tēpteth not vnto euell / noth^r tēpteth
 he any mā. But euery mā is tēpted / of his owne awayne / & entised
 of his awne concupiscēce. Then whē *lust hath conceaued /
 she b^ringeth forth synne: a synne whē it is finished / byngeth
 forth death. Erre not my deare b^reth^r. ¶ * Every good gyft
 & euery perfecte gyft / is frō aboue / & cometh downe from
 the father of lyght / wth whome is no variableness / no
 ther is he chaūged vnto darknes. * Of hys awne wthll begat
 he vs wth the word of lyfe / that we shuld be the frutes
 of his creatures. ¶ Wherfore deare b^reth^r / let euery mā be
 styff

C twofte to heare / nowe to speake / & nowe to wꝛath. For the
 wꝛath of mā woꝛketh not that whiche is ryghtuous before
 God. * Wherfore lape aparte all fylthynnes / all superfluite
 of malitiousnes / & receaue with mekenes the woꝛde that is
 grafted in you / which is able to save poure soules. **Rom. 13. b**
 * And se that ye be doers of the woꝛd & not hearers only /
 deceauing poure atone selues. * For yf any heare the woꝛde **Roma. 2 b**
 and do it not / he is lyke vnto a mā that beholdeth his bodely
 face in a glasse. For asone as he hath looked on hym selfe / he
 goeth his way / and forgetteth immediatly what his fashiō
 was. * But who so looketh in the perfecte law of lyberte / &
 contynucth therein (yf he be not a forgetfull hearer / but a
 doer of the woꝛke) the same shall be happy in hys dede. **Luch. 6. c.**
Math. 5. b.

Yf any man amonge you seme deuoute / and refrayne not
 hys * tounge: but deceaue hys atone harte / this mans deuo-
 tion is in vayne. Pure deuotion and vndefyled before God
 the father / is this: to visyt the frendlesse & widowes in their
 aduersite / & to kepe hym selfe vnspotted of the * woꝛlde. **1. Pet. 3. b.**
Jacob. 3. a
1. Joh. 2. c.

¶ Close vpon the .j. Chapter.

1 God tempteth not vnto euell. Al myghty God hath ener tempted &
 proued hys electe / by trouble & persecution / & by hurtouryng the with
 outwarde plagis: Nevertheless he doth it not vnto euell / but for good: na-
 mely, because he loneth them / and wyl haue their fayth exercysed.

Thus tempted he Abraham. Gene. xxi. And the Iſraelytes. Deu. viii. &c

¶ The forbyddeth to haue any respect of persons / but
 to regard the pooze as well as the ryche / to be lounge
 and merciful / and not to boast of sapth where no dedes
 are: for it is but a dead sapth / where good woꝛkes fo-
 low not.

The .ii. Chapter.

✠

A **B**rethren / haue not the faith of our Lord Iesus Christ **Leui. 19. b**
 the Lorde of gloꝛy in * respecte of persons. Yf there
 come in to your company a man with a golden rpyng
 and in goodly apparel: ether come in also a pooze mā
 in byle rymme / and ye haue a respecte to hym that twearth
 the gaye clothynge / and say vnto hym: Sitte thou here in a
 good place / and say vnto the pooze: Stande thou there oꝛ syt
 here vnder my foote stole: are ye not parciall in your selues /
 and haue iudged after euell thoughtes?

¶ Marken my deare beloued brethren. * Hath not God cho-
 sen the pooze of this woꝛlde / whiche are ryche in faith / and
 heyyes of the kingdome which he promysed to them that loue
 hym? But ye haue despyled the pooze. Are not the ryche they
 which oppresse you / and they whiche dratue you before iud-
 ges? Do not they speake euell of that good name after which
 ye be namede? **Math. 5. a.**

B Yf ye fulfill the royall lawe accordynge to the scripture **Leui. 19. c.**
 whiche sayeth: * Thou shalt loue thynne neyghbour as
 thy selfe / ye do well. But yf ye regarde one personne moze
 then

Eze. 18. b. then another / ye comitte synne / and are rebuked of the lawe
Eze. 18. b. as transgressours. * Whosoever shall kepe the whole law
Eze. 20. c. & yet saye in any poynt / he is guilty in all. For he that sayd:
Mat. 18. d. * Thou shalt not committe adulterye / sayde also: thou shalt
 not kill. Though thou do none adulterye / yet yf thou kyll /
Mat. 18. d. thou art a transgressor of the law. So speake ye / and so do /
 as they that shall be iudged by the lawe of libertie. * For
 they shall be iudgemente mercyles to hym that sheweth no
 mercy / and merce receiveth / agaynst iudgement. **H**
Math. 7. c. * What anapleth it my brethren / though a man saye he
 hath faith / whan he hath no dedes? **I** Can sayth save hym?
1. Joh. 3. c. * Yf a brother or a syster be naked / or destitute of dayly fode
 and one of you say vnto them: Departe in peace / God sende
 you warmnesse and fode: not withstandinge ye geue them
 not the thynges which are nedefull to the bodye: what hel-
 peth it them? Euen so sayth yf it haue no dedes / is dead in
 it selfe.

Yee and a man myght say: Thou hast faith & I haue dedes: **C**
 Shew me thy faith by thy dedes: & I wyl shew thy faith
 by my dedes. Beleuest thou that ther is one God? Thou doest
 well. * The deuels also beleue and tremble.

Math. 9. d. **March. 1. c.** Wylt thou vnderstande o thou bayne man / that sayth with
 out dedes is dead: **I** Was not Abraham our father iustified
 thorow workes / whan he offered Isaac hys sonne vpon the
 altar? Thou seyst how that sayth wrought with his dedes /
 through the dedes was the faith made perfect: and the scrip-
 ture was fulfilled which sayeth: * Abraham belueed God &
 it was reputed to him for righteousness: and he was called
Gene. 15. b. the frende of God. Ye se then how that of dedes a man is iu-
Rom. 4. b. stified / & not of faith only. * Likewise also was not Raab
Sala. 3. a. the brende of God. Ye se then how that of dedes a man is iu-
Josue. 2. a stified / & not of faith only. * Likewise also was not Raab
and. 6. c the harlot iustified thorow workes / whan she receaued the
 messengers / & sent them out another way? For as the body
 withoute the spere is dead / euen so faith withoute dedes is
 dead.

Close vpon the. ii. Chapter.

I Can sayth save hym? Saint James speaketh not here of true faith
 which by lone is mightie in operacion / but of the vayne imaginaciō
 & opinion that vnrthankfull people haue of faith / and therefore doth he
 call it dead faith / because they folow no good workes of it / as they do
 of the faith that iustificieth in the sight of God.

I was not Abraham our father iustified thorow workes: Abraham was
 no vayne iangler offayth / nother was he onely a hearer of the worde of
 God / but a doer of the same / and therefore was he iustified for fulfill-
 ynge the commaundemente of God in very dede. whiche thoughte it
 was the operaciō of God in hym / resemeth scripture oft tymes to ascri-
 be the iustificaciō vnto the outward dede. For lyke as whā a true man
 is cōdōnned to be hāged / & another good personne beareth recorde off
 hys honestie / so that the iudge deliuereth hym we saye: This good mā
 hath saved hym fro hāging / which yett shuld not be saved yf he were
 not a true mā: Eue so semeth scripture sometyme to ascribe iustificaciō
 vnto good workes / which in very dede iustifie not before God / but testi-
 fy of our fayth outwardly / & cause men to prayse God in vs. **Math. v.**

¶ What good and euell commeth thoro the tunge.
The outp of soche as be learned. The difference be-
twixte the wysedome of the Gospell / and the wyse-
dome of the worlde.

The. iij. Chapter.

A My bryethren / be not every man a * master / remem-
beringe how that we shall receaue the moze dāna-
cyon. for in many thynges we synne all. * yf a mā
synne not in worde / the same is a perfect mā / and
able to tame all the body. Beholde / we put byttes in to the
horses mouthes / that they shulde obey vs / & we turne about
all the body. Beholde also the shypes which though they be
so great / and are dyruen of fearce wynde s / yet are they tur-
ned about with a very small helme / whither soeuer the bio-
lence of the gouernour wyll. Euen so the tunge is a lytell mē-
ber / and boasteth great thynges.

Mat. 23. a.

Ecl. 14. a.

19. c. & 25 b

Beholde how greates a thyng a lytell fyre kyndleth / and
the tunge is fyre / and a worlde of wyckednesse. So is the
tunge set amonge our membres / that it defyleth the whole
body / and setteth a fyre all that we haue of nature / and is it
selte set a fyre euen of hell.

B All the nature of beastes / and of byrdes / and of serpentis /
and thynges of the see / are myked / and tamed of the nature
of man. But the tūge can no man tame. It is an vnruely eucl /
full of deadly popson. There with blesse we God the father /
and therewith curse we men / which are made after the simi-
litude of God. Out of one mouth procedeth blessing & cur-
syng. My bryethren / these thynges ought not so to be. Doth
a fountayne sende forth at one place swete water / and bitter
also? Can the fyggetree / my bryethren / beare olyue berres:
ether a byne beare fygges? So can no fountayne geue both
salte water and freshe also. yf any man be wyse and endued
with learnyng amonge you / let hym * Metwe the woordes of
hys good conuersaciō in the mekenesse that is coupled with
wysedome.

Gene. 1. d.

Col. 4. a.

Ephe. 5. b.

But yf ye haue * bytter enuyng and stryfe in your hartes /
reioyce not: nother be lyars against the trouth. This wyse-
dome descendeth no from aboue: but is earthy / and natural
and dyuelliche. For where enuyng & stryfe is / there is byssa-
blenesse: all maner of euell woordes. But the wysedome that
is from aboue / is fyrlste * pure / then peaceable / gentle / and
easy to be entreated / full of mercy & good frutes / withoute
iudgyng & without simulaciō: pee / & the frute of ryghtuous-
nesse is sowen in peace of them that mapnteyne peace.

Sap. 6. b.

¶ Warre and fyghtyng commeth of voluptuousnesse.
The frendshippe of the worlde is enemye before God.
An exhortacyon to flye schlauder and the vanyte of
thys lyfe.

The

The. liij. Chapter.

Gala. 1. b.
1. Jho. 2. c.

Rom. 8. b.
Gala. 5. c.
1. Jho. 3. b.
* 1. Jho. 5. b

1. Jho. 5. a.

1. Jho. 14. d.

Ezek. 18. a.
Luc. 12. b.

Actu. 28. a
Hebr. 6. a.

Luc. 12. e.

1. Tim. 6. b.

Leuit. 19. c
Deut. 24. c
Tobi. 4. c

If from whence cometh warre and fpythynge among you: come they not here hence: euen of youre volup-
tuousnesses that rayne in your members: Ye luste/ &
haue not. Ye enuie and haue indignacion/ & can not
optayne. Ye fpyght and warre/ and haue not / because ye aske
not. Ye aske and receaue not/ because ye aske amysse: euen to
consume it vpon your voluptuousnesse. Ye aduouterers/ &
women that breake matrimony: knowe ye not * howe that
the frendshippe of the worlde is ennimite to godwarde?

Who soeuer wylbe a frende of the worlde/ is made the ene-
mye of God. Either do ye thynke that the scripture sauyeth in
vayne: The * spyte that dwelleth in you/ lusteth euen con-
trary to enuie: but + geueth more grace.

Submitte your selues to God/ and * resiste the deuill/
and he wyllye from you. Drawe nye to God and he wyllye
drawe nye to you. Clense your handes ye synners/ & pouge
your hartes ye traueringe mynded. Suffre afflictions: for to w-
pe and wepe. Let your laughter be turned to mournyng/ and
your ioye to heuynesse. * Cast downe your selues before the
Lorde/ and he shall lyfte you vp. Bachyte not one another/
brethren. He that bachytereth hys brother / & he that iudgeth
hys brother/ bachytereth the lawe/ and iudgeth the lawe. But
and yf thou iudge the lawe/ thou arte not an obseruer of the
lawe: but a iudge. Ther is one lawe geuer/ whiche is able to
saue and to destroye. * What arte thou that iudgeth ano-
ther man?

+ Go to now ye that saye: to daye and to morow let vs go
into such a cytye/ and continue there a yeaere/ and bye & sell/
and wyne: and yet can not tell what shall happē to morow.
For what thynge is your lyfe? It is euen a vapoure that ap-
peareth for a lytle tyme/ and then vanysmeth awaye. For that
ye ought to saye: * yf the Lorde wyllye/ and yf we lyue/ let vs
do this or that. But now ye reioyce in your boastynge. All
soche reioycynge is euell. Therfore * to hym that knoweth
how to do good/ and doth it not/ to hym it is synne.

The threatenet h the wycked ryche men exhorteth vnto
patience/ to beware of stowarynge / one to knowledg
hys fautes to another/ one to praye for another / & one
to laboure to bypge another to the truely.

The. v. Chapter.

Go to now * ye ryche men. Wepe/ and howle on
your wretchednesse that shall come vpon you. Your
ryches is corrupte/ your garmentes are motheate.
Your golde and your syluer are canckred/ and the
ruste of them shall be a wytnes vnto you/ and shall eat your
fleshe/ as it were fyre. Ye haue heaped treasure together in
your last dayes: * Beholde/ the hye of the labourers/ which
haue

haue reaped downe your felde (whiche hys is of you keppe
backe by fraude) cryeth: and the cryes of them whiche haue
reaped/are entred in to the eares of the Lorde Sabaoth. Ye **Luck. 16. 6**
haue lured in *pleasure on the earth and in wantonnes. Ye
haue noryshed your hartes/as in a day of slaughter. Ye haue
condempned and haue killed the iust / and he hath not resp
ded you.

B Be patient therfore brethren/ vnto the comminge of the
Lorde. Beholde/ the husbande man waiteth for the precious
frute of the earth/ and hath longe patience there by/ vntyll
he receaue the early and the latter rayne. Be ye also patient
therfore/ and saile your hartes/ for the comynge of the Lorde
drawyth nys. Grudge not one agaynst another brethren/ lest
ye be damned. Beholde/ the iudge standeth before the doore.
Take/ my brethren/ the prophetes for an ensample of suffer
ynge aduersite/ and of longe patience/ whiche spake in the
name of the Lorde. Beholde *we counte the happy which **Mat. 5. a. ***
endure. Ye haue herde/ of the patience of Job / & haue knowe **+ Job. 1. c.**
what ende the Lorde made. For the Lorde is very pytyfull and **and. 2. b.**
mercifull.

C *But aboue all thynges my brethren/ I sweare not/ nother **Mat. 5. d. ***
by heauen/ nother by earth/ nother by any other othe. Let **2. Cor. 1. c.**
your pee/ be pee / & your nay/ nay: lest you fall into ypocrisy.
If any of you be euell vexed / let hym praye. If any of you be
inercy / let hym spynge Psalmes. If any be diseased amonge you
let hym call for the Elders of the congregacion/ and let them
praye ouer hym/ and *anoynt hym with oyle in the name of **Marc. 6. b**
the Lorde: and the prayer of fayth shall saue the soule / and the
Lorde shall raise hym vp: and if he haue committed synnes:
they shall be forgiven hym.

* Knowledge your fautes one to another: & praye one for
another / that ye maye be healed. The prayer of a righteous
man availeth moche / if it be feruent. * Elias was a man **3. Re. 17. a**
mortall euen as we are / and he prayed in hys prayer / that it **Luck. 4. c.**
might not raine: and it rained not on the earth by the space
of thre yeares and syre monethes. * And he prayed agayne / **3. Re. 18. a**
and the heauen gaue rayne / and the earth broughte
forth hys frute. Brethren/ if any of you erre
from the tructh and another couerte him/
let the same knowe that he which con
uerted the synner from goynge
astraye out of hys waye / shall
saue a soule from death / and
shall hyde the multitude
of synnes. **K**

¶ The ende of the Epistle
of saynt James.

¶ The

The Epistle of the Apostle Saynte Jude.

The rebuketh soche as beyng blinded with theyr awn
lustes / resist the trueth: and that we maye knowe them
the better / he sayeth they be soche as synne beastely a-
gainst nature and despyse rulers. &c. He exhorteth vs
to eschipe one another / to praye in the holy goost / to con-
tinue in loue / to loke for the comynge of the Lordes /
and one to helpe another out of the fyre.



Was the seruant of Iesus
Christe / the brother of James. To
them which are called and sanctified
in God the father / and preferred in
Iesu Christ. Mercy vnto you / & peace
and loue be multiplied.

Beloued / when I gaue all diligēce
to wyte vnto you of the commun sal-
uatio: it was nedefull for me to wyte
vnto you / to exhorthe you / that ye
shuld continually labour in the faith

2. Pet. 2. a which was once geuen vnto the sayntes. * For ther are cer-
taine craftely crepte in / of which it was wyttē afore tyme
vnto soch iudgement. They are vngodly / and turne the grace
of oure God vnto wantonnesse / and * denye God the onely
Lord / and oure Lord Iesus Christ.

Mynde is therfore to put you in remembraunce / for so
moche as ye once knowe thys / how that the Lord (after that
he had deliuered the people oute of Egypte) destroyed them
whych * afterwarde beleued not. + The angels also whych
hepte not theyr fyre estate: but left theyr awne habitation /
he had reserued in euerlastyng chaynes vnder darknes vnto
the iudgement of the great daye: euē as * Sodom & Gomoz /
and the cytyes aboute thē / whiche in lyke maner despyled thē
selues with fornicacion and folowed straunge flesh / are set
forth an ensample / and suffre the vengeaunce of eternal fyre.
Lyke wyse these dreamers despyle the flesh / despyse rulers / &
speake euell of them that are in authorite.

* yet Michael the archaungeill whan he stroue against the
deuell / & disputed aboute the body of Moses / durst not geue
raplyng sentēce / but sayd: the Lord rebuke the. * But these
speake euell of those thynges which they knowe not: & what
thyng / they knowe naturally / as beastes which are without
reason / in those thynges they corrupt them selues. Woe
vnto

Of S. Jude.

unto them/ for they haue folowed the waye of *Cain/ & are Gene. 4. a
bitterly geuen to the errour of *Balaam for lukers sake/ and +Nu. 24 a
perpeth in the treason of *Coze. *Nu. 16.

C These are spottedtes which of poure kyndnesse feast together
without feare/ feedinge them selues. * Cloudes they are 2 Pet. 2. d
without water/ carped about of wyndes / and trees with-
out frute at gatheringe tyme/ twayne dead and plucked by by
the rootes. They are the ragynge waues of the see/ rompinge
out they: a tyme name. They are wandyinge starres / to who
is reserved the myst of darknesse for euer.

Enoch the seuenth from Adam prophced before of soche Apoc. 1. a.
sawenge: * Beholde/ the Lorde shall come with thousandes Esap. 3. c.
of sayntes/ to geue iudgement agaynst all mē/ and to rebuke
all that are vngodly among thē/ of all they: vngodly dedes/
whiche they haue vngodly committed/ and of all they: cruell
speakinges/ which vngodly spynners haue spoken agaynst
hym.

D These are murmurers/ cōplayners/ walkynge after their
awne lustes/ whose mouthes speake proude thynges. They
haue men in great reuerence because of auantage. But ye
beloued/ remember the wordes whiche were spoken before
of the Apostles of oure Lorde Iesus Christe/ howe that they
tolde you *that ther shuld be begilers in the last tyme/ which
shuld walke after they: awne vngodly lustes. These are ma
kers of sectes beastly/ haupnge no spere. 1 Tim. 4. a
2. tim. 3. a.
2. Pet. 3. a

But ye dearly beloued/ edifye poure selues in your moost
holv fapth/ prayenge in the holy goost/ and kepe your selues
in the loue of God/ lokyng for the mercy of our Lorde Iesus
Christ / unto eternall lyfe. And haue compassion on some/ se-
paratyng them: and other saue with feare / pullynge them
out of the fyre/ and hate the fylthy besture of the fleshe.

Unto hym that is able to kepe you / that ye fall not/ and
to present you faultlesse before the presence of his glozy with
tope/ to God oure sauoure * which only is wyse/ be glozy/
mayestye/ dominion/ and power/ now and for euer Amen. Rom. 16. c

¶ The ende of the Epistle of saynt Jude.

h

¶ The



The Apocalip

sys or Reuelacyon of Saynt Ihon the diuynie.

Chapre are they that heare the worde of God & kepe it. He wyrteth to the seuē cōgregacions in Asia / scyth seuē candellstiches / & in the myddest of them / one lyke vnto the sonne of man.



The first Chapter.

He Reuelaciō of Iesus Christ

whiche God gaue vnto hym / for to

* shewe vnto hys seruantes / thyn-
ges whiche muste shortly come to
passe. + And he sent and shewed by

hys angell vnto hys seruante Ihon
* whiche bare recorde of the worde
of God / & of the testimony of Iesus

Christe / and of all thynges that he
sawe. * happy is he that readeth / &

they that heare the wordes of the pro-
phec / and kepe those thynges whiche are wyrtten therein.

For the tyme is at hande. Ihon to the seuē congregaciōs in
Asia. Grace be with you & peace / frō him which is & which

was & which is to come / & frō the seuē spretes whiche are
present befoze his trone / & frō Iesus Christ whiche is a faith-
ful witness & first begottē of the dead: & lord ouer the higes

of the earth. Vnto him that loued vs / & + washed vs frō syn-
nes in hys awne blood / & made vs kynges & prestes / vnto
God hys father / be glorry / & dominie for ever more. Amē. +

* & holde

Iho. 16. b.

Ioh. 19. b.
and. 21. d.

Apor. 22. a

1. Cor. 15. a

Col. 1. b

+ Heb. 9. b

1. Det. 1. c.

1. Ioh. 1. b.



The fyrst fygure.



*mar. 24c
Iude. c.
+zach. 12. c
Job. 19. d.
*el. 44. b
Apo. 22. c.

*Behold / he cometh with cloudes & allepes Mal se him: B
+and they also which pearced hym / and all kynredes of the
earth shall waple. Euē so. Amen. *I am Alpha and O mega
the begynnyng & the endyng / sayeth the Lord Almighty /
which is / & which was / and which is to come.

I Thon poure brother and companyon in tribulacyon / &
in the kyngdome and patience which is in Jesu Christ / was
in the yle of Patmos for the woꝛde of God / and for the wit
nessinge of Jesu Christ. I was in the spete on a sondaye /
& herde behynd me a great voyce / as it had bene of a tꝛōpe /
sayenge: I am Alpha and O mega / the fyrst & the laste. That
thou seist / wypte in aboꝛe / & sende it vnto the congregaciōs
which are in Asia / vnto Ephesus & vnto Smyrna / & vnto
pergamos / & vnto Thiatira / & vnto Sardis / and vnto Phi
ladelphia / and vnto Laodicia.

Dan. 7. b.
and. 10. a.
Apo. 2. c.
and. 19. c.

And I turned backe to se the voyce that spake to me. And C
when I was turned / I sawe seuē golden candelstyckes / &
in the myddes of the candelstyckes one *like vnto the sonne
of man clothed with a lynen garment dōwne to the ground /
and gꝛyde aboute the brest with a golden gꝛyde. His head / &
his heeres were whyte / as whyte woll / and as snow: *and
his eyes were as a flāme of fyre: & his fete lyke vnto brasse
as though they bꝛent in a fornace: & his voyce as the sounde
of many waters. And he had in his right hande seuē starres
*And out of his mouth went a sharpe two edged swerde.

Apo. 19. c

And his *face shone euen as the Sunne in his strength.
And when I sawe hym / I fell at his fete / euen as dead.
And he sayde his right hande bpō me / sayēge vnto me: feare
not. *I am the fyrst / and the last / and +am alpue / and was
dead. And beholde / I am alpue for euer moze * and haue the
keyes of hell & of death. Wypte therfoze the thynges which
thou hast sene / and the thynges which are / and the thynges
which shal be fulfilled here after: and the mystery of the seuē
starres which thou sawest in my righte hande / and the seuē
golden candelstyckes. The seuē starres are the angels of the
seuē congregaciōs: And the seuē candelstyckes wherch thou
sawest are the seuē congregacyons.

Mat. 17. a
Esa. 44. b.
+Isa. 6. b.
*Job. 12 b
Esa. 22. b.
Apo. 3. b.

¶ He exhorteth foure congregacyons to amende / and
sheweth the rewarde of him that ouercommeth.

The. ii Chapter.

Mal. 2. b.
1. Cor. 11 b
Apo. 3. a.

Unto the *angell of the congregacyon of Ephesus A
wypte these thynges sayeth he that holdeth the seuē
starres in his right hand / & walketh in the myddes
of the seuē golde candelstyckes: I know thy woꝛkes
& thy labour / & thy patience / & how thou canst not foꝛbeare
them which are euell: & exampnest the which saye they are
Apostles / & are now and hast founde them lyars / and hast suf
fred / and hast patience: & for my names sake hast laboured /
& hast

thou hast not saynted. Neuertheles I haue som what agaynst the
 for thou hast left the fyrst loue. Remembre therfore from
 whence thou art fallē / & repēt / & do the fyrst woꝝkes. Or
 els I wpll come vnto the Moztly / & wpll remoue thy candel
 wycke out of hys place / except thou repent. But thys thou
 hast / because thou hatest the dedes of the * Nicolaitans /
 which dedes I also hate. Let him that hath eares / heare /
 what the sprete sayeth vnto the congregacyon. To him that
 ouercometh / wpll I geue to eate of the * tree of lyfe / which
 is in the myddes of the Paradyse of God.

Luch. 13. a

Ieru. 6. a.

Gene. 2. b

And vnto the angel of the congregacyō of Smyrna wyte :
 These thynges sayeth he that * is fyrst / & the laste / whych
 was dead / & is aloue : I knowe thy woꝝkes & tribulacyon &
 pouerte / but thou art ryche : And I knowe the blasphemys of
 them which call them selues Jewes / and are not : but are the
 congregacyon of Sathan. Feare none of the thynges which
 thou shalt suffre. Beholde / the deuell shall cast some of you
 in to pꝛeson / to tempte you / & ye shall haue tribulacyon .x.
 dayes. Be farythfull vnto the death / and I wpll geue the a
 * crowne of lyfe. Let hym that hath eares / heare / what the
 sprete sayeth to the congregacyons : He that ouercommeth /
 shall not be hurte of the second death.

Esa. 41. a

Tob. 3. b.

2. tim. 2. a

And to the angel of the congregacyō in Pergamus wyte :
 This sayeth he whych hath * the sharpe swearde wyth two
 edges : I knowe thy woꝝkes / & where thou dwellest / euen
 where Satans seate is / and thou kepest my name / and hast
 not denyed my faryth. And in my dayes Antipas was a faryth
 full wytnesse of myne / whych was slayne amonge you /
 where Sathā dwelleth. But I haue a fewe thynges agaynst
 the : that thou hast there / them that mayntayne the doctryne
 of * Balaam / whych taught in Balak / to put occasyon of
 synne befoze the chyldzen of Israel / that they shulde eate of
 the meate dedycate vnto ydols / and to commyt fornyfacyon.
 Euen so hast thou them that mayntayne the doctryne of the
 Nicolaitans / whych thyng I hate. But be conuerted / or els
 I wpll come vnto the Moztly / and wpll fyght agaynst them
 wyth the swearde of my mouth. Let hym that hath eares
 heare / what the sprete sayeth vnto the congregacyons :
 To hym that ouercommeth / will I geue to eate Manna that
 is hyd / and wpll geue him a whyte stone / and in the stone a
 * newe name wyrtten / whych no man knoweth / sayunge
 he that receaued it.

Heb. 4. c.

Nu. 25. a

and. 31. c

Esa. 62. a

Ioh. 1. a.

apoc. 1. c.

and. 19. c.

And vnto the angell of the congregacyon of Thiatira
 wyte : This sayeth the sonne of God * whych hath his eyes
 lyke vnto a flamme of fyre / whose fetes are lyke brasse : I
 knowe thy woꝝkes & thy loue / seruite / and faryth and thy pa
 ryence / and thy dedes / whych are mo at the last then at the
 fyrst. Not wylstandynge I haue a fewe thynges agaynst the
 that

3. Re. 16. d that thou suffrest that woman * Isabell (whiche calleth her
 4. Re. 9. e. selfe a prophetisse) to teache and to deceaue my seruantes /
 to make them commyt fornicacion / and to eate meates offer-
 red bp vnto Idols. And I gaue her spate to repent of hyr for-
 nicacion / and she repented not. Beholde / I wyl cast her into
 a bed / and them that commytte fornicacion with her / in to
 great aduersite / excepte they turne from theyr dedes. And I
 wyl kyll hyr chyl dren with death. And all the congregaciōs
 Jere. 17. b. Shall knowe * that I am he which searcheth the reynes and
 Psal. 7. b. hartes. And I wyl geue vnto every one of you accordyng
 vnto your workes.

Vnto you I save / and vnto other of them of Thiatrya / as
 many as haue not thys learning / & which haue not knowē
 the depnesse of Sathan (as they saye) I wyl put vpon you
 none other burthen / but that whiche ye haue already. Holde
 fast till I come / and whosoeuer ouercometh and keepeth my
 workes vnto the ende * to hym wyl I geue power ouer na-
 cyons / and he shall rule them with a rodde of yron : and as
 the vessels of a potters / shall he breake them to shewers. Euen
 as I receaued of my father / so wyl I geue hym the morning
 starre. Let him that hath eares / heare / what the spyrte saith
 to the congregacions.

The instructeth and enfourmeth the angels of the con-
 gregacions / declarynge also the rewarde of hym that
 ouercometh.

The. iij. Chapter.

Apoc. 2. 8. **A**nd wytte vnto the * angell of the congregacion of
 Sardis: this sayeth he that hath the seuen spyrtes of
 God / and the seuen starres: I know thy workes / thou
 hast a name that thou lyvest / & thou art dead. Wake /
 and strength the thynges whiche remaine / that are redy to
 dye. For I haue not founde thy workes perfect before God.
 Remēber therfore how thou hast receaued & herde / & holde
 fast / and repent. Yf thou shalt not wathe / I wyl come on
 the as * a thefe / and thou shalt not know what houre I will
 come vpon the. Thou hast a fewe names in Sardis / whyche
 haue not defyled theyr garmētes: and they shall walke with
 me in whyte / for they are worthy. He that ouercometh /
 shall be clothed in whyte raipe / and I wyl not put out his
 name out of the booke of lyfe / * and I wyl confesse his name
 before my father / and before his angels. Let hym that hath
 eares / heare what the spyrte sayeth vnto the congrega-
 cyons.

And wytte vnto the angell of the congregacion of Phila-
 delphia: this sayeth he that is holy and true / whyche hath
 the keye of Dauid: whiche * openeth and no man shutteth /
 and

And shutteth and noman openeth. I knowe thy workes. Be- hold. I haue set before the an open doore / & noman can shut it / for thou hast a lptell strengthe and hast kepte my worde and hast not denped my name. Behold / I shall geue some of the congregacyō of Sathan / which call them selues Iewes and are not / but do lye: Behold: I wpll make them / that they shall come & worshippe before thy fete & shall know / that I haue loued the. Because thou hast kept the wordes of my patience / therfore wpll I kepe the fro the houre of temptacyō / which wpll come vpon all the world to tempte them that dwell vpon the earth. Behold / I come shortly. Holde that which thou hast / that noman take awaye thy crowne. Hym that ouercommeth wpll I make a pylar in the temple of my God / and he shall go nomore out.

And I wpll wypte vpon hym / the name of my God / and the name of the ctye of my God / new Ierusalem * which cometh downe out of heauen fro my God / and I wpll wypte vpon hym my newe name. Let hym that hath eares / heare / what the spzere saith vnto the congregacyons. Apoc. 21. 9

And vnto the angel of the congregacyon / which is in Laodicia wypte: This sayth Amen the farythfull & true witnesse / the beginnyng of the creatures of God. I know thy workes that thou art nother colde nor whot: I wold thou were colde or whote. So the because thou arte betwene both / & nother colde nor whote / I wpll spew the out of my mouth: because thou sayest thou art ryche & increased with goodes and hast nede of nothyng / and knowest not how thou art wretched and myserable / pooze / blynde / and naked. I counsell the to bye of me golde tryed in the fyre / that thou maist be ryche: & whyte raimēt / that thou mayst be clothed / that thy filthyness & nakednes do not apcare anoynt thyne eyes with eye saluē that thou mayste se. Apoc. 16. 6

* As many as I loue / I rebuke and chasten. Be feruent therfore and repent. Behold / I stand at the doore / and knocke. If any man heare my voyce & open the doore / I wpll come in vnto hym and wpll suppe with him / and he with me. To him that ouercometh / wpll I graunt * to syt with me on my seate euen as I ouercame and haue sytten with my father on his seate. Let him that hath eares heare / what the spzere sayth vnto the congregacyons. Ioh. 3. b.
Heb. 12. 8.
Luch. 22. 6

¶ He seyth the heauen open / and the seate and one spryng vpon it / and. xliij. seates aboute it with. xliij. elders sytting vpon them / and foure beastes prayyng God daye and nyght.

¶ Beseconde fygure.



After thys I looked / and beholde / a doze was open in heauen / and the fyrste voyce which I herde was as it were of a trompette talkynge with me / which sayde: come hy hyrther / and I wyl shew the thynges which muste be fulfylled hereafter. And immediatly I was in the spere: and beholde / a seate was set in heauen / & one sat on the seate. And he that sat / was to loke vpon lyke vnto a Jasper stone / and a Sardyne stone: And ther was a raynebowe about the seate / in syght lyke to a Smaragde. And aboute the seate / were. xliij. seates. And vpon the seates xliij. Elders sittinge clothed in whyte rapmēt / and had on theyr heades crownes of golde.

Dan. 7. b
Apoc. 10. b

And out of the seate proceded lyghtenynge / and thōdynge / and voyces / and ther were seuen lampes of fyre / burnynge befoze the seate / which are the seuen spertes of God. And befoze the seate ther was a see of glasse lyke vnto Chry-
B stall / and in the myddes of the seate / and rounde aboute the seate / were foure beastes full of eyes befoze and behynde. And the fyrst beast was lyke a lyon / the seconde beast lyke a calfe / and the thyrde beast had a face lyke a man / & the fourth beast was lyke a flyenge Eagle. And the foure beastes had eche one of them. vi. wynges / and rounde about withoute & within / they were full of eyes. And they had no rest daye nother nyght / sayenge: *holp / holp / holp / is the Lord God almyghty / which was / and is / and is to come.

Esa. 6. 3

And whan those beastes gaue glozp and honoure and thanks to hym that sat on the seate / which liueth for euer & euer: the. xliij. Elders fell downe befoze hym that sat on the trone / and worshipped hym that lyueth for euer / and caste theyr crownes befoze the trone / sayenge: thou arte worthy to receaue glozp / and honoure / and powre / for thou haste created all thynges / and for thy wylls sake they are / and were created. ¶

¶ The seyth the lambe openynge the boke / and therfoze the foure beastes / the. xliij. elders / & the angels prayse the lambe / and do hym worshyppe.

The. v. Chater.

And I sawe in the right hande of hym / that sat on the trone * a boke wrytten within and on the backe syde / sealed with seuen seales. And I sawe a stronge angel preachynge with a loude voyce: Who is worthy to open the boke / and loose the seales therof? And no man in heauē no; in earth / nother vnder the earth / was able to open the boke / nother to loke thereon. And I wepte moch / because no man was founde worthy to open and to rede the boke / nother to loke thereon.

Esch. 2. b

And one of the Elders sayde vnto me: wepe not: * Be-
holde / the Lyon whiche is of the trybe of Juda / the roote of
David /

Gen. 4. 9
Esa. 11. b

The thynde fygure.



Dauid hath optayned to open the booke / & to loofe the seven scales therof. And I behelde / & lo / in the myddes of the seate / & of the foure beastes / & in the myddes of the elders / stode a labe as though he had bene kyllid / whyche had seven hornes and seven eyes / whiche are the seven sprytes of God / sent in to all the worlde. And he came & toke the booke out of the ryght hande of hym that sat vpon the seate.

B And when he had taken the booke / the foure beastes / & the xxiij. Elders fell downe befoze the labe / hauinge harpes & golde byalles full of odours (which are the prayes of the sayntes) & they songe a new songe / sayenge: thou art worthy to take the booke & to open the scales therof: for thou wast kyllid / & hast redemed vs by the bloude / out of all kynnedes / & tinges / & people / & nacjōs / & hast made vs vnto our God / kynge and priestes / and we shall raygne on the earth.

Heb. 9. b
1. Pet. 1. c.
1. Iho. 1. b
Apoca. 1. a
+ Dan. 7. b

+ And I behelde / & herde the voyce of many angels about the trone / and aboute the beastes / and the Elders / & I herde tho usande thousandes / sayenge wyth a loude voyce: W ho is the lambe that was kyllid / to receaue power / and riches and wysedome / and strength / and honoure / and gloze and blessinge. And all creatures / whyche are in heauen / and on the earth / and vnder the earth / and in the see / and all that are in them / herde I sayenge blessinge / honour / gloze / and power be vnto hym / that sytteth vpon the seate / and vnto the lambe for euermore. And the foure beastes sayde Amen. And the xxiij. Elders fell vpon theyr faces / and worshipped him that lyueth for euermore.

¶ The lambe openeth the. vi. scales / & many thynges folowe the openyng the of.

The. vi. Chapter.

A And I saw when the lambe opened one of the scales / and I herde one of the foure beastes saye / as it were the voyse of thonder: come and se. And I sawe / and behelde: ther was a whyte horse / and he that sat on hym had a botwe / & a crowne was geuen vnto hym / and he went forth conquerynge and for to ouercome. And when he opened the seconde scale. I herde the secōde beste saye: come and se. And ther went out another horse that was reed / and power was geue to hym that sat there on / to take peace fro the earth / and that they shulde kyll one another. And ther was geuen vnto hym a great swearde.

zach. 1. d
and. 6. b

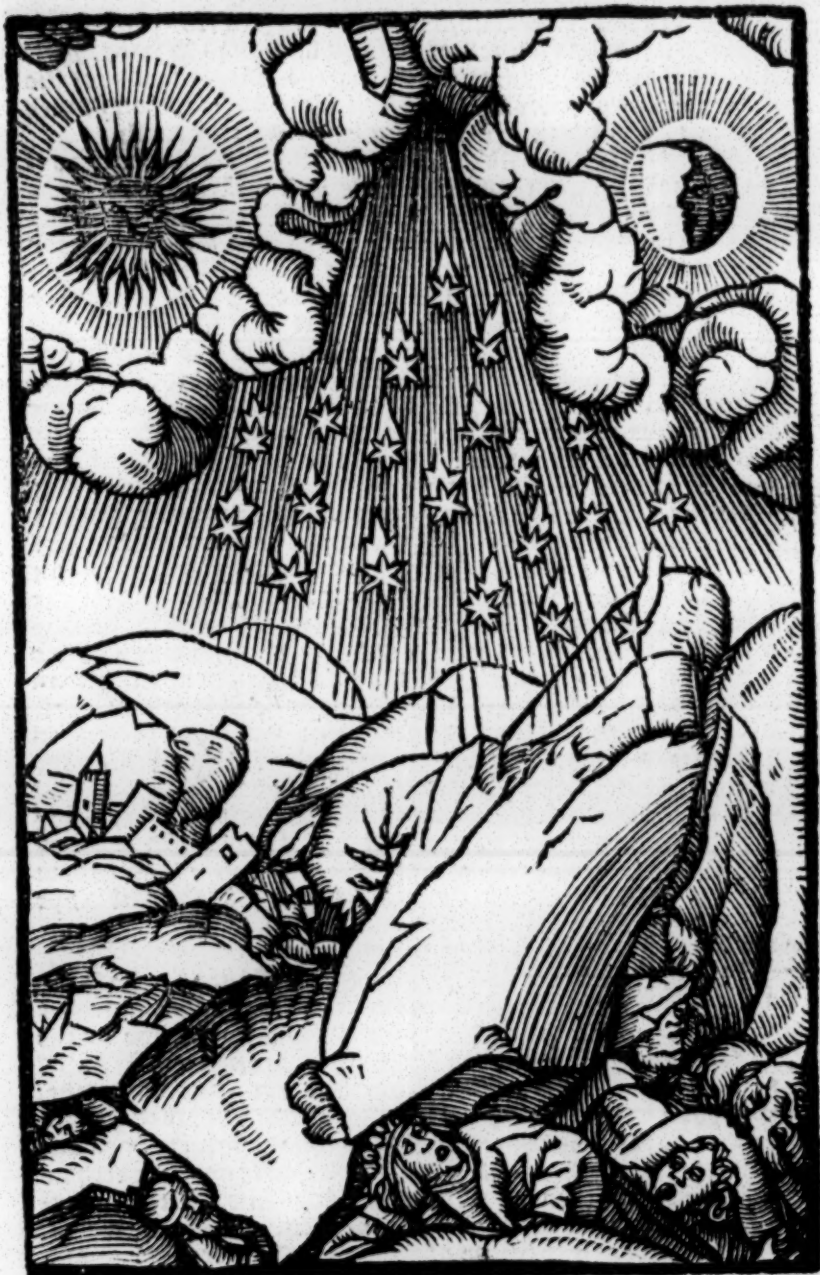
And when he opened the thyrde scale / I herde the thyrde beste saye: come and se. And I behelde / & lo / a blacke horse: & he that sat on him / had a paye of balafres in his had. And I herde a voyce in the myddes of the foure beastes saye: a measure of wheate for a peny / and thre measures of barley for a peny: and oyle and wyne se thou hurte not.

And when he opened the fourth scale / I herde the voyce of the

The fourth fygure.



The fyfth fygure.



the fourth beaste saye: Come and se. And I looked / & beholde a pale hoise / & hys namethat satte on hym was Death / & Hell folowed after hym / & power was geuen vnto them ouer the fourth parte of the earth / to kyll wth sworde and wth hunger / and wth death / of the beastes of the earth.

And when he opened the fyrte scale / I sawe vnder the awther / the soules of them that were kyllled for the woꝛde of God / and for the testimonny whych they had / and they cryed wth a loude voyce saye: How longe tariest thou * Noide
 4. Es. 15. b Dan. 12. b holp and true / to iudge / and to auenge oure bloude on them that dwel on the earth. And longe whyte garmentes were
 Esa. 26. c. geuen vnto euery one of them. * And it was sayde vnto the / that they shulde reste for a lytle season / buttill the number of
 theyr felowes / and brethren / and of them that shulde be kyll
 led as they were / were fulfilled. And I behelde whē he ope
 ned the fyrte scale / and lo / ther was a great * earthquake / &
 the Sūne was as blacke as a sacke cloth made of heere. And
 the Moone waxed euen as bloude: & the starres of heauē fell
 vnto the earth eue as a pygge tree casteth fro her hyr pygges
 when he is shaken of a myghy wynde. And heauē was vnfolded
 awaye / as a scroll when it is rolled together. And all moun
 tains and yles / were moued out of theyr places. * And the
 kynges of the earth / and the grette men / & the ryche men / &
 & the chiefe captaynes / and the myghy men and euery bonde
 man / and euery fre man / had them selues in dennes / and in
 Osee. 10. b rockes of the hylls / and sayde to the hylls / & rockes: * fall
 Luck. 23. c on vs / and hyde vs from the pꝛesence of hym that sitteth on
 Apoc. 9. b the seate / & from the wyath of the lambe: for the grete daye
 of hys wyath is come. And who can endure it?

¶ The seyth the seruauntes of God sealed in theyr for
 heades out of all nations & people: whych though they
 suffre trouble / yet the lambe fedeth them / lede th them
 to the fountaynes of lyuynge water / & God shall wype
 awaye all teares from theyr eyes.

The. vii. Chapter.

And after that saw I foure angels stande on the foure
 corners of the earth / holdynge the foure wyndes of
 the earth / that the wyndes shulde not blowe on the
 earth / nother on the see / nother on any tree. * And I
 saw another angell ascende from the ryfynge of the Sunne:
 whych had the scale of the lyuynge God / & he cryed wth a
 loude voyce to the foure angels (to whom power was geue
 to hurte the earth & the see) sayeng: * Hurte not the earth no
 ther the see / nother the trees / till we haue sealed the ser
 uauntes of onre God in theyr forheades.
 Apoc. 9. a.

And I herde the nombꝛe of them whych were sealed / and
 ther were sealed an. C. and. xliiij. M. of all the trybes of the
 chyldꝛen of Israell,

Of the

The syte fygure.



Of the trybe of Iuda were sealed. xij. M.
 Of the trybe of Ruben were sealed. xij. M.
 Of the trybe of Gad were sealed. xij. M.
 Of the trybe of Asser were sealed. xij. M.
 Of the trybe of Neptalym were sealed. xij. M.
 Of the tribe of Manasses were sealed. xij. M.
 Of the trybe of Symeon were sealed. xij. M.
 Of the trybe of Leuy were sealed. xij. M.
 Of the trybe of Isachar were sealed. xij. M.
 Of the trybe of Zabulon were sealed. xij. M.
 Of the trybe of Joseph were sealed. xij. M.
 Of the trybe of Beniamyn were sealed. xij. M.

4 Esd. 2. f. * After thys I behelde / and lo / a great multitude / whych
 no man coude nombze / of all nacions and people / & tūges /
 stode befoze the seate / & befoze the lābe / clothed wvth louge
 whyte garmētes / & palmes in thei handes / & cryed wvth a
 loude voyce / sayēg: Saluacyō be ascribeth to hym that syt
 teth vpon the seate of our God / & vnto the lābe. And all the an
 gels stode in the cōpasse of the seate / & of the Elders / and of
 the foure beastes / and fell befoze the seate on thei faces / &
 woꝝshipped God / sayenge: Amen: Blessyng and gloꝝy / wv
 sedome and thankes / and honoure / and potver and myght /
 be vnto oure God for evermoze Amen.

And one of the Elders answered / sayeng vnto me: What
 are these whych are arrayed in louge whyte garmētes / and
 whence came they? And I sayde vnto hym: Loꝝde thou wo
 test. And he sayde vnto me: these are they which came out
 of greate tribulacyon / and made thei garmētes large / &
 made them whyte in the bloude of the lābe: therfoze are they
 in the presence of the seate of God & serue hym daye & nyght
 in hys temple / and he that sytteth in the seate / * wvill dwel
 amonge them. They shall hunger & thomeze nother thyng / no
 ther shall the Sonne lyghte on them / nother any heate: For
 the lambe which is in the myddes of the seate / shall fede thei /
 & shall leade them vnto fountaynes of lyuynge water: * &
 God shall wype away all teares from thei eyes.

The seuenth seale is opened / ther is silēce in heauen:
 the foure angels blowe thei trompettes / and greate
 plagis folo we vpon the earth.

The. viii. Chapter.

And when he had opened the seuenth seale / ther was
 silence in heauen aboute the space of halfe an houre.
 And I sawe seven angels standynge befoze God / and
 to them were geuen seven trompettes. And another
 angell came and stode befoze the autler / hauynge a golde cē
 ser / & moche of odoures was geuen vnto hym / that he shuld
 offere of the prayers of all sayntes vpon the golden autler /
 whych was befoze the seate. And the smoke of the odoures
 whych

The .vii. fygure.



psal 110.2 which came of the *prayers of all sayntes / ascended by be-
fore God out of the angels hande. And the angell toke the
censer / and fylled it with fyre of the aulter / and caste it into
the earth / & voyces were made / & thōd'inges / & lighteninges
and ear thquake.

And the seven angels which had the seven trompettes /
prepared them selues to blowe. The first angel blew / and
ther was made hayle and fyre / which were myngled with
bloud / and they were cast in to earth: and the thyrde parte of
trees was burnt / & all grene grasse is ashyent. And the se-
cond angell blew / & as it were a great mountayne burning
with fyre was cast in to the see / & the thirde parte of the see
turned to bloud / and the thyrde part of the creatures which
had lyfe / dyed / & the thyrde part of shippes were destroyed.

And the thyrde angell blew / and ther fell a grete starre
from heaue / burninge as it were a cresset / and it fell in to
the thyrde parte of the ryuers / & in to fountaynes of waters / &
the name of the starre is called Wormewood. And the thyrde
parte of the waters was turned to wormewood. And many
men dyed of the waters / because they were made bitter. And
the fourth angell blew / and the thyrde part of the sunne was
smiten / and the thirde parte of the moone / & the thyrde part
of starres / so that the thyrde parte of them was darkened.
And the daye was smitten / that the thyrde part of it shuld not
shyne / & lykwyse the night And I beheld / & herde an angell
saying thow to the middes of heauen / & saying with a loude
voyce: Wo / wo / wo to the inhabitants of the earth / because
of the voyces to come of the troupe of the thre angels / whych
were yet to blowe.

The fifth & sixt angel blow thes tropettes: the starre
falleth from heaue: the locustes come out of smoke: The
first wo is past: the foure angels that were bounde are
loosed / and the thirde parte of men is kylled.

The. ix. Chapter.

zacha. 9. b

Apoc. 14. c

and. 9. a.

Apoc. 7. a.

And the fyfte angell blew / and I sawe a starre fallen
from heauen vnto the earth. And to hym was geuen
the keye of the *bottomlesse pytte. And he opened the
bottomlesse pytte / and ther arose a smoke of the pytte /
as it were the *smoke of a grete fornace. And the
sunne and the aye were darkened / by the reason of the
smoke of the pytte. And ther came out of the smoke locustes
vpon the earth: & vnto them was geuen power as the scorp-
ions of the earth haue power. * And it was sayde vnto the
that they shulde not hurte the grasse of the earth / nother any
grene thyng: nother any tree / but onely those men whych
haue not the seale in theyr fore heades / & to them was com-
maunded that they shuld not kyll the / but that they shulde be
tormented fyue monethes / and theyr payne was as the payne
that

The. Iiii. fygure.



The .is. fygure.



that commeth of a scorpō / when he hath stonge a man. And in those dayes shall men * seke death / & shall not fynde it: and shall desyre to dye / & death shall flye from them. Ofec. 16. 6
Apoca. 6. 6

B And the similitude of the locustes was lyke vnto hoxses prepared vnto battayl / and on their heates were as it were crownes / lyke vnto golde: & they faces were as it had bene the faces of men. And they had heere as the heere of women. And their tethe were as the tethe of lyons. And they had habbergions / as it were habbergions of yron. And the sounce of their wynges was as the soude of charettes whē many hoxses rūne together to battayll. And they had rayles lyke vnto scorpions / and there were stynges in their rayles. And they power was to hurt mē fyue monethes. And they had a kyng ouer them / which is the angell of the bottomlesse pyr / whose name in the hebrew tung is Abaddō: but in the Greke tung / Apollyon. One two is pass / and beholde two woos come yet after this.

C And the sixte angell blewe / and I herde a voyce from the foure corners of the golden autler which is before God sayenge to the fyrte angell / which had the trompe: Nowse the foure angels / which are boude in the greates puer Euphrates. And the foure angels were loosed / which were prepared for an houre / for a day / for a moneth / & for a yere: for to slay the thyrde part of mē. And the nōbre of hoismē of warre / were twenty tymes .x. m. And I herde the nōbre of thē. And thus I sawe the hoxses in a vision / & them that sat on thē haupnge frys habbergions of a palewe & bymstoupe colour / and the heades of the hoxses were as the heades of lyons. And out of their mouthes went forth fyre / and smoke / and bymstome. And of these thre was the thirde parte of men kyllid: that is to saye / of fyre / smoke / & bymstome / which proceded out of the mouthes of them: for they power was in their mouthes and in they rayles: for their rayles were like vnto serpentis / and had heades / and with them they dyp hurr: And the remnaunt of the men which were not kyllid by these plages / repēted not of the dedes of their hādes / that they shulde not worshippe deuils / & ymages of golde / and syluer / and brasce / & stone / and of wod / whi h nether can se / nother heare / nother go. * Also they repented not of they murthur / and of they wyckcraft / nother of they wjozdomē / nother of they theste. Apoc. 22. 6

E The angell hath the boke open / he streareth ther Malbe nomoze tyme: he geueth the boke vnto Iohn / which eateth it vp.

The .x. Chapter .

I. iij

and

The .v. fygure.



And I sawe another myghty angell come downe fro
heaven/ clothed wth a cloude/ & the raynbowe vpo
hys heade. And hys face as it were the Sonne/ & hys
feet as it were yllers of fyre: & he had in hys hande a
lytle boke open: & he put hys ryght foote vpo the see/
& hys left foote on the earth. And cryed wth a loud voyce/
as when a lyon roareth. And when he had cryed/ seven than
ders spake they: voyces. And when the seven thunders had
spoken they: voyces. I was aboute to wyte. And I herde a
voyce from heaven sayenge vnto me: seale vp those thynges
whiche the seven thunders spake/ and wyte them not.

* And the angell whych I sawe stande vpon the see/ and
vpon the earth/ lyfte vp hys hande to heaven/ and swoze by
hym that lyueth for evermore/ whpche created heaven/ and
the thynges that there in are/ and the see/ and the thynges
whpche are ther in/ that ther shalbe nomore tyme: but in the
dayes of the voyce of the seventh angell/ when he shall be-
gynne to blowe/ & the mystery of God shalbe synghed/ as he
preached by hys seruantes the Prophetes.

B And the voyce which I herde from heaven spake vnto me
agayne/ & sayde: Go & take the lytle boke which is open in
the hande of the angell/ whiche standeth vpon the see/ & vpon
the earth. And I went vnto the angell/ & sayde vnto him: Geue
me the lytle boke. And he sayde vnto me: * Take it/ & eate it
vp/ and it shall make thy belly bytter/ but it shalbe in thy
mouth as swete as honny. And I toke the lytle boke out of
his hande/ & dyd eate it vp/ and it was in my mouth as swete
as honny: and as soone as I had eate it/ my belly was bytter.
And he sayde vnto me: Thou muste prophesye agayne vn-
to the people/ and to the mynthen/ and tungen/ and to many
kynges.

The temple is measured. The seconde two is past.

The. xi. Chapter.

And ther was geuen me a rode lke vnto a rode/ and it
was sayde vnto me: * Ryle & mete the temple of God/ & the
aulter/ and them that worshyppe thereon/ and
the quyre whpche is within the temple/ caste out/ and
mete it not: for it is geuen vnto the Gentyles/ and the holy
crite shal they treade vnder foote. xliij. monethes. And I wote
gene power vnto my two wyntelles/ and they shall prophesye
x. ii. C. lxx. dayes clothed in sacke cloth. * These are the
olpyne trees/ and two candelypkes/ standynge before the
God of the earth.

And yf any man wyll hurte them/ fyre shall procede oute
of theyr mouthes/ and consume theyr enemyes. And yf any
man wyll hurte them/ this wyse muste he be kylled. These
haue power to shut heauē/ that it rayne not in the dayes of
theyr prophesying: & haue power ouer waters to turne the to
lytill bloude/

Dan. 12. 8

4. esd. 14. 2
Ezech. 3. 3

Ezech. 40
41. 42. 43.

Jacha. 4. 8

The vi. fygure



bloude/ and to smyte the earth wprh all maner plagues/as of
ten as they will.

B * And when they haue synned theyr testimony/ the beaſt Dan. 7. d.
that came out of the bottōles ppr/ Shall make warre agaynst Apoc. 13. b
th: & Shall overcome them/ & kyll them. And theyr bodyes
Shall lye in the ſtreets of the greate cite/ whych ſpiritually
is called Sodom and Egypte/ Were oure Lord is crucified.
And ſome of the people and kynnedes/ and tungen/ and of
the nations/ Shall ſe theyr bodyes thre dayes and an halfe/
and Shall not ſuffre theyr bodyes to be put in graues. And
they that dwell vpon the earth/ Shall reioyce ouer them & be
glad/ and Shall ſend gyftes one to another: for theſe two pꝛo
phetes bered them that dwell on the earth.

* And after thre dayes and an halfe the ſpyete of iſpe from Dan. 12. b
God/ entred into them. And they ſode bp vpon theyr ſete: &

* greate feare came vpon them whych ſawe them. And they Dan. 11. f
heroe agreate voyce from heauen/ ſapenge vnto them: Come
bp hether. And they aſcended bp in to heaue in a cloude/ and
theyr encynges ſawe them. And the ſame houre was ther a
greate earthquake/ and the tenth parte of the cite fell/ and
in the earth quake were ſlayne names of men/ ſeuē M. and
the remnaunt were feared/ and gaue gloꝝy to God of heaue.
The ſeconde wo is paſte/ and beholde/ the thyrde wo will
come anone.

¶ The ſeuenth angell blo weth hys trompet: Ther apēa
reth in heauen a woman clothed wprh the Sunne: Mi-
chael fyghteth wprh the draggon/ whych the perfecū
reth the woman.

The xii. Chapter.

A And the ſeuenth angell blew / and ther were made
greate voyces in heauen ſapenge: The kyngdome of
thys worlde are oure Lordes and hys Chriſtes / and
he Shall raigne for euermore. And the foure and twē-
ty Elders/ whiche ſat befoze God on theyr ſeates/ fell bpō
theyr faces / and wouthypped God/ ſapenge: We geue the
thankes Lorde God almyghyte: which art and waſt/ and art
to come/ for thou haſt receaueth thy great myghte/ and haſt
raigned. And the they then were angry / and thy wꝛath is
come/ and the tyme of the dead that they ſhulde be iudged/ &
that thou ſhaldeſt geue rewarde vnto thy ſeruañtes the pꝛo-
phetes and ſapientes / and to them that feare thy name/ ſmall
and greate: and ſhuldeſt deſtrope them whych deſtrope the
earth. And the temple of God was opened in heauen/ and
ther was ſene in hys temple the worke of his teſtament: and
ther folowed lychtenynges / and voyces / and thondꝝynges
and earthquake / and a greate bayle.

And ther appeared a greate token in heauen a woman clo
thed wprh the Sunne/ & the moone vnder hys ſete / & vpon
l b hys

The. vii. fygure.



hys heade a crowne of twelve starres. And she was wyth chylde / & cryed traunaplyng in birth / and payned ready to be deliuered. And ther appeared another token in heauen / & he holde a greate reede dragon / haupnge seven heades / and ten hornes / & seven crownes vpon hys heades: & hys tayle dyde the thyrde parte of the starres / & cast the to the earth.

C And the dragon stode before the womā / whych was ready to be deliuered: for to deuoure hys chylde / as soone as it were borne. And she brought forth a man chylde / whiche shulde rule all nacions with a rood of yron. And hys sonne was taken vp vnto God / and to hys seate. * And the woman fled in to wyldernes / where she had a place prepared of God / that they shulde fede her there / a .xii. C. and lx. dayes.

Apoc. 12. 3

And ther was a greate battayl in heauen / * Michael & hys angels fought with the dragon / and the dragon fought and his angels / and preuailed not / nother was there place founde any more in heauen. * And the great dragō that olde serpent / called the deuell & Sathanas / was cast out. Whiche deceaued all the worlde And he was cast in to the earth / and hys angels were cast out with hym also.

Dan. 12. 6

Esa. 14. b.

Luch. 10. b

D And I herde a lotwe voyce / whych sayde in heauē: Now is saluacion / & strenght / the kyngdome become our Gods / & the power is Chrystes: for he is cast downe / whiche accused the before God dayes nyght. And they ouercame hym by the bloude of the lambe / and by the woide of theyr testimoyny / and they loued not theyr lyues vnto the death. Therefore reioyce ye heauens / & ye that dwell in them. Wo to the inhabitors of the earth / and the see: for the deuill is come down vnto you / whiche hath greate wrath / because he knoweth / that he hath but a shorte tyme.

And when the dragon sawe / that he was caste vnto the earth / he persecuted the woman / whych brought forth the man chylde. And to the woman were geuen two wynges of a greate Eagle * that she myght flye in to the wyldernesse / in to hys place where she is nourished for a tyme / two tymes and halfe a tyme / from the presence of the serpent. - And the dragon cast out of hys mouth water after the woman / as it had bene a ryuer / that he myght cause her to be caught of the floude. And the earth holpe the woman / & the earth opened hys mouth / and swalowed vp the ryuer whych the dragon cast out of hys mouth. And the dragon was wroth with the woman and wente and made warre with the remnant of hys seide / whych kepe the commaundementes of God / and haue the testimoyny of Iesus Chryste / and I stode on the see sande.

Apoc. 17. c.

+ Dan. 7. b

A beaste ryseth out of the see with seven heades / and ten hornes. Another beaste cometh out of the earth with two hornes.

The

The. viii. fygure.



The. xliij. Chater.

A And I sawe a beaste ryle out of the see/ haupng senē Apoc. 17. c
 heades/ and. x. hoznes; and vpon hys hoznes. x. crow- Dani. 7. 8
 nes/ & vpo hys head/ the names of blasphemyp. * And
 the beaste whiche I sawe it as lyke a cat of the moun-
 tayne/ and hys fete were as the fete of a beere/ & hys mouth
 as the mouth of a lye. And the o. agō gaue him hys power &
 hys seat/ and great authorite; & I sawe one of hys heades as
 it were wounded to death/ and hys deadly wounde was hea-
 led/ and all the troupe wondered at the beaste and they wor-
 shipped the dragon which gaue power vnto the beaste / &
 they worshipped the beaste/ sayenge: who is lyke vnto the
 beaste: who is able to warre with hym?

And there was geuen vnto hym a mouth to speake greate
 thynges and blasphemyes/ and power was geue vnto him/
 to do. xliij. monethes. And he opened his mouth vnto blasphe-
B mye agaynstē God/ to blaspheme hys name/ and hys taber- Apoc. 11. b
 nacle/ and them that dwell in heauen. * And it was geuen
 vnto hym to make warre with the sayntes / & to ouercome
 them. And power was geuen hym ouer all kynred/ tūge/ and
 naciō: * and all that dwell vpon the earth worshippede hym: Dani. 11. 8
 whose names are not written in the booke of lyte or the labe/
 which was kyled from the begynnyng of the world. yf any
 man haue an eare/ let hym heare. He that leaeth in to capty-
 uite/ shall go into captiuite: * he that killeth it with a sword
 muste be kylled with the sword. + There is the patience/ &
 the fapth of the sayntes.

And I behelde another beaste comminge bp out of the earth
 and he had two hoznes lyke a labe / and he spake as dyd the
 dragon. And he dyd all that the fyrst beaste coulde do in hys
 presence/ and he causeth the earth / and them whiche dwell
 therein/ to worshippinge the fyrst beaste / whose deadly wounde
 was healed. And he dyd great wonders / so that he made fyre
 come downe from heauen in the sight of men. And deceaued
C them that dwelt on the earth by the meanes of those sygnes
 which he had power to do in the sighte of the beaste/ sayenge
 to the that dwell on the earth: that they shuld make an ymage
 vnto the beaste/ which had the wounde of a sword & dyd lyue.

And he had power to geue a spere vnto the ymage of the
 beaste/ and that the ymage of the beaste shulde speake/ & shuld
 cause that as many as wold not worshippinge the ymage of the
 beaste/ shuld be kylled. And he made all / both smale & great/
 ryche and poore/ fre and bande/ to receaue a marke in thep
 right handes/ or in thep foreheades. And that no mā myght
 bye or sel/ saue he that had the mark/ or the name of the beaste
 ether the nōbre of hys name. There is treydome. Let hym that
 hath wpt/ count the nōbre of the beaste. For it is the nōbre of a
 man/ and hys nombre is syxe hundredeth / thre score and syxe.

The

The .viii. fygure



The lambe standeth vpon the mount Sion / and the vnderfyled congregation wyth hym: The angell exhorteth to the feare of God / and telleth of the fayne of Babylon.

The .xliii. Chapter.

A And I looked / and lo / a lambe stode on the mount Sion / and with hym .C. and .xliii. thousande haupnge hys fathers name / w^{ch} sitten in the^r foreheades. And I herde a voyce from heauen / as the sonde of many waters / and as the voyce of a great thondre. And the voyce that I herde / was as the harpers that playe vpon the^r harpes. And the^r songe as it were a new songe / befoze the seate / and befoze the foure beastes / and the elders / and noman coulde learne that songe / but the h^hndacth and .xliii. .M. which were redeemed from the earth. These are the^r whiche were not defyled with women / for the^r are virgins. These folowe the lambe / whither soeuer he goeth. * These were redeemed fro^m men / beynge the^r frutes vnto God and to the lambe / & in the^r mouthes was founde no gyle. For the^r are without spotte befoze the trone of God. **I**

1. Cor. 6. 6
Apoc. 5. b.

B And I sawe an angell styre in the middes of heauen hauing an euerylastynge Gospell to p^reach to the^m that syr and dwel on the earth / and to all nacjons / kynnedes / & tuges and people / sayenge wyth a loude voyce: feare God / & geue honoure to hym / for the houre of hys iudgemente is comen: & worshippe hym * that made heauen & earth / and the see & the fountaynes of water. And the^r folowed another angell / sayenge: * She is fallen / she is fallen: euen Babylon that great cytye / for she made all nacjons d^rynke of the wyne of hy^r whoredome.

psa. 145. b
Actu. 14. c

And the th^rde angel folowed them / sayenge with a loud voyce: V^e any man worshippe the beast and hys ymage / & receaue hys marke in hys forehead / or on hys hande / the same shall d^rynke of the wyne of the wrath of God / which is pored in the cuppe of his wrath. And he shall be punished in fyre and byrmstone / befoze the holy angels and befoze the lambe.

Esa. 21. b
Jere. 51. b.
Apoc. 13. a

* And the smoke of the^r torment ascendeth vp evermore. And the^r haue no rest daye nor nyght whych worshippe the beast and hys ymage / & who soeuer receaueth the prynte off hys name. * Here is the patience of sayntes. Here are the^r that kepe the commaundementes and the sayth of Iesu.

Apoc. 9. a.
and. 19. a.
Apoc. 13. b

C And I herde a voyce from heauē / sayenge vnto me: write: Blessed are the dead / which here after dye in the floode. Yee the sp^rete sayeth / that they rest fro^m the^r labours / for the^r workes folowe the. And I looked & beholde / a whyre cloud / and vpon the cloude one sittynge lyke vnto the sonne of mā / haupnge on hys heade a golden crowne / and in hys hande a sharpe sickle. And another angell came out of the temple / cryenge

The .v. figure



E crepence with a loude voyce to hym that sat on the cloude.
 *Thrust in thy scyle & reape: for the tyme is come to reape / Joel. 3. b.
 for the corne of the earth is ripe. And he that sat on the cloude Mat. 13. e.
 thrust in his scyle on the earth / and the earth was reaped.

And another angell came out of the temple / which is in
 heauen / haupnge also a sharpe scyle. And another angell
 came out from the alter / whiche had power ouer fyre / and
 cryed with a loude crye vnto hym that had the Sharpe scyle /
 and sayde: Thrust in thy sharpe scyle / and gather the clu-
 sters of the earth / for hyr grapes are ripe. And the angell
 thruste in his scyle on the earth / and cut downe the grapes
 of the bynegarde of the earth / and cast them in to the great
 wynefat of the wyath of God: and the wynefat was trodded
 without the cytie / and bloude came out of the fat / euen vn-
 to the horse byddes by the space of a thousande and fyre
 hundred and threescore.

**The seyth seuen angels / haupng seuen byalles full of
 wyath.**

The. x. Chapter.

A And I sawe another signe in heauen great and mar-
 uailous. bii. angels haupnge the seuen last plagis / Dan. 11. e.
 *for in them is fulfilled the wyath of God. And I
 sawe as it were a glassse see / myngled with fyre /
 and them that had gorte victorie of the beast / & of his ymage
 & of his marke and of the nombre of his name / stonde on the
 glassse see / haupnge the harpes of God: & they songe the
 songe of Moyses the seruante of God / & the songe of the
 lambe / sayng: Great & maruailous are thy workes. Lorde
 God almyghty / iuste & true are thy wayes / thou kynge of
 sayntes. *Who shal not feare O Lord / & gloryfy thy name? Jere. 10. e.
 For thou onely art holy / for all gentyls shall come and wor-
 shippe before the / for thy iudgements are made manifest.

B And after that / I looked / & behold / the temple of the Taber-
 nacle of testimony was open in heauen / and the seuen angels
 came out of the temple / which had the seuen plagis / clothed
 on pure & bryght linnen / and hauinge theyr brestes girded
 with golden girdels. And one of the foure beastes gaue vn-
 to the seuen angels seuen golden byalles / full of the wyath
 of God which lyueth for evermore. *And the temple was 3. e. 44. e.
 full of smoke / for the glory of God / and for his power / &
 no man was able to entre into the temple / tyl the seuen
 plagis of the seuen angels were fulfilled.

The angels poure out theyr byalles.

The. xij. Chapter.

in

And

The. vi. fygure.



A And I herde a great voyce out of the temple / saying to the seven angels: go your wayes / poure out your vialles of wrath vpon the earth. And the fyrst went / & poured out his viall vpon the earth / & ther fell a noy som & soze botch vpon the men which had the marke of the beast / & vpon them that worshipped his ymage. And the seconde angell shed out his viall vpon the see / and it turned as it were into the bloude of a dead man: and euery lyving thyng dyed in the see. And the thyrde angel shed out his viall vpon the ryuers & fountaynes of waters / and they turned to bloud. And I herd an angell saye: Lord which art & wast / thou art ryghtuous and holy / because thou hast geuen soche iudgementes / for they shed the bloude of sayntes / and prophetes / & therfore hast thou geue them bloud to drynke : for they are worthy. And I herd another angell out of the alter / saye: euen so Lord God almyghty / true and ryghtuous are thy iudgementes.

B And the fourth angel poured out his viall on the Sunne / and power was geuen vnto hym to bere men with heate of fyre. And the men raged in great heat / and spake euell of the name of God / which had power ouer those plagis / and they repented not / to geue hym glozy. And the fyfte angel poured out his viall vpon the seate of the beast / and his kyngdome waxed darke / and they gnew theyr tungen for sozowte / and blasphemed the God of heauen for sozowte / and payne of theyr sozes / and repented not of theyr dedes. And the sixt angell poured out his viall / vpon the great ryuer of Euphrates / & the water dyed by / that the waye of the kinges of the East shulde be prepared. And I sawe hie vncleane spretes / lyke frogges come out of the mouth of the dragon / and out of the mouth of the beast / and out of the mouth of the false prophet. For they are the spretes of deuils workynge myracles / to go out vnto the kynges of the earth and of the whole worlde / to gather them to the battayll of the greate daye of God almyghty. Beholde / I come as a thefe. Happy is he that watcheth & kepeth his garmentes / lest he be founde naked / and men se his shylthynesse. And he gathered them together in to a place / called in hebreue ruge / Armagedon.

C And the seventh angell poured out his viall in to the ayre. And ther came a great voyce out of heauen from the temple / sayinge: It is done. And ther folowed voyces .condynges / & lychteninges / & ther was a greate earthquake / soche as was not sence men were vpon the earth / so myghty an earthquake and so greate. And the great cytie was diuided in to thre partes. And the cytie of nacionys fell. And great Babilon came in remembraunce before God / to geue vnto her the cuppe of wyne of scarcentie of his wrath.

m ij

And

Mat. 24. d
Luch. 12. e
1. Tes. 5. a.
2. Pet. 3. b
+ Apo. 3. d

And euery I'e fledde awayne / and the mountaynes were not founde. And ther fell a greate hayle / as it had bene tal'tes / out of heauen vpon the men / and the men blasphemed God / because of the plage of the hayle / for it was greate / and the plage of it was sore.

The describeth the woman spryngge vpon the beaste wpyth ten hornes.

The. xlii. Chapter

And ther came one of the seuen angels whpych had the seuen vyalles / and talked with me / sayeng vnto me: **A** Come / I wpyll shewe the the iudgement of the greate whoze / that spryeth vpon many waters / with who the kynges of the earth haue committed whozedome / and the inhabytters of the earth are dzonken wpyth the wyne of hyz fornicacion. And he carped me awayne in to the wyldernesse in the spete. And I sawe a woman spt vpon a rose coloured beaste / full of names of blasphemy / whpych had seuen heades and ten hornes. And the woman was araped in purple and rose coloure / and decked wpyth golde / p'ecious stone / and pearles / and had a cuppe of golde in hyz hande / full of abhominacions / and spithynesse of hyz whozdom. And in hyz for- heade was a name wpytten / a mystery : greate Babylon the mother of whozedome and abominacions of the earth. And I sawe the wyfe dzonken wpyth the bloude of sayntes / and wpyth the bloude of the wyrtynesses of Iesu. And when I sawe her / I wondred wpyth a greate maruayle. **B**

And the angell sayde vnto me: Wherfore maruaylest thou? I wpyll shewe the the mystery of the woman / & of the beaste that beareth her / whi: he hath seuen heades / and ten hornes. The beaste that thou seyst / was / and is not / & shall ascende out of the bottomlesse pyt / and shall go in to perdition / and that they dwell on the earth shall wonder (whose *names are not wpytten in the boke of lyfe from the begyn nyng of the worlde) when they beholde the beaste that was and is not. And here is a mynde that hath wpyledome.

The seuen heades are seuen mountaynes / on whpych the woman spryeth: they are also seuen kynges. s'pue are falle / and one is / and the other is not come. Whē he cometh he must continue a space. And the beaste that was / and is not / is euē the eyght / and is of the seuen / and shall go in to destruction. **C** *And the ten hornes whpyche thou sawest are ten kynges / whpyche haue not yet receaued the kyngdome / but shall receaue power as kynges at one houre with the beaste. These haue one mynde / and shall geue theyz power / and strength vnto the beaste. These shall fyght with the lambe / and the lambe shall ouercome them. For he is *Lorde of all Lordes / and kyng of all kynges: and they that are on hyz syde / are called / and chosen and saythfull.

And

Luck. 13. b
Johil. 1. a.
Apoc. 13. b

Dant. 7. b
Apoc. 13. a

1. Tim. 6. c
Apoc. 19. c



Esa. 8. b.

And he sayde vnto me: * The waters whych thou sawest / where the whoze spryng / are people / & folke / and nacjōs / and tūges. And the ten hojnes / whiche thou sawest vpon the beast / are they which shall hate the whoze / & shall make her desolate / and naked / and shall eate hyr frethe / & burne her with fyre. For God hath put in thei hartes / to fulfyll hyr wyl / & to do with one consente / for to geue hyr kyngdome vnto the beste / vntill the wordes of God be fulfilled. And the womā which thou sawest / is that grete cite / which raggneth ouer the kynges of the earth.

The louers of the worlde are sorow for the fall of Babylon / but they that be of God haue cause to reioyce for hyr destruction.

The. xliii. Chapter.

Esa. 21. b.

Jere. 51. b.

Apo. 18. b.

And after that I saw another angell come downe fro heauen / hauinge grete power / and the earth was lychtēd wth hyr byghnesse: & he cryed myghtyly with a stronge voyce / sayenge: * She is fallen / she is fallen / enen grete Babylon / & is become the habitacion of deuils / and the holde of all vnclēane sprytes / & a cage of all vnclēane and hateful bydes: for all nacjōns haue dronken of the wyne of the wyath of hyr whozedome. And the kynges of the earth haue cōmycted fornicacyō wth her / and hyr marchaūtes are waxed ryche of the abundaunce of hyr pleasures.

Gene. 19. c.

2. Cor. 6. c.

And I herde another voyce from heauen sayenge: * come awayne from her my people / that ye be not partakers of hyr synnes / lest ye receaue of hyr plages. For hyr synnes are gone vp to heauē / & the Lord hath remēbred hyr wickednes. Rewarde her euen as she rewarded you / & geue her dubble accordyng to hyr workes. And poure in dubble to her in the same cuppe / whych she fylled vnto you. And as moche as she glorified her selfe / and lpueth vnto rōly / so moche poure ye in for her of punyshment / and sorow / for she sayeth in hyr hart: * I syt being a quene / & am no wyddowe / & shall se no sorow. + Therfore shall hyr plages come at one daye / death: and sorow / and hunger / and she shall be brynt with fyre / for stronge is the Lord God which shall iudge her.

Esa. 47. a.

+ dani. 8. d.

2. Tes. 2. b.

* Apo. 17. d.

And the kynges of the earth shall betwep her / and waple ouer her which haue committed fornicacyō / and lpued wā to only wth her / when they shall se the smoke of hyr burnyng / and shall stāde as farre off for feare of hyr punyshment / sayenge: Alas / Alas / that grete cytye * Babylon / that myghty cytye: for at one houre is thy iudgement come. And the marchaūtes of the earth shall wepe and waple in them selues / because no man wyl by thei wāre any moze / the wāre of Golde / and siluer / & of p̄cious stone / of pearle / & sp̄ke / & purple / & charlet / & all thynnen wood / & all maner vessels of puerp / & all maner vessels of moost p̄cious wood

and

The viii. fygure



and of brasse/and of yron/and synomom/and odours / and opyntmentes/ and frankynsence/ and wyne/ and oyle/ and tyne floure/ and tobrate/ and cattell/ and shepe/ and hores/ and charrettes/ and bodyes/ and soules of men.

And the appels that thy soules lusted after / are departed **D** from the. And all thynges in whiche were dentye/ and had in pryce/ are departed from the/ and thou shalt fynde them no more. The marchautes of these thynges whych were traied ryche by her/ shall stande a farre of for feare of the punishment of her/ wepyng and waylyng/ and sayenge: * Alas alas/ that greate ctyte/ that was clothed in sylke/ & purple/ & scarlet/ & decked with golde/ & precious stone/ & pearles: for at one houre so greate ryches is come to naught.

Jere. 51. b.

And euery myppe gouernour / and all they that occuppe myppes/ and myppmen whych worke in the see/ stode as farre of/ and cryed/ when they sawe the smoke of hyr burnyng/ and sayde: What ctyte is lyke vnto this greate ctyte? And they cast dust on theyr heades/ and cryed wepyng and waylyng/ and sayde: Alas alas/ the greate ctyte / in herp were made ryche all that had myppes in the see/ by the reason of hyr wares: for at one houre is she made desolate.

Jere. 51. b.

Reioyce ouer her thou heauen/ and ye holy Apostles / and Prophetes: for God hath geuen poure iudgements on her. **E** And a myghtre angell toke vp a great stone lyke a myllstone/ and cast it in to the see/ sayenge: Wpith soche violence shall that * greate ctyte Babylon be cast/ and shall be founde no more. And the voyce of harpers/ and musicyans/ and of pipers/ and trompettes shall be herde no more in the: and no craftes man/ of what soeuer craft he be/ shall be founde any more in the: & the founde of a myll shall be herde no more in the: & the voyce of the byrd egrome/ and of the byrde/ shall be herde no more in the/ for thy marchautes were princes of the earth. And wpyth thynne inchauntement were deceaued all nacyes: & in her was founde the bloude of the Prophetes: & of the sayntes/ & of all that were slayne vpon the earth.

Jere. 16. 25

¶ Waple of thankes are geuen vnto God for iudgng the whore/ and for auengng the bloude of his seruantes. The angell wyll not be wrothpypped. The foules and byrdes are called to the slaughter.

The xix. Chapter.

And after that/ I herde the voyce of moche people in heauen/ sayenge: Alleluya. Saluacyō and gloze/ and honoure / and power be ascribeth to the Lorde oure God / for true and ryghtuous are hys iudgements/ because he hath iudged the greate whore/ wherche dyd corrupte the earth with hyr fornicacyon/ and hath auenged the **A** bloude of hys seruantes of hyr hande. And agayne they **Apoc. 9. a.** and. 14. c. sayde: Alleluya. * And smoke rose vp for euermore. And **tho**

The. vii. fygure.



the. xliiij. elders / & the four beastes fell do wne / & worshipp-
ped God that sat on the seate / saye: Amen. Alleluya. And a
boyc came out of the seate / saye: Wraile our Lorde God
all ye that are hys seruautes / & ye that feare hym both small
& great. And I herde a boyc of moche people / euen as the
boyc of many waters / & as the boyc of stronge thoudynges /
saye: Alleluya / for God omny potent ragnyeth. Let vs
be glad and reioyce / and geue honoure to hym: for the ma-
riage of the lambe is come / & hys wyfe made her self ready.
And to her was graited / that she shulde be arreyd with pure
& goodly splyke: (As for the splyke / it is the ryghtuousnes of
sayntes.) And he sayde vnto me: * Blessed are they whiche

Mat. 22. a

Luch. 14. a

Actu. 10. c.

and. 1. b. c.

Apo. 22. c.

are called vnto the lambes supper. And he sayde vnto me:
these are the true sayenges of God. And I fell at hys fete / to
worshyppe hym. And he sayde vnto me: * Se thou do it not.
for I am thy felowe seruaunte / and one of thy brethren / and
of them that haue the testimony of Iesus. Worshyppe God.

Apo. 1. c.

and. 2. c.

for the testimony of Iesus is the sprete of prophesie. And I
sawe heauen open: and beholde / a whyte horse and he that
sat vpon hym / was called faithfull and true / and in rygh-
tuousnesse dyd he iudge / & make battayle. Hys eyes * were
as a flame of fyre / and on hys heade were many crownes: &
he had a name wyrtten / that no man knowe but hym selfe.

Esa. 63. a

* And he was cloted wyth a vesture dypt in bloude / and his
name is called / the worde of God. And the warrpers which
were in heauen / folowed hym vpon whyte horses / clothed

Apo. 1. c.

wyth whyte and pure splyke / and * oute of hys mouth wente
a sharpe swearde / that wyth it he shulde Smyte the thevther

Ipsal. 2. b

* And he shall rule them wyth a rodde of fyre / & he trode the
wynefatte of the fearcenesse & the wrath of almyghty God.
And hath on hys vesture / and on hys thyghe a name wyrtten

Dan. 12. a

1. Tim. 6 c

* kynge of all kynges / and Lorde of all Lordes.

Apo. 17. c

And I sawe an angell stāde in the Sūne / & he cryed wyth a
loude boyc / saye to all the foules that flye by the myddes
vnder the heauē: Come / & gather your selues together vnto

Eze. 39. d.

the supper of the greates God / that * ye maye eate the fleshe
of kynges / & of hyghe captaynes / & the fleshe of mighty me /
& the fleshe of horses / & of them that sytte on the / & the fleshe
of all fre men & bondemen / both of small and great. And I
sawe the beaste / and the kynges of the earth / & their war-
rers gathered together / to make battayle agaynst him that
sat vpon the horse / and agaynst hys souldyers.

Dan. 7. b.

Mat. 25. b.

poc. 20. c

Iheb. 4 c

And the beaste was taken / and wyth hym that false pro-
phete that wrought myracles before hym / wyth whiche he
deceaued the that receaued the beastes marke / & the that wor-
shipped hys ymage. * These both were cast quicke in to a
pōde of fyre burnyng wyth bym stone: & the remnaunt were
slayne wyth the + swearde of hym that sat vpon the horse /
whiche

The. xx. fygure.



whych the swearde proceded out of hys mouth/ & all the foules were fylled with theyr flethe.

The dragon is bounde for a thousande yeares. The dead arylle/ and receaue iudgement.

The. xx. Chapter.

Job. 4. b.
2. pet. 2. b

And I sawe an angell come downe from heauen / ha-
uynge the keye of the botto[m]lesse pyt / & a great chapne
in hys hande. * And he toke the dragon that olde ser-
pent (whiche is the deuell and Sathanas) & he bounde
hym a thousande yeares: and caste hym in to the botto[m]lesse
pyt / and he bounde hym / & set a seale on hym / that he shoulde
deceaue the people nomore / tyll the thousande yeares were
fulfylled. And after that muste he be loosed for a lyttell
season.

Dani. 7. b
Apoc. 4. a.

* And I sawe seates / and they sat vpon them and the iud-
gemente was geuen vnto them: and I sawe the soules of the
that were beheaded for the wytnesse of Iesu / & for the worde
of God: whiche had not worshipped the beaste / norther hys
ymage / norther had taken his marke vpon theyr foreheades /
or on theyr handes: and they lyued / and raygned with Christ
a thousande yeare: but the other of the dead men lyued not
agayne / vntyll the thousande yeares were fynished. Thys
is that fyrst resurrection. Blessed and holy is he that hath
parte in the fyrst resurrection. On sache hath the secōd death
no power / but they shall be the prestes of God & of Christ / &
shall raygne with hym a thousande yeares.

Eze. 38. a.
and. 39. i

And whan the thousande yeares are expyred / Sathan shal
be loosed out of hys prison / and shall go out to deceaue the
people which are in the foure quarters of the earth * Gog &
Magog / to gather them together to battayle / whose nombre
is as the sande of the see / & they went vpon the playne of the
earth / & compassed the tentes of the sayntes aboute / & the be-
loued cytye. And fyre came downe from God out of heauen /

Dani. 7. b
Apo. 19. d.
Mat. 25. d.

& deuoured them: * and the deuell that deceaued them / was
caste into a lake of fyre & brimstone / where the beast and the
falle prophet were / and shall be tormented daye and nyght
for evermore. And I sawe a greate whyte seate / & hym that
sat on it / fro whose face fled awaye both the earth & heauen

Dani. 12. a

& theyr place was nomore founde. * And I sawe the dead /
both great & small stande before God: And the booke were
opened / & another booke was opened / which is (the booke) of
lyfe & the dead were iudged of the thynges which were wryt-
ten in the booke accordyng to theyr dedes / & the see gaue vp
hys dead / which were in her / & death / and hell deliuered vp
the dead / which were in thē: & they were iudged euery mā ac-
cordyng to hys dedes. And death & hell were caste in to the
lake of fyre. This is the secōd death / & whosoever was not
found wrytten in the booke of lyfe / was cast in to lake of fyre.

Apoc. 13. b

In thys

The. vii. fygure,



In this chapter is described the newe and spiritual Jerusalem.

The. xxi. Chapter.

Esa. 65. c.
2. Ier. 3. b

And I sawe a new heauen and a new earth. For the first heauen / and the first earth were banished away / & ther was nomore see. And I Ihon sawe that holy cite newe Jerusalem comedowne fro God out of heauen / prepared as a bride garnished for hyr husbnde. And I herde a great voyce from the seate / sayeng be- holden / the tabernacle of God is with men / & he will dwel with them. And they shall be his people / and God him selfe shall be with them and shall be theyr God. And God shall wipe away all teares from theyr eyes. And ther shall be no more death / nother sorow / nother shall there be any more payne / for the olde thynges are gone. And he that sat vpon the seate / sayde: Beholde / I make all thynges newe. And he sayde vnto me: Wrytte / for these wordes are saythfull and true.

Esa. 43. a.

Esa. 25. b

Apoc. 7. c.

Esa. 65. c.

2. Cor. 5. c

2. Ier. 3. b

+ Esa 4 + b

Apoc. 1. b.

and. 22. c.

zacha. 8. b

Ier. 8. c.

Apoc. 20. c

zacha. 2. a

Apoc. 1. b.

and. 22. c.

zacha. 8. b

Ier. 8. c.

Apoc. 20. c

zacha. 2. a

Apoc. 1. b.

and. 22. c.

zacha. 8. b

Ier. 8. c.

Apoc. 20. c

zacha. 2. a

Apoc. 1. b.

and. 22. c.

zacha. 8. b

Ier. 8. c.

Apoc. 20. c

zacha. 2. a

Apoc. 1. b.

and. 22. c.

zacha. 8. b

Ier. 8. c.

Apoc. 20. c

And he sayde vnto me: it is done. + I am Alpha & Omega / the begynnyng / & the ende. I will geue to hym that is a thyrst of the wel of the water of lyfe fre. He that overcometh shall inheret all thynges / I will be his God / & he shall be my sonne. But the fearefull & vnbeleuyng / & the abhominable / & murthurers / and whoremongers / & forcerers / & idolaters / and lyars / shall haue theyr parte in the lake / that burneth with fyre / & byrmstone / which is the secōde death. And ther came vnto me one of the seuen angels / which had the seuen vials full of the seuen laste plagues: & talked with me / sayenge: come hyther / I will shewe the the bride / the lābes wyfe. And he caried me awaye in the spyre to a greete & an hye mountayne / & he shewed me the great cite / holy Jerusalem descending out of heauen from God / hauyng the brightnesse of God. And hyr byrnyng was lyke vnto a stone moost precious / euen a jaspar cleare as cristall: & had great and hye walles / & had twelue gates / and at the gates twelue angels: & names wrytten / whiche are the twelue tribes of Israel: on the east parte thre gates / & on the north syde thre gates / and toward the south thre gates / and on the westside thre gates: and the wall of the cite had twelue foundacions / and in them the names of the lambes twelue Apostles.

* And he that talked with me / had a golden rede to measure the cite withall / & the gates therof / & the wall therof. And the cite was buylt foursquare / & the lengthe was as large as the bredth of it / & he measured the cite with the rede xiiij. furlonges: & the length & the bredth / & the heygth of it / were equall. And he measured the wall therof / an. c. xliiij. cubytes / after the measure of a mā / which the angell had. And the buyldyng of the wall of it was of jaspar. And the cite was

was of pure golde/ lyke vnto cleare glasse: & the foundacions
of the walles & of the cyrte were garnished with all maner
of precious stones. The fyrst foundation was a Iaspur/ the
second a Sapphyr/ the thyrde a Calcedony/ the fourth a Sma-
ragde/ the fyfte a Sardonyx/ the sixte a Sardeos/ the seuenthy
a Crisolpyr/ the eyght Berall/ the nyynth a Topas/ the tenth
a Chrysoprasos/ the eleuenthy a Jacinct/ the twelfth an Amatis.

D And the twelue gates were twelue pearles/ & euery gate
was of one pearlye/ & the kete of the cyrte was pure golde/
as a thowndyngnyng glasse/ & I saw no temple therin. For the
Lorde God almyghy & the lambe is the temple of it/ & the cy-
rte hath no nede of the Sunne/ nother of the Moone to lych-
ten it. For the brightnes of God dorsh lighten it: & the lambe
is the light of it. And the people which are saued/ shall walke
in the lycht of it: & the kinges of the earth shall brynge their
glory vnto it. * And the gates of it shall not be shut by daye. Esa. 60. b.
For ther shall be no nyght there. And ther shall entre into it
none vncleane thyng: nother what soeuer worketh abho-
my nacion/ or maketh lyes: but they which are wrytten in
the lames boke of lyfe.

¶ The ryuer of the water of lyfe/ the frutefulnesse and
lyghte of the cyrte of God. The Lorde geueth euery hys
seruauntes warnyng of thynges for to come: The an-
gell wyl not be worshypped. To the word of God may
nothyng be added nor mynyshed ther from.

The. xxij. Chapter.

A And he shewed me a * pure ryuer of water of lyfe/ cleare Zacha. 13. a
as crystall/ procedynge oute of the seate of God & off and. 14. b.
the lambe in the myddes of the kete of it: & of ether
syde of the ryuer was ther wood of lyfe/ which bare
twelue maner of frutes/ and gaue frute euery moneth: & the
leaves of the wood serued to heale the people with all.

And ther shall be no more curse/ but the seate of God and
the lambe shall be in it/ and his seruauntes shall serue hym:
* And they shall se hys face/ and hys name shall be in theyr
foreheades. + And ther shall be no nyght there/ and they
nede no candle/ nother lyghte of the Sunne: For the Lorde
God geueth them lyghte/ and they shall raygne for ever-
more. 1. Joh. 3. a
Apoc. 1. a.
+ Esa. 60. d

And he sayde vnto me: these sayenges are saythfull and
true. And the Lorde God of the holy prophetes sente hys an-
gell to shewe vnto hys seruauntes/ the thynges which must
woztely be fulfilled. Beholde/ I come woztely. * Wha ppy
is he that heperth the sayenge of the prophery of thys boke.
I am Iohn/ which sawe these thynges and herde them. And
whan I had herde & sene them/ I fell downe to worship be-
foze the fete of the angell which shewed me these thynges.
And he sayde vnto me: * thou do it not/ for I am thy felow
seruaunt Actu. 10. b

Seruaunte and the felow seruaunte of thy brethre the prophetes / & of them which kepe the sayenges of thys boke.
Woe vnto hym that doeth thus.

And he sayde vnto me: seale not the sayenges of the prophesy of thys boke. For the tyme is at hande. * He that doeth euell / let hym do euell still / & he whiche is fylthy / let hym be fylthy still: & he that is righteous / let hym be more righteous: and he that is holy / let hym be more holy. And behold I come shortly / and my rewarde with me / to geue every man accordynge as hys dedes shal be. * I am Alpha and Omega / the begynnyng and the ende: the fyrst and the last. Blessed are they that do hys commandementes / that they maye be in the tree of lyfe / and maye entre in thorow the gates into the cytye. * For without are dogges and inchaunters and whoremongers / and murderers and ydolaters / and whosoever loueth or maketh lyes.

I Iesus haue sente myne angell / to testifie vnto you these thynges in the congregacions. I am the roote and the generation of Dauid / and the bright morninge starre. And the spete and the byrde saye: Come. And let hym that heareth / saye also: Come. * And let hym that is thyrste / come. And let who soeuer will / take frely of the water of lyfe.

But I testifie vnto euery man that heareth the wordes of prophesy of thys boke * if any man shall adde vnto these thynges. God shall adde vnto hym the plagues that are wyrtten in thys boke. And if any man shall mynysh the wordes of the boke of thys prophesy / God shall take awaye his parte out of the boke of lyfe / and out of the holy cytye / and fro the thynges whiche are wyrtten in this boke.

He whiche testifieth these thynges / saith.

Yee / I come quickly.

Amen. Euen so:

come Lord Je

su. The grace

of oure

Lord Iesus be

with you all. Amen.

The ende of the new Testament.

Here folowe the

Epystles of the olde Testament/ whych are
red in the Churche after the vse of Salysbury/
vpon certayne dayes of the yeare.

C The Epistle on the fyrst sondaye in Aduent. Esa. li. A.



Take vnto me/ye that holde of righ-
tuousnesse/ye that seke the Loyde.
Take hede vnto the stone/ wherout
ye are hewen / & to the pyt wherout
ye are dygged. Consyde Abraham
*poure father/ and Sar a that bare
you/ how that I called hym alone/
prospered hym well/ and increased
hym: how the Loyde cōforted Spon/
& repayred all hys decaye/ makynge
hys deserte as a Paradyse/ and hys
wylde ernesse as the garden of the

Gen. 21. A
Rom. 4. A
+ Ge. 12. A

Loyde. Myth & tope was there/ thankesgeyunge & the doyce
of prayse. Haue respecte vnto me then (O my people) & laye
thyne eare to me. * For a law & an ordynance shall go forth
fro me/ to geue lycht vnto the Gentyles. It is hard by/ that
my saluacion & my ryghtuousnesse shall go forth/ & the peo-
ple shall be dydred wth myne arme. The Ilandes/ that is/ the
Gentyles/ shall hope in me/ & put theyr trust in myne arme.
Lyfte vp your eyes towarde heauē and loke vpon the earth
beneth. * For the heauens shall banysh the atwape lyke smoke/
and the earth shall teare lyke a cloth/ & they that dwel therin
shall perishe in like maner. But my saluaciō endureth for ever
& my rightuousnes shall not cease. Therfore herke vnto me
ye that haue pleasure in ryghtuousnesse/ thou people that
bearest my *law in thyne hart + feare not the curse of mē/
be not afrayed of theyr blasphemys & reuylnges / * for
woymes & mothes shall eate them vp lyke cloth and woll.
But my ryghtuousnesse shall endure for ever/ and my salua-
cion from generacion to generacion.

Esa. 2. A.

psal. 101. D
Mat. 24. C

Jere. 31. E.
+ Mat. 10. D
Luch. 12. A
* psal. 101. D

C The Epistle on the wednesdaye in the second
weke of Aduent. Zecha. viii. A.

Thus sayeth the Loyd of hostes: I wyl turne me a-
gayne vnto Sion / & wyl dwell in the myddes of
Jerusalem: so that * Jerusalem shall be called a fapth-
full and true cyrie / the hyl of the Loyd of hostes /
pee an holy hyl. Thus sayeth the Loyd of hostes. Ther shall
yet olde mē & women dwel agayne in the stretes of Jerusalem

Esa. 1. D.

The Epyffles

pre and soch as go with slaues in theyr handes for very age.
 The stretes of the cyrie also shalbe full of sponges boyes and
 damfells / playeng vpon the stretes. Thus sayeth the Lord of
 hoostes: * yf the rescue of this people thynke it to be vnpos-
 sible in these dayes / Mulde it therfore be vnpossible in my
 sight / sayeth the Lord of hoostes: Thus sayeth the Lord of
 hoostes: I will deliuer my people from the lande of the east
 & west / & will bringe them agayne / that they may dwell at
 Jerusalem. * And they shalbe my people and I will be theyr
 God / in truerh and ryghtuousnesse.

¶ The Epistle vpon the frydaye nexte folowynge

Esa. lxi. B

Thus sayeth the Lord: I will set watchmen vpon thy
 walles (o Jerusalem) which shall nother cease daye
 nor nyght / to preach the Lord. And ye also shal not
 kepe him close / nor leaue to speake of hym / tyll
 Jerusalem be set vp / & made the prayse of the earth.
 The Lord hath sworne by his right hande / & by his stronge
 arme / that from hence forth he wyl not geue the corne to be
 meate for thyne enemyes nor the wyne (wherin thou hast
 laboured) to be drynke for the straungers. But they that haue
 gathered in the corne shall eate it / and geue thanks to the
 Lord: and they that haue bozned in the wyne shall drynke in
 the court of my Sanctuary. Staide backe / & departe asonder
 ye that stand vnder the gate: make rote me ye people / repayre
 the strete / & take a waie the stones / & set vp a toke for the peo-
 ple. Behold / the Lord proclame the endes of the world.

* Tel the daughter Sion: Se / thy saluacyon cometh. Be-
 holde / he byngeth his treasure with hym / & his actes go be-
 fore him. For they whom the Lord deliuereth / shal be called
 the * holy people. And as for the / thou shalt be called the
 greatly occupied cyrie / & not the forsaken.

¶ The Epistle on the wednesdaye in the thyrde
 weeke of aduent. Esay. ii. A

This is the worde that was opened vnto Esay the
 sonne of Amos vpon Juda & Jerusalem. * It will come
 to passe also in the processe of tyme / that the mount
 where the house of the Lord is builded shalbe the
 chiefe amonge mountaynes / and exalted aboue all
 hilles. * And all theythen shall preasse vnto hym / and
 the multitude of people shall go vnto hym / speakinge thus
 to another: * Wp / let vs go to the hille of the Lord / and to the
 house of the God of Jacob / that he maye shewe vs his waye
 & that we may walke in his pathes. + For the lawe shall
 come out of Sion / and the worde of God from Jerusalem /
 & shall geue sentence amonge the theythen / & shall reforme
 the multitude of people: * so that they shall turne theyr
 speardes in to mattoches / & theyr speares in to scythes.

* From

Of the olde Testament.

* From that tyme forth shall not one people lyft vp weapen Mich. 4. b
 agaynst another / norther shall they learne to fight any more.
 It is to the that I crye (O house of Jacob) vp let vs walke
 in the lght of the Lorde.

¶ The Epistle on the frydaye in the thyrde
 weeke of Aduent. Mat. xi. A

Ther shall come a rodde forth of the kynred of * Jesse Mat. 1. a.
 & a blossome shall sprynge oute of his roote. + The Esa. 61 a
 spere of the Lorde shall lght vpon hym: the spere Luch 4. b
 of vpsedom: & vnderstandynge: the spere of coun- and. 7. c
 sell and strenght: the spere of knowledg: & of the
 feare of God: & shall make hym feruent in the feare of God.
 For he shall not geue sentence after the thyng he that shall be
 brought before his eyes / norther shall he reproue a matter at
 the first hearing / but with rightuousnesse shall he iudge the
 poore / and with holynesse shall he resourme the temple of
 the worlde: he shall smyte the woꝛlde with the staffe of hys
 mouthe / * and with the bryeth of hys mouth shall he slaye z. Tel. 2. b
 the wycked / + rightuousnesse shall be the gyde of hys + Eph. 6. b
 loynes / tructh and saythfulnesse the gydyngge vp of hys
 raynes.

¶ The Epistle on the wednesdaye in the fourth
 weeke of Aduent. Joel ii. E. and. iii. C.

Be glad then (o ye chyldren of Sion) & reioyce in the
 Lorde poure God / for he hath geuen you the teacher
 of rightuousnes: and he it is that shall sende you
 downe howles of rayne / early and late in the first
 moneth: so that the barnes shall be full of corne / & the Joel. 3
 pyelles plenteous with wyne & oyle. * Thus shall ye know /
 that I the Lord your God dwell vpon my holy mount of Sion.
 Then shall Ierusalem be holy / and ther shall no straungers
 go thowte her any more. * At the same tyme shall the moun- Amos. 9. c
 tayne droppe swete wyne / & the hilles shall flowe with
 mylke. All the ryuers of Iuda shall haue water ynough. And
 out of the Lordes house ther shall flowe a springe / to water
 the valley of Sittim. * But Egypte shall be layed wast / and Jer. 46. a.
 + Edom shall be desolate / because they haue dealede so cruell
 with the chyldren of Iuda / & shed innocent bloude in the
 lande. Agayne / Iuda shall be inhabited for euermore / & Ieru-
 salem fro generacyō: to generacyō: for I will not leaue their
 blood vnauenged. And the Lorde shall dwell in Sion.

¶ The Epistle on the frydaye in the fourth
 weeke of Aduent. Iaha ii. B

Be glad & reioyce / o daughter Sion / for lo / * I am
 come to dwell in the myddes of the sayeth the Lorde. Ero. 25. a.
 At the same tyme shall ther many Myethen cleue to. Mat. 28. c
 the Lorde / & shall be my people. Thus will I dwell
 in the myddes of the / and thou shalt knowe / that
 m ii the

The Epyttes

Soph. i. b the Lorde of hooftes hath sent me vnto the. The Lorde shall haue Iuda in poffeffion for his parte in the holy grounde / and shall choife Ierusalem yet agayne: * Let a lile be ftill before the Lorde / for he is rpfen out of his holy temple.

¶ The Epytyle on Saynt Iohn the Euangeliftes
dape. Eccl. xv. A

Mt. 4. a.
+ Jho. 4. b **H** that feareth God / wyl do good: and who fo keepeth the lawe / shall opayne wyfdome. As an honourable mother shall she mete hym / and as a byrgyn shall she receaue hym. * Wpith the bread of lyfe & vnderftandynge shall she fede hym / and + geue hym the water of wholfome wyfdome to dryncke. yf he be conftant in her / he shall not be moued / and yf he holde hym faft by her / he shall not come to confufion. Shee shall byrnye hym to honour amonge hys neighbours / and in the myddes of the congregacyon shall she open hys mouth. Wpith the fpyete of wyfdome & vnderftandynge shall she fyll hym / & clothe hym with the garment of glory. Shee shall heape the treafure of myrth and love vpon hym / and geue hym an euerlaftynge name to heretage.

¶ The Epytyle on the twelfte dape / otherwyle called the dape of thye kynges Efav. ix. A

Actu. 26 c
Eph. 5. b. **E**t the by byrnyng / O Ierusalem / & receaue lyght: for thy * lyght commeth / and the glory of the Lorde shall ryfe vpon thee / for lo / tohyle the darknes & cloude couereth the earth / and the people / the Lorde shall thetve lyght vnto the / & hys glorye fhall be fene in the. * The Myrrhen shall come to thy lyght / & kynges to the bryghtnes that fpryngeth forth ouer the. * Lift vp thine eyes / loke rounde about the: All thefe gather them felues together / & come vnto the. Sonnes shall come vnto the from farre / & doughters shall gather them felues vnto the on euery fode. When thou feift thys / thou fhalt maruaile exceedingly / & thine hart fhall be opened: when the power of the fee fhall be conuerted vnto the / that is / when the armyes of the Myrrhen shall come vnto the. The myltitude of Camels shall couer the / the Dromedaries of Madyan & Ephra: * All they of Saba shall come / byrnyng golde and incense / & they wyng the prayfe of the Lorde.

¶ The next fondey after the twelfte dape.

Efav. xii. A

Abac. 2. c.
Erod. 15 a
pfal. 117 b
+ Joh. 6 d
*** Ipa 17 b**
pfal. 118 + a **L**ord / I thanke the / for thou wast difpleased at me: but thou haft refrayned thy felfe / & haft mercy vpon me. Beholde / God is my faluacyon / in whom I trust / and am not afraied. * For the Lorde God is my ftreight / & my prayfe whereof I fpyng / he alfo fhall be my refuge. Therefore with love fhall ye drawe + water out of the welles of the Sauoure / & then fhall ye faye: * Let vs geue thankes

Of the olde Testament.

thankes vnto the Lorde/ & call vpon hys name / and declare
his counsels amonge the heythen/ and kepe them in remem-
braunce: for his name is excellent. O synge prayses vnto the
Lorde/ for he doeth greate thynges/ as it is knowe in all the
worlde. Crye out/ & be glad/ thou that dwellest in Syon:
for greate is thy ioye/ the holy one of Israell.

The Epistle on A Wednesdaye.

Joel ij. C.

And now therfore sayeth the Lorde: * Turne you vnto
me with all your hartes/ with fastynge/ weeping:
and mournynge/ rente your hartes / and not your
clothes. Turne you vnto the Lorde your God: for he
is gracious and mercifull/ longe sufferynge/ and of
greate compassion/ & ready to pardon wyckednesse. Then/ no
doubte/ he also shall turne/ & forgiue: & after his challynge
he shall let your increase remaine for meate / & drynke offe-
rynges vnto the Lorde your God. * Blowe out the trumpet in
Syon/ proclame a fastynge/ call the congregacion/ & gather
the people together: warne the congregacion/ gather the
Elders/ bringe the chyldren/ & suckynges together. * Let
the bydegrome come out of hys chāber/ & the byde oute of
hys parloure. Let the priestes that serue the Lorde/ wepe be-
tweene the porche & the altare/ & saye Besauourable/ O Lorde
be fauourable vnto thy people / let not thyne heretage be
brought to soche confusyon/ lest the heythen be Lordes ther
of. Wherfore shuld they saye amōg the heythen: * Where
is now theyr God? Then shall the Lorde be gelous ouer his
lāde/ & spare his people. Ye the Lorde shall answer/ & saye
vnto his people: Behold / I will sende you corne / wyne and
oyle/ so that ye shall haue plenty of the: & I will nomore geue
you ouer to be a reprove amonge the heythen.

The Epistle on the frydaye nexte fo-

lowsynge. Esa. lviij. A.

And therfore / * crye now as loude as thou canste.
Leave not of/ lyfte vp thy voyce lyke a trompet / and
shewe my people theyr offences/ & the house of Jacob
theyr synnes. For they seke me sayly/ & wyl knowe
my wayes/ euen as though it were a people that dyd ryghte
and had not forsaken the statutes of theyr God. They argue
with me concernynge ryght iudgements/ and wyl please
at the laste with theyr God. Wherfore fast we/ saye they
and thou seest it not: we put oute lyues to drapynesse / and
thou regardest it not: Beholde/ * when ye fast/ poure a lone
lust remaineth still/ for ye do no lesse violence to your det-
ters: lo/ ye fast to stryfe and debate/ and to Smyte hym with
your fyste that speaketh vnto you. Ye fast not as somtyme
that your voyce myght be herde aboue. * Thynke ye this
fast pleaseth me/ that a mā shulde chaffe hym self for a daye/
n iiij and

Deut. 4. 18
and. 33. a.
Apoc. 6. c.
+ psal. 85. a
Jone. 1. a

Joel. 1. c.

1. Cor. 7. a

Deut. 32. c.
Psal. 78. b

Ezech. 3. c
Jere. 19. a
Jone 8. a
Mat. 10. a
and. 23. c.

Esa. 1. b.

zacha. 7. a

The Epyffles

and to hange do wne hys head lyke an hoke / to lye in heery
 clorh and bp^o the earth: Shulde that be called fastyng / o^r
 Deut. 15. a a day that pleaseth the Lorde: * But thys fastyng pleaseth
 not me / t^oll the tyme be thou lowse him out of b^odage / that
 is in thy daunger: that thou b^rake the othe of wycked bar-
 gapnes: that thou let the oppressed go fre / and take from
 Ezer. 18. b them all maner of burthens It pleaseth not me / t^oll * thou
 Mat. 25. c deale thy bread / to the hongrye / and bryng the pooze har-
 bouricse home in to thy house: when thou seyst the naked
 that thou clothe hym / & hide not thy face from thyne atone
 Luc. 11. d felye. * Then shall thy lychte breake forth as the mo^onyng /
 & thy healeth shall shyn as the sun: thy ryghtuousnesse
 shall go before the / and the glory of the Lorde shall embrace
 the. Then ys thou callest / the Lorde shall answer thery f^r thou
 cryest / he shall saye: Here I am. For I the Lorde thy God
 am mercifull.

The Epistle on the wednesday after the Epyll

sondaye in lent. Ezo. xxiij. C

Ezo. 31. d.
 and. 31. d.

And the Lorde sayde vnto Moses: Come vp to me in
 to the mount / and remayne there / that I may geue
 the tables of stone / and the lawe and commaunde-
 mentes that I haue wrytten / which thou shalt teach
 them. Then Moses gat him vp / & his minister Josua /
 went vp in the mount of God / and sayde vnto the elders:
 Tarrye here / t^oll we come to you agayne: Beholde / Aaron
 and Hur are w^oth you / yf any man haue a matter to do / let
 hym bryng it vnto them. Now when Moses came vp in
 to the mount / a cloude couered the mount / and the glory
 of the Lorde abode vpon Sinai / and couered it w^oth the
 cloude sye dayes / and vpon the seuenth daye he called Mo-
 ses out of the cloude. And the fashion of the glory of the Lorde
 was lyke a consumynge fyre vpon the toppe of the mounte
 in the syghte of the chyldren of Israell. And Moses wente
 in the myddes of the cloude / and ascended vp in to the
 mount / * and abode vpon the mount fortye dayes and fortye
 nyghtes.

Ezo. 34. d

Another Epistle for the same daye.

111. Reg. xij. A

In those dayes came Elias vnto Bersaba in Iuda / &
 lefte hys sad there. But he hymselfe wente a dayes
 iourney in to the wyldernesse / and came in to the
 wyldernesse / and came in / & sat hym do wne vnder a
 Juniper tree / & wished vnto his soule that he might
 dye / and sayde: It is now ynough Lorde: take my soule / for
 I am not better then my fathers. And he layed hym do wne
 and slept vnder the Juniper tree. And beholde / the angell
 rouched hym / and sayde vnto hym: Stand vp and eate. And
 he looked about hym: & behold at his heade ther was a bread
 baken

Of the olde Testament.

baken on the coles/ and a cruse wpyth water. And when he had eaten and dronken he laped hym down agayne to slepe. And the angell of the Lorde came agayne the seconde tyme/ and touched him and sayde: Stand bp / & eate / for thou hast a great wape to go. And he arose / and byd eate / and drynke / & went on tho so to the strength of that meate * foirte dayes Ero. 31. d
and foirte nyghtes / euen vnto Horeb the mounte of God. Mar. 4. a.

¶ The Epistle on the fryday next folowynge.

Ezechiel. xliij. C

This sayeth the Lord. * The same soule that spynneth Ezec. 18. c.
shal dye. + The sonne shal not beare the fathers of. + dcn. 24 c
fence / norther shal the father beare the sounes of. + Mc. 14 c
fence * The rightuousnesse of the rightuous shal be 2. pat. 25. a
vpon hym selfe / and the wyckednesse of the wycked shal be * Ro. 1. b.
vpon hym selfe also. + But yf the vngodly wyl turne Abac. 2. a.
awaye from all his synnes that he hath done / & kepe all my + Jer. 18. b
commaundementes / & do the thyng that is equal & ryghte / Ezec. 33. c.
doutlesse he shal lyue & not dye. As for al his synnes that he
dyd before / they shal not be thought vpon: but in hys rygh-
tuousnesse that he hath done / he shal lyue. * For I haue no
pleasure in the death of a synner / sayeth the Lord God / but
rather that he conuert / & lyue. A gayne yf the rightuous turne 2. Pet. 3. b.
awaye fro his ryghtuousnesse / & do iniquite / accordinge to
all the abhominations that the wycked man doeth / shal he
lyue? All the rightuousnesse that he hath done / shal not be
thought vpon: but in the faure that he hath offended wythall
& in the synne that he hath done / he shal dye. And yet ye saye:
Tu me / * The wape of the Lord is not indifferent. Heare
therfore ye house of Israel / is not my wape right? Or are
not youre wapes rather wycked? When a rightuous man Ezec. 33. c.
turneth awaye from his rightuousnes / & medleth wityh vn-
godlynesse / he must dye therin: yee for the vnrightuousnesse
that he hath done / must he dye. * Agayne / when the wycked
man turneth awaye fro his wyckednesse that he hath done /
& doeth the thing which is equal & right / he shal haue hys
soule almyghty. For in so moch as he remembreth himselfe / and
turneth from all the vngodlynesse that he hath vsed / he shal
lyue & not dye / sayeth the Lorde Almyghty.

¶ The Epistle vpon the wednesday after the seconde
sondaye in Lent. Ihesu. xliij. D

In the dayes of Ihesu * Mardocheus thought hys al
the workes and noble actes of the Lord / & made hys
prayer vnto hym sayeng: O Lord Lord / thou valeaunt Ihesu. 13. d
& almyghty kyng / for all thynges are in thy power:
& yf thou wylt helpe and deliuer Israel there is no
man that can withstande nor let the: for thou hast made
heauen and earth / and what wonderous thynges soeuer
m iij is vn

The Epystles

is vnder the heauen thou art Lorde of all thynges/ and ther is noman that can resiste the O Lorde. Thou knowest all thynges: thou worst Lorde / that it was nother of malice nor presumpon / nor for any despye of glory / that I wolde not bowe downe my self / nor woꝝshyppe pondeꝝ pꝛoude pꝛe sumptuous Aman / foꝝ I wolde haue bene content / and that wꝛth good wꝛll / yf it myghte haue done Israell any good / to haue lost euē hys footsteppes / but that I dyd it / because I wolde not set the honour of a man in the steade of the glory of God / and because I wolde woꝝshyppe none but onely the my Lorde. And thys haue I done in no pꝛyde nor presumption. And therfoꝝ O Lorde thou God and kynge / haue mercy vpon thy people: foꝝ they ymagyne how they maye byꝝngs to naught: yꝛe theyꝝ mynde and despye is to destroye / & to ouerthrowe thy people / that hath euer bene thyne inheryꝛe taulnce of olde. O despyse not thy poꝝpon / whyche thou hast deliuered / and broughte out of Eꝝypte foꝝ thyne awne self. Heare my prayer / and be mercifull vnto thy people / to whom thou hast chosen foꝝ an herptage vnto thy selfe. Turne oure complaynte & soꝝe in to ioye / that we maye lꝛue O Lord / and prayse thy name. O Lorde / suffre not the mouthes of the that prayse the / to be destroyed. And all the people of Israell in lyke maner cryed as earnestly as they coulde vnto the Lorde / foꝝ theyꝝ death and destruccyō stode before theyꝝ eyes.

The Epistle on the frydape nexte folo.
wꝛnge. Gene. xxxvii. A.

Gen. 37. a

Joseph sayde vnto his bzethꝛē: * Heare / I praye you / what I dreamed: We thought we were byndyng heues byō the felde / & my shefe arose and stode by / pour sheues round about made obeysaunce vnto my shefe. Thou sayde hys bzethꝛē vnto hym: Shalt thou be our kynge and haue dominyon ouer vs? And they hated hym yet the moꝝe because of thys dreame and his woꝝdes. And he had yet another dreame / whyche he tolde his bzethꝛē / and sayde: Beholde / I had yet another dreame. We thought the Sunne and the Moone & eleuen starrs dyd woꝝshyppe me. And when thys was tolde his father and his bzethꝛē / hys father reꝝoued hym / and sayde vnto hym: What maner of dreame is this that thou hast dreamed? Shall I and thy mother & thy bzethꝛē / come & fall before the vpon the grounde? And his bzethꝛē had enuy at hym: but * his father marked thys sayenge: So to when his bzethꝛē were gone foꝝ to kepe theyꝝ fathers cattell in Sichem / Israell sayde vnto Joseph: Do not thy bzethꝛē kepe the cattell in Sichem? Come / I wꝛll sende the vnto them He answered: * Here am I. And he sayde: So thy waye / and loke whether it be well wꝛth thy bzethꝛē / and wꝛth the cattell / and byꝝng me woꝝde agayne howe it is. And he sent hym oute of the valley of the byꝝon to

Luck. 2. g.

1. Reg. 3. d

Of the olde Testament.

byon to go vnto Sichem. Then a certayne man founde hym wanderynge out of his waye in the felde / whych asked him and sayde: Whome seekest thou? He answered: I seeke my brethren / tell me I praye the were they kepe. The man sayde: They are gone from hence / for I herde them saye: I let vs go vnto Dothan. Then folowed Ioseph after his brethren / and founde them at Dothan: Nowe when they sawe hym asafarre of / afoze he came at them / they deuysed to slaye hym / and saye one to another: No / there commeth the dreemer: * Come on / and let vs slaye hym / and caste hym in a pytte / & saye: A wycked beast hath deuoured hym: then shall it be sene what hys dreames are. When Ruben herde that / he wolde haue delpuered hym oute of theyr handes / and sayde: * Oh let vs not slaye a soule. Ruben sayde moze ouer vnto them: Shed no bloude / but cast hym in to thys pytte that is in the wylde-bernesse / and lape ye no handes vpon hym (The wolde haue delpuered hym oute of theyr handes / that he myghte haue byought him agayne vnto his father.)

Mat. 21. 8.

Mar. 12. 8.

Luck. 20. 6

Gen. 42. 8

The Epistle on the wednesdaye af-
ter the thyrde sondaye in Lent.

Exod. 22. 10.

Thus sayeth the Lorde God: * Honour thy father and thy mother / that thou mayst lye longe in the lande / whiche the Lorde thy God shall geue the. Thou shalt not kyll. Thou shalt not breake wed-
locke. Thou shalt not steale. Thou shalt beare no false wit-
nesse agaynst thy nergyhboure. Thou shalt not lust after thy nergyhbours house. Thou shalt not * lust after thy neigh-
bours wyfe / nor hys seruaunte / nor mayden / nor hys oxe /
nor hys asse / nor all that thy nergyhboure hath. And all the
people sawe the thōder and the lyghtenynge / and the noyse
of the trompet / and how that the mountayne smoked / and
were afraped / and stacherde / and stode asafarre of / and sayde
vnto Moses: * Talke thou wyth vs / we wyll heare: & let
not God talke wyth vs / we myght els dye. And Moses sayde
vnto the people: Be not afraped / for God is come to proue
you / and that thys feare maye be before poure eyes / that ye
spynne not. And the people stode asafarre of. But Moses gat
hym in to the darke cloude / wherin God was. And the Lord
spake vnto hym: Thus shalt thou saye vnto the chyldren of
Israell: Ye haue sene that I haue talked wyth you frō heauē:
therfore shall ye make nothyng with me / goddes of syluer
& golde shall ye not make you. Make me an altare of earth /
where vpon thou mayeste offre thy burntofferpynges & peace
offerpynges / thy shepe and thy oxen. For loke in what place
soeuer I make the remembraunce of my name / there wyll I
come vnto the / and blesse the.

Mat. 15. 8.

Eph. 6. 2.

Rom. 7. 5

and. 13. 6.

Deut. 18. 6

Heb. 12. 6

The Epystles

¶ The epyſtle on the frydaye next folo wyng.

Nūmerp. xx. A

Nūm. 15. c. And the congregacyō had no water / & they gathered the felues together agaynst Moſes & Aaron / and the people chode with Moſes / & ſayde: Wold God that we had perſhed / & when oure bꝛethꝛen perſhed befoze the Lorde. Wherfoze haue ye brought the congregacyon of the Lorde in this wyldeꝛneſſe / that we ſhulde dye here with oure cattel: And wherfoze haue ye brought vs out of Egypt into this place / where mē can not ſow / where are nother fygges / noꝝ bynnes / noꝝ pomgranates / & where ther is no water to dꝛynke: And Moſes & Aaron went frō the congregacyon vnto the doze of the Tabernacle of wyꝛneſſe / & fell vpon their faces: And the gloꝝy of the Lorde appeared vnto the. And the Lorde ſpake vnto Moſes / & ſayde: Take the ſtaf / & gather the congregacyō together / thou & thy bꝛo ther Aaron / & ſpeake vnto the rocke befoze theyꝝ eyes / & it ſhall geue his water. And thus ſhalt thou pꝛoude the wa- ter out of the rocke / & geue the congregacyon dꝛynke / and their cattel alſo. Then toke Moſes the ſtaffe befoze the Lorde / as he cōmaunded hym. And Moſes & Aaron gathered the con- gregacyon together befoze the rocke / and ſayde vnto them: Heare ye rebellpous: Shall we pꝛoude you water out of this rocke? And Moſes lyft vꝝ his hande / & ſmote the rocke with the ſtaf two tymes. Then came the water out aboun- dauntly / ſo that the congregacyon dꝛynke / & their cattell al ſo. But the Lorde ſayde vnto Moſes & Aaron: ¶ Becauſe ye beleued me not / to ſanctifie me befoze the chyldꝛe of Iſrael / ye ſhall not bꝛynge this cōgregaciō in to the lande that I ſhall geue them. This is the water of ſtryfe / where the chyldꝛe of Iſrael ſtroue with the Lorde / & he was ſanctified vpon the.

¶ The Epſtle on the wednꝝſdaye after the fourth ſondaye in Lent. Mat. j. C.

Jere. 7. a.
21. c. 22. a.

Thus ſayeth the Lorde God: ¶ Waſh you / make you cleane / put awaye poure euell thoughtes out of my ſyght / ceaſſe from doynge of euell and vpolence. Learne to do ryght / applye poure felues to equyte / deliuer the oppreſſed / helpe the fatherleſſe to hys ryght / let the weddowes complaynt come befoze you. Now go to (ſayeth the Lorde) we will talke together: Is it not ſo? Though pour ſynnes be as reade as ſcarlette / ſhall they not yet be whpther then ſnow? And though they were lyke pur- ple / ſhall they not be lyke whyte woll? Is it not ſo? ¶ Vꝝ be louynge & obedient / ye ſhall enioye the beſte thynge that groweth in the lande. ¶ But vꝝ be obſtynare and rebell- pous / ye ſhall be deuoured wꝝth the ſwearde: ſfoꝝ thus the Lorde hath prompſed with his aſone mouth.

Deut. 11. b
and. 28. b.

Leut. 26. d

¶ Another

Of the olde Testament .

¶ Another for the same daye.

Ezech. xxxvi. D

Thus sayeth the Lord God: Therfore wpll I halo we my great name agayne / which amonge the wyethē is euell spoken of / for ye poure selues haue dyshonoured it amonge thē. And the Gentyls shall knowe that I am the Lord / when I am honoured in you before they eyes / sayeth the Lord God. As for you / I wpll take you from amonge the wyethen / & gather you to gether out of all contryes / & brynge you agayne into your awne lande. * Then wpll I poure cleare water vpon you / and ye shall be cleane: yee from all youre vncleennesse and from all youre Idols shall I cleanse you. * A new harte also wpll I geue you / & a new sprete wpll I put into you. As for that slopy harte / I wpll take it out of your body / & geue you a fleshy harte. I wpll put my sprete in you / * & cause you to walke in my comaundementes / to kepe my lawes / & to fulfyll thē. And so ye shall dwel in the lande that I gaue to your fathers / & ye shall be my people / & I wpll be your God.

Esa. 44. 8

Iere. 19. 6

Ezec. 11. 5.

and. 18. 2.

Deut. 10. 6.

¶ The Epistle on the frydaye after the fourth sondaye in Lent. iij. Reg. xviij. C.

And after these actes the sonne of the wyse of the house was spcke: & hys spcknesse was so excedinge soze / that ther remayned no bryeth in hym. And he sayde vnto Elias: What haue I to do with the thouma of God? Art thou come in vnto me / that my synne shulde be kepte in remembraunce / and that my sonne shulde be slayne? And he toke hym from hys lappe / & carped hym vp in to the chamber where he him self dwelt / & layed him vpon his bed / and called vpon the Lord / and sayde: O Lord my God / hast thou dealt so euelly wprh the wedotwe with whō I dwel / that thou woldest slaye her sonne? And he stretched out hym selfe ouer the chylde thre tymes / and called vpon the Lord / & sayde: O Lord my God / let the soule of this chylde come agayne in to hym. And the Lord herde the voyce of Elias. And the soule of the chylde came agayne in to hym / and he reuyned. And Elias toke the chylde / & brought hym do tyme from the chamber in to the house / and deliuered him vnto his mother / and sayde: Beholde / thy sonne lyueth. And the woman sayde vnto Elias: Now knowe I that thou arte a man of God / and that the worde of the Lord is in thy mouth of a trueth.

Ecd. 48. 8

¶ The Epistle on the wednesday after the. b.

sondaye in Lent. Leuit. xix. A

And the Lord talched wprh Moses / and sayde: Speake vnto the whole congregacion of the chyldren of Israel / and saye vnto them: * I am the Lord your God. Ye shall not steale / norher

Leuit. 19. 11

The Epyffles

Exo. 20. b. Ipe / noȝ deale falſly one with another. * Ye ſhall not ſwear
Mat. 5. d falſly by my name / and ſo to vnhalowe the name of thy God
 for I am the the Lord. Thou ſhalt do thy neyghboure no
Deu. 2. + b wronge noȝ robbe hym. * The workemans laboure ſhall
Cobi. 4. c. not hyde with the byrill the moynynge. Thou ſhalt not curſe
+ deu. 17. c the deafe. + Thou ſhalt put no ſomblinge blocke before the
 bynde / but ſhalt feare thy God: for I am the Lord. Ye ſhall
 not deale wrongfully in iudgement / nother ſhall ye accepte
 the perſone of the poore / noȝ honour the perſone of the great
 but thou ſhalt iudge thy neyghboure rightuouſly. Thou
 ſhalt let no pryncer accuſer go amonge thy people. Nother
 ſhalt thou ſtande agaynſt thy neyghbours bloude: for I am
 the Lord. Thou ſhalt not hate thy brother in thyne harte /
Eccle. 19. b * But ſhalt tell thy neyghboure hys faute / that thou beare
Mat. 8. b. not ſpynne for hys ſake + thou ſhalt not auenge thy ſelfe / noȝ
+ Mat 5. c beare euell will agaynſt the chyldren of thy people. * Thou
*** mat. 22 c** ſhalt loue thy neyghboure as thy ſelfe: for I am the Lord.
Rom. 13. b My ſtatutes ſhall ye kepe / ſaſerth the Lord almighty.

The epyſtle on the fridaye after the fyfth ſondaye
in lentre Jere. cxi. C

Jere. 2. d.
Joh. 4. b.
Eze. 36 d

I Remp ſayde: Lord / all they that forſake the / ſhall be
 confounded: all they that departe from the / ſhall be
 wyrtten in earth: * for they haue forſaken the Lord /
 the very condyte of the waters of lyfe. Heale me (O
 Lord) and I ſhall be whole: ſaue thou me / and I ſhall
 be ſaued / for thou arte my prayſe. Beholde / theſe men ſaye
 vnto me: Where is the word of the Lord? Let it come.
 Where as I neuertheles leaſynge the ſtocke in thy wayes /
 haue compelled none by violence. For I neuer deſyred any
 mans death / thys knoweſt thou wel. My wordes alſo were
 ryght before the. Be not thou terrible vnto me (O Lord) for
 thou art he in whome I hope / whan I am in perill. Let my
 perſecuters be confounded but not me: let them be afrayed /
 and not me. Thou ſhalt bypnyge vpon them the tyme of theſy
 plage / and ſhalt deſtroye them ryght ſore.

The Epyſtle on the wednyſſaye after Palme
ſondaye. Eſaye. liij. A

Joh. 12. c.
Rom. 10. c

Lorde * who geueth credence vnto oure preachinge?
 O to whome is the arme of the Lord knowen? He
 ſhall grow before the Lord lyke as a braunche / and
 as a roote in a drye ground. He ſhall haue nother
 betwyſe noȝ fauoure. Whan we loke vpon hym / ther
 ſhall be no ſayence: we ſhall haue no luſte vnto hym. He
Heb. 5. c. ſhall be the mooste ſymple and deſpyſed of all / * whiche yet
 hath good experience of ſozowes and infirmities. We ſhall
 reken hym ſo ſymple and byle / that we ſhall hyde oure faces
Math. 8. b from hym: tho we be of a trueth * he onely taketh a way oure
1. Pet. 2. b infirmite / and beareth our payne. Yet ſhall we iudge hym /
as thoug h

Of the olde Testament.

as though he were plagued / and cast do wne of God: Where
 as he not withstandynge shalbe wounded for our offences/
 and smytten for our wickednes. For the payne of our punish-
 ment shalbe layed vpon hym / & with hys strypes shal we be
 healed. As for vs / we go all astraye / lyke shepe / euery one
 turneth hys awne waye. But thozow hym the Lord pardoo-
 neth all our synnes. He shall be payned & troubled / and shal
 not open hys mouth. * He shalbe led as a shepe to be slayne /
 yet shal he be as styll as a lambe before the shearer / & shal
 not open hys mowth. He shalbe had as a shepe / hys cause not
 herde and without any iudgement. Whose generation yet
 no man maye nombre: whan he shalbe cut from the grounde
 of the lynnyng. & hys punysshment shal go vpon hym for
 the transgression of my people. * Hys graue shalbe geuen
 hym with the condemned / & his crucifyng with the theues.
 * Where as he dyd neuer violēce nor brynpght / nother hath
 ther ben any deccathfulness in hys mouth. Yet hath it plea-
 sed the Lord to smyte hym with infirmite / that whā he had
 made hys soule an offerynge for synne / he myghte a longe
 lastynge fede. And thys deuorce of the Lord shal prosper in
 hys hande. With trauayle and labour of hys soule shal he
 optayne great ryches. * Myr rightuous seruaunt shal wyth
 hys wylfedoome iustifye & deliuer the multitude / for he shal
 beare a waye theyr synnes. Therfore wyl I geue hym the
 multitude for his parte / and he shal deuyde the strong people
 because he shal geue ouer hys soule to death / * & shalbe re-
 hened amonge the transgressours: whiche neuertheles shal
 take a waye the synnes of the multitude / and make interces-
 syon for the mysdoers.

Jere. 11. b.
 Act. 8. d.
 Mat. 27. b
 + Joh. 1. c.
 1. Cor. 5. c.
 Mat. 27. e/
 2. Cor. 5. c.
 1. Pet. 2. d
 + Joh. 12. c
 Rom. 8. d
 Roma. 3. c
 Luch. 22. c
 Mat. 15. d.

The Epistle on good frydaye. Exod. xii. 3

The Lord sayde vnto Moses and Aaron in the lande
 of Egypt: Thys moneth shal be with you the fyrst
 moneth / and at it shal ye begynne the monethes of
 the yere. Speake ye vnto all congregacion of Is-
 rael / and saye: * Upon the tenth day of this moneth

Exo. 23. d.
 + Joh. 1. d.

let euery one take a + lambe / or a kydder / where a household-
 er is / to euery house a lambe. But yf the household be to fewe
 for a lambe / then let hym and hys neyghboure that is nexte
 vnto hys house / take it accordynge to the nombre of the sou-
 les / & counte to the lambe what euery man maye eate. But if
 shalbe a lambe without blymphe / a male / & of a yere olde.
 From amonge the lambes and goates shal ye take it. * And
 ye shal kepe it vnto the fourtenth daye of the moneth. And
 euery man of the congregacion of Israel shal slaye it about
 the euenynge. * And they shal take of hys bloude and strake
 it on both the syde postes of the doore / and on the upperdoore
 post of the house / that they eate it in. And so shal they eate
 with the same nyght roasted at the fyre / & unleuended bread / &
 shal

Ezer. 45. c
 Ezech. 9. a

The Epyffles

Shall eate it with so wyze saydes. Ye shall not eate it rawe/nor sodden with water/ but onely roasted at the fyre/hys heade / with hys fete/ and pertenaunce. And ye shall leaue nothyng of it ouer vntyll the moynynge: but yf any thyng be left ouer vntyll the moynynge/ ye shall burne it with fyre. Of this maner shall ye eate it: Ye shall be gyded aboute youre loynes / and haue your shyes vpon youre fete / and shaves in youre handes/and ye shall eate it with hysse: for it is the Lordes Pascheouer.

¶ The epistle on the laste sondaye after Trinite
sondaye. Jere. xliii. A.

Jere. 33. c.

Esay. 11. a

Deut. 33. e

1. Cor. 1. d.

4 Jer. 16. c

Behold / * the tyme commeth / sayeth the Lord / that I wyl rayse by the righteous br aunche of Dauid / whych he shall beare rule / and discusse matters with wylsedome / * and shall set by equyte and rightousnes agayne in the earth. In hys tyme shall Iuda be saved * and Israell shall dwell without feare. And thys is the name that they shall call hym: even the Lord * our righteous maker. + And therfore beholde / the tyme cometh (sayeth the Lord) that it shall nomoze be sayde: the Lord lyueth / which broughte the chyldren of Israell out of the lande of Egypte: But the Lord lyueth / which broughte forth and led the sede of the house of Israell out of the north lande and from all cōtries / where I had scattered them / and they shall dwell in theyr awne lande agayne.

¶ The epistle on the wednesday in the ember
weke afore Michaelmasse.

Amos. ix. C.

Joel. 2. a.

Behold / the tyme commeth (sayeth the Lord) that the plowman shall ouertake the mower / and the treader of grapes hym that soweth sede. * The mountaynes shall droppe swete wyne / and the hylls shall be frutefull / and I wyl turne the captiuite of my people of Israell: they shall repaire the wayes cyrves / and haue the in possession: they shall place vynesardes / & drinke the wyne therof: they shall make gardes / and enioye the frutes of the. And I wyl plante them by the a wne grounde / so that I wyl neuer roote them out agayne from the lande / whych I haue geuen them / sayeth the Lord.

¶ The epistle on the frydaye in the ember weke
afore Michaelmasse Osee. xiiij. A.

5. Re. 12. c.

Jere. 18. a.

Ezer. 13. c.

and. 33. c.

Turne the noth (O Israell) vnto the Lord thy God: * for thou hast taken a greates fall thow to thy wykednes. Take these wordes with you whā ye turne to the Lord / and saye vnto hym: O forgene vs all oure synnes / receaue vs graciously / and then wyl

Heb. 13. c. we offere the bullockes of our lippes vnto the. And shall be
Psal. 91. a nomoze oure helper / nother wyl we ryde vpon horses any
more.

Of the olde Testament.

more. As for the woordes of oure a tyme handes / we wyl not
more call vpon them. For it is thou that arte our God / thou
the west mercy ever vnto the fatherlesse. (O p thep wolde do
thys) I shalde heale thep sores: yee with all my hart wolde
I loue them / so that my wrath shalde cleane be turned a way
from them. yee I wolde be vnto Israell as the deere / and he
shalde growe as the lilpe / and hys roore shalde breake oute
as Libanus. Hys braunches shalde sprede oute abroad / and
be as fayre as the Olive tree / and smell as Libanus. They
that dwell vnder hys shadowe / shalde come agayne / & grow
vp as the cozne / and flourish as the vyne: they shalde haue as
good a name / as the wyne of Libanus. O Ephraim / what
haue I to do with Idols any more? I wyl graciously heare
hym / and lede hym forth. I wyl be vnto the as a grene fyre
tree / vpon me shalt thou fynde thy frute. Who so is wyse /
shall vnderstande thys: And he that is ryghte instructe / wyl
regarde it. For the wayes of the Lorde are ryghtuous: soche
as be goodly / wyl walke in them. As for the wycked / they
wyl stumble therin.

Here folowe

the Epistles of the sayntes / whiche are also
taken out of the olde Testament.

The epistle on the daye of the Concepcion of
oure Ladye. Eccli. xlii. C.

As the vyne haue I broughte forth a sweet sauoure / &
my floures are the frute of honour and ryches. I am
the mother of dewye / of loue / of feare / of knowledg
& of holy hope. * In me is all grace of lyfe & truerth. Ihō. 14. 8.
In me is all hope of lyfe and vertue. O come vnto me
all ye that be despyous of me / and fyll youre selues with my
frutes: for my sprete is sweeter then honny / and so is myne en
heritaunce more then the honny combe: the remembraunce of
me endureth for evermore. They that hate me shall haue the
more hunger: and they that dyslike me / shall thurst the more.
Who so herkeneth vnto me / shall not come to confusion: &
they that worke in me / shall not offende. They that make me
to be knowen / shall haue everlastynge lyfe.

The epistle on Candelmasse daye. Mala. iii. 2.

Behold / * I wyl sende my messaunger / whiche
shall prepare the waye before me: and the Lorde /
+ whome ye wolde haue / shall soone come to hys
temple / see eue the messaunger of the couenaunt whiche ye
longe for,

Mat. 11. 3.
Marc. 1. 2.
Luch. 7. 6.
+ Gen. 4. 8
and. 5. 8

The Epystles

longe for. Beholde / he commeth sayeth the Lorde of hooftes. But who maye abyde the dape of hys comynge? Who shall be able to endure / whan he appeareth? For he is lyke a gold Smythes fyre / & lyke washers sope. He shall set hym downe to trye and to clense the syluer / he shall pouрге the chyldren of Aui / and purispe them lyke as golde & syluer: that they maye byrnye meatofferpynges vnto the Lorde in rightuousnes. Then shall the offerpyng of Iuda & Ierusalem be acceptable vnto the Lorde / lyke as from the begynnynge & in the peared afoze tyme.

The Epistle on the annunciation of the mooste glorious virgin Marie. Cap. vii. B

God spake vnto Ahas / sayenge: Requyre a token of the Lord thy God / whether it be towarde the depth beneth / or towarde the heyghte aboue. Then sayde Ahas: I wyll requyre none / norther wyll I tempte the Lorde. The Lorde answered: Then herken to / ye that be of the house of Dauid: Is it not ynough for you that ye be greuous vnto men / but ye muste greue my God also? And therfore the Lorde shall geue you a token of hym selfe. Beholde / a virgin shall conceaue and beare a sonne / & shall call hys name Emanuel. Butter and hony shall he eate / that he maye knowe the euell / and chose the good.

Mat. i. c.
Luch. i. c.

The Epistle on S. Whilippe and Jacobs dape. Sap. b. A.

Mat. 19. c.

Then shall the ryghtrous stande in greatted fastnes agaynst soch as haue dealt extremely with the / and taken a waye their labours. Whan they se it / they shall be vered with horrible feare / and shall wöder at the haytynesse of the Godane healt / groning for very distresse of mynde / and shall saye within the selues / haupnge inwarde so to w / & mournyng for very angur of mynde: These are they / tohome we somtyme had in derisid & tested vpon. * We fooles thought their lyfe very madnesse / and they: ende to be without honour. But lo / how they are counted amonge the chyldren of God and their porcion is among the sayntes.

Sapl. 3. a.

The Epistle on the Natiuite of S. Jhon Baptist. Esa. xlix. A

Cap. 51. c
+ Eph. 4. b

Herken vnto me / ye Jles / & take hede ye people fro far. The Lord hath called me fro my byrth / & made mencion of my name fro my mothers wöbe. * He hath made my mouth + lyke a harp / & weard / vnder the shadowe of his hande hath he defended me / and hpd me in his quauer as a good arowe / and sayde vnto me: Thou arte my seruant Israel. * I wyll be honoured in the. Then answered I: I shall lese my labour. I shall spende my strenghte in bayne. Neuertheles I wyll committe my cause and my worke vnto the Lorde my God.

Jho. 17. d.

And

Of the olde Testament.

And now sayeth the Lorde / euen he that hath yoned me fro my mothers wombe to be his seruaunt / that I maye byngge Jacob agayne vnto hym: howbeit Israel wyl not be gathered vnto hym agayne. In whose syght I am great / which also is my Lorde / my God & my strength: Let it be but a small thinge that thou art my seruaunt / to set by the kynredes of Jacob / & to redde the destruccyon of Israel / * yf I make the not also the lght of Gentyles / that thou mayest be my saluacion vnto the ende of the worlde. Moreover / thus sayeth the Lorde / the auenger of the holy one of Israel / because of the abhorringe & despyrre amonge the Gentyles / concernynge the seruaunt of all them that beare rule: kynnes & wyntes shall se / and shall arpe & worshyppe / because of the Lorde that he is faithfull / & because of the holy one of Israel / which hath chosen the.

Actu. 13. c.
Johā. 8. b.

The Epistle of the byptacion of oure Lady. Cant. ij. a.

I Am the floure of the felde / & lylle of the balleys : As the rose amonge the thornes / so is my loue amonge the doughters. As the apple tree amonge the trees of the wod / so is my beloued amonge the sonnes. My de lyte is to sit vnder his shadow / for his frute is swete vnto my throte. He byngeth me in to his vyne seller / and lo neth me specially well. Refresh me with grapes / comforte me with apples / for I am sycke of loue. * His left hande lyeth vnder my heade / and his right hande embraceth me. I charge you / O ye doughters of Ierusalem / by the roes & hyndes of the felde / that ye wake not by my loue nor touche her / tyll she be content her selfe. We thynke I heare the voyce of my beloued: Lo / there cometh he hoppynge vpon the mountaynes / & leapyng ouer the lytle hylles. My beloued is lyke a roe or a pong hert. Beholde he standeth behynde oure wall / he loketh in at the wyndow / & ppyeth thowt the grate. My beloued answered & sayde vnto me: O stande by my loue / my done / my betwixfull / & come: lo / the wynter is now passe / the rayne is a waye & gone. The floures are come by in the felde / the crop / spynge tyme is come / the voyce of the turtle done is herde in our lande. The figge tree byngeth for hyr frygges / the bynes beare blossoms / and haue a good smell. O stande by my loue / my betwixfull / & come (my done) out of the caues of rockes / oute of the holes of the wall. O let me se thy countenaunce / & heare thy voyce: for swete is thy voyce / and fayre is thy face.

Canti. 2. a

The Epistle on S. Mary Magdalenes dayes. Wrou. xxxi. B

Uho so findeth an honest faithfull womā / he is much more worth the perles. The hart of hyr husbāde may safely trust in her / so that he shal haue no nede of spydes. She wyl do hym good & not euell all the dayes of hyr lyfe. She occupieth wolle & flax / & laboureth gladly with hyr handes. She is lyke a marchauntes wyf / that

o byngeth

The Epistles

hryngeth hyr bytales from farre. She is by in the night sed
son / to proude meate for hyr houtholde / and foode for hyr
maydens. She considereth the lande / & byerh it / & with the
frute of hyr handes she planteth a bynnyer. She gyroeth
by hyr lopnes with strength / and corageth hyr armes. And
ye she perseuue that hyr huswiferye doth good / hyr candle
goeth not out by nyght. She layeth hyr fingers to the spin
dle / and hyr handes taketh holde of the distaffe. She openeth
hyr hande to the poore / yee she stretcheth forth hyr handes to
to he as haue neede. She feareth not that the colde of wynter
shall hurt hyr house / for all hyr houtholde folkes are double
clothed. She maketh her selfe fayne ornametes / hyr clothing
is whete spike & purple. Hyr husband is moch set by in the
gates / when he sytteth among the rulers of the lande. She
maketh cloth of spike / and selleth it / & deliuereth a gyde
vnto the mar chaunt. Strength & honour is hyr clothynge /
& in the latter dape she shal reioyce. She openeth hyr mouth
wyth wyldoom / and in hyr range is the lawe of grace. She
lokethe well to the wayes of hyr houtholde / and eateth not
hyr bread with ydelnesse. Hyr chyldren aryse / and call her
blessed / and hyr husbunde maketh moch of her. Many dough
ters ther be that gather ryches together / but thou goest a
boue them all. As for fauoure / it is deccatfull / and bewyre
is a bayne thynge: but a woman that feareth the Lord / she
is woorthy to be praysed. Geue her of the frute of hyr handes
and let hyr a wyne wykes prayse her in the gates.

¶ The Epistle red on the dape of the assumption
of oure Lady. Eccii. xxiii. b.

In all these thynges also I sought rest & a dwellingge
in some inheritaunce. So the creator of all thynges
gaue me a commaundement: & he that made me / ap
pointed me my tabernacle / & sayd vnto me: Let thy
dwelling be in Jacob / & thyne inheritaunce in Israel /
Job. i. 8. c. and roote thy self among my chosen. * I was created from
Exo. 37. a. vnto worlde to come * in the holy habitacon haue I serued
+ ps. 131. b. before hym / & so was I stablished in Sid / & in the holy cy
tye rested I in lyke maner / & in Jerusalem was my power.
I toke roote in an honozable people / euen in the porcyon of
the Lord & in hys heretage / & kept me in the fulnesse of the
sayntes. I am set by an hyghe lyke a leder vpon Libanus / &
as a Cypers tree vpon the mount Hermon: I am exalted lyke
a Palm tree in Cades / an as a rose plante in Jericho: As a
fyne Olyue tree in the felde / and am exalted / lyke a platayne
tree by the watersyde. I haue geue a smel in the strectes / as
the Cynomom and Balme that hath a good sauoure: yee a
swet odoure haue I geuen / as it were myrrour of the best.

Of the olde Testament.

¶ On the natyuite of oure Lady this epistle is as
afoze in the concypon of our Lady.

¶ The Epistle on Saynt Marthewes dave the
Apostle. Ezechiel. i. B

The similitude of the four beastes: * vpon the ryght
syde of these four: they faces were like the face of a
mā / & the face of a lyon: But vpon the lefte syde they
had the face of an ore / and the face of an Aegle. Ezech. i. b.

They faces also and they wynges were spred
oute aboue: so that two wynges of one touched euer two
wynges of another / and wth the other two they couered
they bodyes. Euerp one when it went / it wente straght
forwarde. * Where as the spere ledde them / thither they
wente / and turned aboue in they gornge. The fashion and
countenance of the beastes was lyke whoate coales of fyre /
euen as though burning creschettes had ben among the bea-
stes: the fyre gaue a glyster / and out of the fyre ther wente
lyghthenyng. When the beastes went forwarde and backe
warde / one wolde haue thought it hath lyghtened. Ezer. io. 2.

¶ On. S. Lukes dave the Epistle as in afoze
on. S. Mat. dave the Apost. Ezer. i. B

¶ The Epistle on Saynt Catheryns dave. Eccle. li. A

I Take the O Lord a king / & prayse the O God my sa-
ueoure. I wyl peld prayse vnto thy name: for thou
art my defender & helper / & haste pserued my body
fro destructiō the snare of traytorious tungen / & fro
the lypes that are occupied wth lyes. Thou hast
bene my helper / from soch as stode by agaynst me / and hast
delyuered me after the multitude of thy mercy / and for thy
holy names sake. Thou hast delyuered me from the roaring
of them / that prepared them selues to deuoure me: oute of
the handes of soche as soughte after my lyfe: from the mul-
titude of them that troubled me / and wente aboute to
set fyre vpon me on euery syde (so that I am not bzent in
the myddes of the fyre:) from depe of hel / from an vnclene
tunge / from lvenge wordes / from the wicked kyng / & fro
an vnrighuous tunge. My soule shall prayse the Lord vnto
death / for my lyfe due nyc vnto hel. They compassed me round
aboute on euery syde / & ther was nomā to helpe me. I looked
aboute me / pther were any man that wolde succoure me /
but ther was none. Thent thought I vpon thy mercy O Lord /
& vpon thy actes that thou hast done euer of olde: namely that
thou delyuerest soch as put their trust in the / and riddest thy
out of the handes of the theyren.

¶ The ende of the Epistles of the
Olde Testament.

The Table.

wherin ye shall fynde the Epyssles and
the Gospels after the vse of Salysbury.

Theke after the Alphabete / as namely A.
B. C. D. E. &c. which alwaye stande by the syde of this boke.
On oʒ vnder the letter shall ye fynde a crosse ⁊ where the
Epyssell oʒ Gospell begynneth: and where they ende / there
shall ye fynde an half crosse. ⁊

The first lyne also in this Table is alwaye the Epyssle /
and the second lyne is alwaye the Gospell.

On the first Sondaye in Aduent.

And for so moche as we know
When they dytweyne

Roma. xlii. B

Mat. xxi. A

On the wednesdays.

Be pacient therfore brethren

Jaco. v. B

This is the begynnynge

Mat. i. A

On the frydays

Herken vnto me

Esa. li. A

In those dayes

Mat. iii. A

On the second Sondaye in Aduent

Whatsoever thinges

Roma. xii. B

And ther shall be tokens

Luch. xxi. C

On the wednesdays

Thus sayeth the Lord

zach. viii. A

Werely I saye vnto you

Mat. xi. B

On the frydays

I will set watchmen

Esa. lxii. B

Ihon bare wytnesse

Ihon. i. B

On the .iiij. sondaye in Aduent

Let every man

i. Cor. iiii. A

When Ihon beinge in prison

Mat. xi. A

On the wednesdays

This is the worde

Esa. li. A

And in the fyrte moneth

Luc. i. D

On the frydays

Ther shall come a rodde

Esa. xxi. A

And Mary arose

Luc. i. B

On the fourth sondaye in Aduent

Reioyce in the Lord

phil. iiii. A

And this is the receyde

Ihon. i. B

On

Of the Sondages.

On the wednsdage.

Joel. ij. A. iij. C
Luce. viij. B

Be glad then
And thys same

On the frpdage.

Zacha. ii. B
March. viij. B

Be glad and reioyce
Take hede and betwarc

On Chyſtmasſe euen.

Paull the ſcruaunte
The byrth of Chyſt was

Roma. i. A
Math. i. C

¶ In Chyſtmasſe nyght at the fyrſte maſſe.

For the grace of God
It fortun'd at the ſame tyme

Tytu. ij. B
Luce. ij. A

¶ At the. ij. maſſe

But after the kyndneſſe
The ſhepherdes ſayde

Titum. iij. A
Luce. ij. C

¶ At the thyrde maſſe.

God in tyme paſſe
In the begynnynge was

Hebze. i. A
Johan. i. A

On ſapnte Steuens dape

Steuens full of fayth
Therfore beholde / I ſende

Actu. vi. B
Mat. xxiij. C

On S. Jhon the Euangelistes dape

He that ſeareth God.
Folowe me.

Eccle. xij. A
Joh xxi B

On Chyldermaſſe dape.

And I loked / and lo / a lambe.
Beholde / the angell of the;

Apoc. xiiij. A
Math. ij. C

¶ On the ſondape after Chyſtmasſe.

But I ſaye: as longe as.
And hys father and mother

Gala. iij. A
Luce. ij. C

¶ On new peares dape.

For the grace of God
And when eyght dayes

Tit. ij. B
Luce. ij. C

On the twelſe euen.

For the grace of God byngeth
Whan Herode was dead

Tit. ij. B
Mat. i. D

On the twelſe dape

Set the by by tymes
Whan Jeſus was bozne

Ecclap. li. A
Mat. ij. A

¶ On the fyrſt ſondape after the twelſe dape

O Lorde I thanke the
The nexte dape after / Jhon

Ecclap. xiiij. A
Joh. i. D

¶ On the ſeconde ſondape after. xij. dape

I beſeke you bretheren
And whan he was twelſe

Roma. xi. A
Luce. ij. F

¶ On the. iij. ſondape after twelſe dape

Aske as we haue many
And vpon the thyrde dape

Roma. xij. A
Johan. ij. A

o iij Con

The Table

On the. liij. Sondape after. xij. dape	
Be not proude in your awne	Roma. xli. C
Whan he was come do wne	Math. viij. A
On the. v. Sondape after. xij. dape	
Owe nothyng to any man.	Roma. xliij. B
And he entre in to a hyppes	Math. viij. C
On the. vi. Sondape after. xij. dape	
Now therfore as the electe of	Collof. iij. B
The kyngdome of heauen is	Mat. xliij. D
On Septuagesima Sondape	
Knowe ye not that they whiche	1. Cor. ix. D
The kyngdome of heauen is	Math. xx. A
On Seragesima Sondape	
Ye suffer foolles gladly	1. Cor. xi. C
Now whan moche people	Luce. viij. A
On Quinquagesima Sondape	
Though I speake with	1. Cor. xliij. A
He toke vnto hym the twelue	Luce. xviij. D
On a Wednesdaye.	
And now therfore sayeth	Johel. ij. C
Moreouer when ye faste	Math. vi. B
On the frydape	
And therfore crye now	Esa. lviij. A
Ye haue herde how it is	Math. b. C
On the fyrst Sondape in lene	
We as helpers therfore	1. Cor. vi. A
Then was Jesus led awaye	Math. iij. A
On the wednesdaye	
Ero. xliij. C. And. iij. Regum. xix. A	
Then answered certayne	Math. xij. D
On the frydape	
Thus sayeth the Lorde	Ezech. xliij. C
Afterwarde ther was a	Johan. b. A
On the seconde Sondape in lene	
Furthermore we besekhe you	1. Testa. iij. A
And Jesus wente out	Math. xv. C
On the wednesdaye	
But Mardocheus thought	1. Test. xliij. D
And Jesus wente by to Jerusalem	Math. xx. B
On the frydape	
Joseph sayde vnto hys brethzen	Gene. xxxviij. A
Heare another parable	Math. xxi. D
On the. iij. Sondape in lene	
Be ye the folowers	Ephe. b. A
And he drowe out a denell	Luce. xi. B
On the wednesdaye	
Honour thy father	Exod. xx. B
Then came vnto hym the scribes	Math. xv. A
On the	

Of the Sondages.

On the frydage	Num. xx. A
And the congregation had no	Johan. iiii. A
Then came he in to a cyrre	
¶ On the fourth sondage in lent.	
For it is wyrtten that Abraham	Eccl. iiii. C
After thys went Iesus ouer	Johan. vi. A
On the wednesdage	
Esay. i. C. And Ezech. xxxvi. D.	
And Iesus passed by	Johan. ix. A
On the frydage.	
And after these actes	iiij. Reg. xlii. C
Ther lape one syke	Johan. xi. A
¶ On the fyfth sondage in lent	
But Chyrlt beyng an hpe	Hebr. ix. B
Whych of you can rebuke me	Jo. viii. D
On the wednesdage	
And the Lorde talketh with	Leuit. xix. A
It was the dedicacion	Johan. x. C
On the frydage	
Lorde / all they that forsake	Jere. xlii. C
Then the hpe prestes and the	Johan. xi. C
¶ On Palmesondage	
Let the same mynde be in you	Phil. ii. A
Ye knowe that after two dayes	Math. xxvi. A
On the wednesdage	
Lorde / who geueth credence	Esay. liii. A
The feast of sweate bread	Luce. xxij. A
On the good frydage	
The Lorde sayde vnto	Exodi. xii. A
Whan Iesus had thus spoken	Jo. xliiij. A
On Easter euen	
Yf ye be rylen now	Coloss. iii. A
Vpon the euenynge of the	Math. xxviiij. A
¶ On Easter daye	
Wourge out therfoze	i. Cor. b. B
And whan the sabbath was	Marc. xvi. A
On the mondage	
Peter openeth hys mouth	Actu. x. D
And beholde t wo of them	Luce. xliiij. B
On the tewe dage	
Ye men and brethren / ye chyldzen	Actu. xliij. C
Iesus hym selfe stode in the	Luce. xliiij. C
On the wednesdage	
Ye men of Israel / why mar.	Actu. iii. B
After that shewed Iesus hym	Johā. xxi. A
On the thursdage	
But the angell of the Lorde	Actu. viii. C
As for mary / she stode	Johan. xx. B
	• iiij. On

The Table

On the frydaye	
Chyſt alſo ſuffred for vs	1. Petri. ii. C
Then the eleuen diſciples went	Matth. xxviii. C
On the ſaterdayes	
Wherefore lape aſpoe all	1. Pet. ii. A
Upon one daye of the ſabbath	Johan. xx. A
On the fyrſte ſondaye after Eaſter	
For all that is bozne of God	1. Joh. b. A
The ſame ſabbath at euen	Joha. xx. C
On the. ii. ſondaye after Eaſter	
Chyſte alſo ſuffred for vs	1. Pet. ii. C
I am a good ſhepherde	Johan. x. B
On the thyrde ſondaye after Eaſter	
Dearly beloved / I beſeche the	1. Pet. ii. B
After a lytle whyle / and ye	Johan. xvi. B
On the fourth ſondaye after Eaſter	
Euery good gyfte	Jacob. i. B
But now I go vnto hym	Johan. xvi. A
On the ſpyth ſondaye in the croſſedayes	
And ſe that ye be doers	Jacob. i. C
Werely werely. &c. yf ye aſke	Johan. xvi. C
On the mondaye	
knowledg your fautes one to another	Jaco. b. C
Whyſche of pou is it that hath	Luce. xi. A
On the tuesdaye	
I exhorte therfore	1. Timo. ii. A
And Jeſus ſat ouer agaynſte	Matth. xii. D
On the wednſdaye	
The multitude of them that	Actu. iiij. D
Theſe thynges ſpake Jeſus	Joh. xviij. A
On the Aſcencion daye	
The fyrſte treatyſe deare Theophylus	Actu. i. A
At the laſte / as the eleuen ſat	Mark. xvi. B
On the ſondaye after Aſcencion daye	
Be ye therfore ſober and watch	1. Pet. iiij. B
But whan the comforter	Johan. xv. C
On whyrſoneuen	
But it fortunied whan Apollo	Actu. xix. A
Yf ye loue me / kepe my commaundementes	Joh. xiiij. B
On whyrſondaye	
And whan the whyrſondaye	Actu. ii. A
He that loueth me / wyl kepe my	Johan. xiiij. C
On the mondaye	
And he commaunded vs to preache	Actu. x. C
For God ſo loued the worlde	Joh. iij. C
On the tuesdaye	
Whan the Apoſtles whyrſche	Actu. viij. B
Werely werely. &c. He that entreteth	Johan. x. A
On	

Of the Sondages.

On the wednisdaye.	
Then stode Peter vp with No man can come vnto me	Actu. ii. B Johan. vi. C
On the thursdage	
Then came Whilippe in to a man And he called the twelke	Actu. viii. A Luce. ix. A
On the frydage	
Ye men of Israel / heare these And it fortuned vpon a daye	Actu. ii. C Luce. b. C
On the saterdage.	
On the sabbat solo wyng And he rose vp out of the	Actu. xiii. B Luce. iiii. B
On the Trinite sondage	
After thys I looked / and beholde There was a man of the Pharises	Apoc. iiii. A Joha. iiii. A
On Corpus Christi daye	
That wherche I deliuered vnto For my flesh is the very meate	i. Cor. xi. C Johan. vi. C
On the .i. sondage after Trinite	Trinite sondage.
God is loue There was a certayne ryche man	i. Joh. iiii. B Luce. xvi. C
The seconde sondage after trinite	
Maruayle not my brythren A certayne man made a greate	i. Joh. iiii. B Luce. xiii. B
On the thyrde sondage after Trinite.	
Submytte your selues therfoze There reioyced vnto hym	i. Pet. b. A Luce. xii. A
On the fourth sondage after Trinite	
For I suppose that the Be ye therfoze mercifull	Roma. viii. C Luce. vi. B
On the fyfth sondage after Trinite	
But in the conclusion be ye It came to passe that the people	i. Pet. iiii. B Luce. b. A
On the syxt sondage after Trinite	
knowe ye not / that loke vnto For I saye vnto you: Excepte	Roma. bi. B Math. b. B
On the seuenth sondage after Trinite.	
I wyll speake grow At the same tyme whan	Roma. bi. C Marke. viii. A
On the epyght sondage after Trinite	
Therfoze brythren we are Beware of false prophetes	Roma. viii. B Math. vii. B
On the nyynth sondage after Trinite	
We shulde not lye after He sayde also vnto hye	i. Cor. x. A Luce. xvi. A
On the .x. sondage	
Ye knowe that ye were And whan he was come	i. Cor. xii. A Luce. xix. D b. C

The Table

¶ On the. xi. sondaye

I declare vnto you brethzen
And vnto certayne whiche

1. Cor. xii. A
Luce. xviij. B

¶ On the. xij. sondaye

Soche truste haue we
And when he went out

ij. Cor. iij. A
Mark. viij. D

¶ On the. xiii. sondaye

To Abraham and hys sede
Blessed are the eyes

Gala. iij. C
Luce. x. C

¶ On the. xiiii. sondaye

I saie: walke in the
And it fortuneth whan he toke

Gala. b. C
Luce. xviij. B

¶ On the. xv. sondaye

¶ We lyue in the sperte
No man can serue two

Gala. b. A
Math. vi. C

¶ On the. xvi. sondaye

Wherfore I desyre that ye
And it fortuneth afterwarde

Ephe. iij. B
Luce. viij. B

¶ On the. xvii. sondaye

I therfore which am presoner
And it fortuneth that he came

Ephe. iij. A
Luce. xiiij. A

¶ On the. xviii. sondaye

I thanke my God alwaies
Whan the Pharises herde

1. Cor. i. A
Math. xxij. D

¶ On the. xix. sondaye

But be ye renewed in the sperte
Then entred he in to a hypppe

Ephe. i. C
Math. ix. A

¶ On the. xx. sondaye

Take hede therfore ho to ye
The kyngdome of heauen is

Ephe. b. B
Math. xxij. A

¶ On the. xxi. sondaye

¶ Finally my brethzen / be stronge
And ther was a certayne

Ephe. vi. B
Johan. iij. F

¶ On the. xxij. sondaye

I thanke my God
Therfore is the kyngdom of heauen

Phil. i. A
Math. xviij. C

¶ On the. xxiii. sondaye

Brethzen be ye the folowers of
Then went the Pharises

Phil. i. B
Math. xxij. B

¶ On the. xxiiii. sondaye

For this cause we also
Whyle he thus spake vnto them

Coloss. i. A
Math. ix. C

¶ On the last sondaye after trinite sondaye

Beholde / the tyme commeth
Then Iesus lyfte vp hys eyes

Jere. xliij. A
Johan. vi. A

¶ On the wednisdaye in the Ember weke afore Mich.

Beholde / the tyme commeth
And one of the people answered

Amos. ix. C
Marc. ix. B

On the

For the holy dayes:

On the frydape.

Turne the now o Israel
And one of the Pharyses despy.

Ose. xiiij. A
Luce. viij. B

On the saterdape.

For that fyrst Tabernacle
And he tolde them thys similitu.

Heb. ix. A
Luce. xij. A

¶ In the dedication of the church.

And J Jhon saue that holy new
And he entred in and went

Ape. ca. xxi. A
Luce. xij. A

¶ Where enderth the table of the Epistles and
Gospels of the Sondapes.

Here foloweth

the Table of the Epistles and Gospels to whiche are bled to
be red on dyuerse sayntes dayes in the yere.

¶ On Saynt Andrezus dape.

For yf a man beleue from.
As Jhesus walked by the see.

Roma. x. B
Matth. iij. C

¶ On Saynt Nicolas dape.

For euery hygh Drecte that is
Aphetwyle as a certayne man.

Heb. b. A
Mat. xxb. B

¶ On the Concepcon of oure Lady.

As the vyrgyne bare J
Thys is the boke of the genera.

Eccell. xxiij. C
Matth. i. A

¶ On S. Thomas the Apostles dape.

Now therfore ye are nomoze
But Thomas one of the twelue.

Ephe. ii. C
Joh. xx. C

¶ In the conuersyon of S. Paull.

Saul was yet breathyng
Then answered Peter and sayde.

Actu. ix. A
Matth. xxi. B

¶ On candelmasse dape.

Beholde / J wyll sende my mes.
And when the dayes of of they.

Mal. iij. A
Luce. ij. B

¶ On S. Mathias the Apostles dape.

And in those dayes Peter stode
At the same tyme Jhesus answere.

Actu. i. C
Matth. xi. A

¶ On the dape of the Annunciacion of
gretynge of oure Lady.

God spake vnto Ahas
And in the fyrte moneth

Esa. b.ij. B
Luce. i. B

¶ On S. Georges dape.

¶ My brethren / count it excedyng.
J am a true vyrgyne.

Jaco. i. A
Joh. xv. A
On S.

The Table

Con S. Marke the euangelistes daye.	
Vnto euery one of vs is.	Ephe. iiii. A
I am a true vyne.	Joh. xv. A
Con S. Philyppe and Jacobs daye.	
Then shall the ryghtuous stande	Sapten. b. A
And he sayde vnto his disciples	Joan. xiiij. A
Con the syndynge of the crosse.	
I haue truste towarde you	Galat. b. B
Ther was a man of the whary.	Joh. iij. A
Con the Natynite of S. Jhon Baptyst.	
Derken vnto me ye Jles	Esa. xlii. A
And Elizabeths tyme was	Luce. i. C
Con. S. Peter and Pauls daye.	
At the same tyme layed kyng	Actu. xii. A
Then came Jhesus in to the coastes	Mat. xvi. B
Con the commemoracon of S. Paull.	
But I certifie you brethren	Gala. i. B
Then answered Peter	Math. xix. B
Con the visitacon of oure lady.	
I am the floure of the felde.	Cant. ij. A
And Mary arose in those dayes	Luce. i. D
Con S. Mary Magdalens daye.	
Who so syndeth an honest	Prouer. xxxi. B
And one of the wharys	Luce. viij. D
Con S. James the Apostles daye.	
Now therfore ye are nomore	Ephe. ij. C
Then came vnto hym the mother	Math. xx. C
Con Petri ad vincula.	
At the same tyme layed kyng	Actu. xij. A
Then came Jhesus in to the	Mat. xvi. B
Con the transfiguration of our Lorde.	
For we folowed not	ij. Pet. i. C
And after syxe dayes	Mat. xviij. A
Con the name of Jhesus daye.	
Peter full of the holy goost	Actu. iiii. A
Whyle he thus thought	Math. i. C
Con S. Laurens daye.	
Thys I thynke / that he whych	ij. Cor. ix. B
Werely &c. excepte the wheate	Joh. ij. C
Con the assumpcon of oure lady.	
In all these thynges also	Eccle. xxiiij. B
It fortunied as they wente	Luce. x. D
Con S. Bartholomeus daye.	
Now therfore / ye are nomore	Ephe. ij. C
Ther rose a stryfe also	Luce. xxii. B
Con the Natynite of oure lady.	
As the vyne haue I	Eccle. xxiiij. C
Thys is the boke of the	Math. i. A
	Con the

For the holy dayes.

On the exaltacion of the crosse.

I haue truste towarde you
Now goeth the iudgemente

Gala. b. B

Joh. xij. D

On S. Mathew the Apostles daye.

The similitude of the foure
And as Iesus passed forth

Eze. i. B

Matth. ix. B

On S. Michaels daye.

And he sent and shewed
At the same tyme came the

Apoca. i. A

Mat. xvij. A

On S. Luke the Euangelistes daye.

The similitude of the foure
Afterwarde the Lorde appoynt.

Ezech. i. B

Luce. x. A

On Simon and Judas daye.

But sure we are
Thys is my commaundement.

Roma. viij. D

Joh. xv. B

On Alhalowe daye.

And I sawe another angell
When he sawe the people

Apocal vij. A

Matth. v. A

On all soule daye.

We wolde not bierhen
Then sayde Martha vnto

i. Thes. iij. B

Joh. xi. C

On S. Katerpns daye.

I thanke the Lorde
Agayne / the kyngdome of

Eccle. ii. A

Matth. xij. A

On the ende of the table.

The summe &

content of all the holy Scripture / both
of the olde and new Testament.

First the holy wyrtynge of the Wyble teache vs / that
ther is one God / almyghty / that hath nether begynnyng
nor endyng : whyche of hys awne goodnes dyd create all
thynges : of whom all thynges procede / and wyth out whō
ther is nothyng : whych is ryghtuous & mercifull : & which
worketh all thynges in all after hys will : of whom it may
not be demaunded wherfoze he doth thys or that.

Then that thys very God dyd create Adam the first mā
after hys awne Image and similitude / and dyd ordeyne and
apoynte hym Lorde of all the creatures in the earth. Which
Adam by the enuy of the deuell / dyd obeynge the commaun-
dement of hys maker / dyd first synne / and brought synne in
to thys worlde / soche and so great / that we whych be sprōg
of hym after the fleshe / are subdued vnto synne / death / and
damna.

The Summe

damnapd / brought vnder the yowch & tynant of the deuell.

¶ And further that Chyist Iesus his sonne was promysed of the father / to be a sauoure to thys adam / Abrahā / Isaac / Jacob / Dauid & the other fathers: whych shulde delpue the fro theyr synnes & tynant of the deuell / that with a quyk & lypunge faith wolde beleue thys pomes / & trust to thys Iesus Chyist / hoppunge to haue thys delpuraunce of & by hym. And trulpy thys pomes is very oft rehearcd in the booke of the olde testament / yf & the olde testamēt is thys pomes: as it is called the new / which teacheth that thys pomes is fulfilled.

¶ And that in the meane ceason whyle the fathers loked for saluaciō & delpuraunce promysed / because mānes nature is soche that he not only can not / but also wyl not confesse hym selfe to be a synner / & specially soche a synner that hath neede of the saupnge health promysed / the lawe was geuen where thoz to men myght knowe synne / and that they are synners: when they se that they do none of the thynges that the lawe comaundeth / with so gladd & wyllyng a mynd as God requyret: but rather agaynst theyr wylles / with oute affectyon / & as though they were cōstrayned with the feare of that hell which the lawe threateneth / sayeng: Cursed be he that maynteneth not al the woordes of thys lawe to kepe them. And that thys lawe was geuen / to thynnt that synne & the malpce of mānes harte being therby the better knowē men shulde the moare seruētly thys the cōmyng of Chyist whych shulde redeame them from theyr synnes. At it was figured vnto the Iewes by many ceremonys / hostes / and sacrifices: whych were ordeyned of God / not to thynnt to take awaye synnes / but to shewe & declare that they shuld be put awaye by faryth in the saluacion promysed thoz to Chyist: and whych now are put awaye by the cōmyng of that Chyist / whiche is the very hoste of the father that taketh awaye all synne.

¶ Last of all by the booke of the new Testament / we are taught / that that Chyist whiche was promysed & shadowed in the olde Testamente / is sent of the father / at soche tyme as he had determined wth him self / at soch tyme (I save as all wyckednes flopyed. And that he was sent not for any māns good wokkes (for they all were synners) but to thynnt that he wolde trulpy shewe the aboundant ryches of his grace which he had promysed.

¶ In the new Testament therfore it is most euidently declared / that Chyist the true lambe & hoste / is come to thynnt to reconyle vs to the father / paye ge on the crosse the punyment due vnto oure synnes: and to delpue vs from the bondage of the deuell (vnto whome we serued thoz to synne) & to make vs the sonnes of God / syth he hath geue vs the true
peace

Of the holy scripture.

peace and tranquillitie of conscience / that we no longer do feare the paynes of hell : whyche feare is put awaye by the sayth / onfeyce and assurance / that the father geueth vs by buyng vs vnto hys sonne. For that sayth is the gyfte of God / whereby we beleue that Christe is come into this worlde to saue synners : whyche is of so greate pyth that they whyche haue it / desyre to petyne all the duties of loue to all men / after the example of Christ. For sayth ones receaued God geueth his holy goost / wherewith he tokeneth and marcheith all that beleue : whyche is the pledge and earnest that we shall surely possesse euerlastynge lyfe / and that geueth mynne vnto oure spere / and graffeth this sayth in vs / that we be the sonnes of God : powynge therewith that loue in to oure hartes which Paul describeth and setteth oute to the Corinthians . By that sayth and confidence in Christ which by loue is myghty in operation / and that the which it selfe thoro we the workes of loue / sterrynge men therto / by that (I saie) we are iustified : that is by that sayth / Christes father (which is become oures also thoro we that Christ oure brother) countereth vs for ryghteous & for hys sonnes : imputynge not oure synnes vnto vs thoro hys grace.

¶ To conclude / he came to thynent that we beynge cleansed from oure synnes / and sanctified vnto God the father / that is / halowed vnto the vse of the father to exercise good workes / renynge and forsakynge the workes of the flesh / shulde frely serue hym in ryghteousnes and holynes all our lyfe longe : thoro we good workes whyche God hath ordeyned to thynent that we shulde walke in them / declareynge our selues thereby to be surely called vnto this grace : which workes who soeuer hath not / declareth that he hath not sayth in Christ.

Vnto whom we must come / & folowe hym with a chearefull hart / that he maye instructe and teache vs : for he is our master / meake and humble of hart : he is oure example of what we must learne the rule of good luyng : further / he is our priest / hys Bishop / and onely mediator : which no way spyteth on the ryght hande of God the father / is oure aduocate / and prayeth euer for vs : which wyll vndouted obayne what so euer we desyre / ether of hym / or of hys father in hys name : yf we beleue that he wyll do it when we requyre it : For so hath he promised. Let vs therfore not doute / although we come tyme synne / with a confidence to come vnto hym / and with a luyng and vndoutynge sayth / that we shall obayne mercie. For therfore came he to thynent to saue synners : neether requyeth he any thyng moze of vs / then to come vnto hym without feare.

Thys

The summe of the holy scripture.

Thys is that Christ Iesus / whych after he hath kyllen the man of synne wth the breath of hys mouth / Shall spee & hys maieste and iudge all men / geuyng vnto every one the woorkes of hys body / accordyng to that he hath done / whether it be good or badde. And that shall save vnto them that shalbe on hys ryght hande. Come ye blessed chylde of myther / inheret ye the kyngdome prepared for you from the begynnyng of the worlde. And vnto them that shalbe on hys left hande: Departe fro me ye cursed / in to euerlastyng fyre whych is prepared for the deuell and hys angels. Then shall the ende come / and he shall deliuer by the kyngdome to God the father.

To thynient that we shulde knowe thys / by the goodnes of God woorkyng by hys holy spere / are the holy wytynges of the Wyble geue vs: That we shulde knowe (I save) and beleue that there is one God / and Iesus Christe whom he hath sent: & that in beleuyng we shulde haue euerlastyng lyfe thow wth hys name.

Another foundacyon then thys can no man laye. And saynt Paul despyerh that he be holden a curst whych precheth any other sayth and saluacyon / then onely be Iesus Christe all though it were an angell of heauen.

All for of hym / & thow wth hym / & for hym / are all thynges: to whom / wth the father and the holy goost / be honour & glorie for ever more. Amen.

Imprynted at Antwerpe / by Matthew
Crom. In the yere of oure Lorde
M. D. xxxviii.



